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OF THE
IDOLATROUS NATIONS.

VOLUME the FOURTH

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RELIGIOUS HISTORY

OF THE

HISTORICAL ANNOTATIONS

ON

THE HISTORY OF THE CHURCH OF ENGLAND

FROM THE REFORMATION TO THE PRESENT

BY JOHN HALLAM, ESQ.



THE
TRANSLATOR
TO THE
READER.

IF there was any one Man now living, who had been so general a Traveller as to have visited all the Nations we have heard of, he would be certainly mentioned with Admiration and Envy by all curious and rightly-intelligent Persons; and if this imaginary Person had been blessed with sound Judgment and an unprejudiced Mind, to guide him in his Observations throughout, he would doubtless be stiled a most agreeable and amusing Companion, and a most rational and profound Philosopher. But such a Man as this has never yet existed, and in all human Probability never will.

FOR though Mathematicians in comparing the Dimensions of our Earth with the infinite Space of the Universe, pronounce it to be but a Point, a mere Nothing; yet with Reference to us who move on it, it may be, properly enough, termed vast and immense. The wide extended Oceans which must be traversed; the long, the uncouth Tracts of Land which must be measured, by those whose Curiosity should lead them to see a very considerable Part of the Globe, would tire the Footsteps, and exhaust the Patience.

BUT if the Length of the Way were alone sufficient to deter the Generality of Mankind from undertaking far-distant Journies and Voyages, what shall we say to the Addition of Dangers and Difficulties, which must be undergone and incurred at the same Time? Dangers of the most dreadful kinds, of infinite Varieties; and Difficulties insurmountable, but by the utmost Intrepidity and Resolution: For such is the seeming Decree of Nature, such the Aversion between Nation and Nation, and such the Construction of this our terraqueous Abode, that we are in continual Jeopardy when-

ever we exceed the Bounds of our native Soil. If we escape the Deaths which impend from the bare Change of Climates and ordinary Nourishment, others more dismal threaten us, from the Violence of Tempests, the Rage of Seas, the Barrenness and unknown Paths of Defarts; from Precipices, Quickfands, and Torrents; and, in fine, from the Fury of wild Beasts, the venomous Bites and Stings of Reptiles and Insects, and from the murderous Hands of Robbers, Savages, and frantic Zealots.

BUT to what Purpose should we dwell on the Hardships which must be encounter'd by those who wander far from Home? They are innumerable, which being well known, few or none have been tempted to gratify their Curiosity at so extravagant a Rate; and which, perhaps, in our Days, would be esteemed little better than Knight-Errantry.

HOWEVER, all Persons of true Taste, and a right Turn of Mind, greatly prize the Relations of Travellers, which when methodically digested, and drawn up with a strict Regard to Truth, are of great Use, especially when they come from the Hands of Men of Penetration and Judgment; and when attentively perused, have almost as lively an Effect on the Mind, as if we had been Eye-Witnesses of what is communicated to us.

AND it is by this Means that the Learned and the Wealthy chuse to inform themselves in all Matters of remote Transaction and Import, and grow wise and knowing therein, at the Expence of those whom the Love of Riches, or the urgent Occasions of Necessity, have driven to the uttermost Parts of the Earth; amongst whom there have not been wanting Numbers of Men sufficiently stock'd with Capacity and Learning, to enable them to give a handsome and rational Account of what they have seen and observed in their Travels.

FROM these the Authors of this curious Work have collected their Materials, towards the furnishing us with a distinct Notion of all the Religions and religious Rites, which have hitherto been known to be practis'd; and seeing that this Compilation is so extensive in its Compass, and so various and important in its Subjects, which relate purely to the most interesting Article of Life, Religion, it must afford a most pleasing Diversity of Contemplation and Amusement, and therefore, we doubt not, will be perfectly acceptable to a People whose constant Characteristics are Generosity, Candor, and good Sense; a People whose peculiar Happiness it is, that they both can and dare to make use of their Reason.

AND though a bare Enumeration and Representation of what is here promis'd were abundantly enough to recommend it to the World, that is not all you will find here; for by a plain and natural Method of reasoning, together with the Hints interspersed up and down, you will also form to yourself an Idea, and a very clear and competent one too, of the Genius, Policy, Manners, and Arts of the several People spoken of, and also of the Nature and chief Productions of the Soil they live upon.

LET none think, that because the Learned and the Wealthy (either too prudent or too indolent to hazard their Lives or waste their Time) never travel beyond the Bounds of *Europe*, that therefore Nothing beyond them is worthy our Attention. There is scarce any Nation, even the most savage and uncouth, but may afford Matter of very serious Reflexion to a Man of Sense. And sure this cannot be doubted, when we behold the Numbers of Persons who are impatiently eager and indefatigable in their Researches as to what concerns the animal and vegetable Worlds; for if we argue justly, most of them would be, and doubtless are, in proportion, more industrious in their Study of the rational World, as this infinitely excels in Dignity the two others.

BUT you may object, that, excepting Complexions and two or three outward Accidents, all Men are the same; and it is very true, if we consider their Bodies only. But if we are not mistaken, the Body is the last Thing consider'd, except by those who profess to relieve it in Cases of Disease and Casualty. No one ever acquired Wisdom by a bare Contemplation on the Bodies of Men; no, that is obtained by considering their Intellects and Dispositions, their religious and civil Institutions; in which there is as great a Variety, and, considering that all Men have Reason for their Guide, to the full as unaccountable and amazing, as in any Thing else within the Verge of Nature.

BESIDES, how can we employ our Thoughts more commendably, than in the Pursuit of that *Proteus*, the Mind of Man, throughout all its Transformations? What Subject is there of greater Dignity, or that more nearly concerns us, than that which may help us to attain a true Knowledge of what we really are, and of the Blessings we really enjoy, and from thence learn how to exalt and humble ourselves by Turns? We can judge of our Happiness or Misery but by Comparison; and how shall we compare ourselves with others we know Nothing of?

MANY Men otherwise of good Understanding, who have never travelled themselves, or only read and conversed with such Travellers as have carried their little Prejudices with them wherever they have been, have conceived contemptible Notions of the rest of the World, and consequently flatter themselves in the highest Strain for the chimerical Excellence they and their own Nation have above all others. These are like the *Chinese*, who were wont (and it is likely continue the Practice) to place their own Country in the Center of their Maps, and draw little frightful Figures upon their Borders, to represent the Nations round about them.

BUT the Mistake that a Man lies under in this Case, is attended with great Inconveniencies. It casts a Damp upon his Curiosity; it stifles the generous Sparks of Humanity, which might naturally glow in his Breast; it sours his Temper, and inclines him to a very confined Way of thinking; all which must certainly combine to make him a worse Man in every Concern of Life, than he originally is. So natural is it for those who deem themselves the grand Favourites of Heaven, to act the most unworthily of the divine Beneficence! Not considering that God is the tender Parent of all Mankind, wheresoever dispersed, or howsoever distinguished; strictly impartial, perfectly righteous.

A *FOND* Pretension to the strongest God among the Heathens, and a full Persuasion of Election and Purity of Revelation among those that have had sublimer Notions of divine Matters, have been the Seeds of Dissension and Wars in all Ages, and in almost all Countries; and if we seriously consider the natural Springs and Motives that have defolated the greatest Part of the inhabited World by Turns, we shall always find Religion to be at the Bottom. And if the Difference of Religion has still this sad Effect almost every where, that it keeps up an unkind and unbrotherly Averſion betwixt Nations, and by influencing their Manners, distinguishes them more generally than their Complexions, is it not worth while to consider what the various Religions are, which, at the ſame Time that they unite their Professors together, and beget in them a Veneration and Esteem for each other, make them insupportable to their Neighbours about them, though formed of the ſame Materials, and by the ſame Almighty Hand?

IT is with Grief we ſay it, that the Christians themſelves, though every Line of their Doctrine breathes brotherly Love and unbounded Charity, have almost ſurpaſſed all others in the Blood they have ſpilt, and the ambitious Views they have entertained. How often has the Christian Dove been transformed into a ravenous Vulture? It may be hard to tell the true Cauſe why we act, both in our private Capacities as we are Men, and in our public Capacities as we are Nations, in ſuch direct Repugnance to the Precepts of our holy Law: But perhaps a very little Study would let a middling Capacity into this proſperous Secret.

ONE Thing is, and it ſeems to be too true, the prevailing Notion which has obtained among the ſeveral Nations that have pretended to God's ſpecial Grace and undoubted Revelation; namely, that this ſpiritual Bleſſing could not be complete without temporal Honour; and becauſe this might be equal to that, Nothing leſs than the Empire of the World could ſuffice. And hence it has come to paſs, that when Occaſion has offer'd, even the celeftial and benign System of Chriſtianity has been conſtrued into the moſt bloody and tragical Inſtitution, that Barbarity itſelf could invent, to flatter (ſtrange!) the Sanctity of the Religion, and wild Ambition of the chief Professors of it; as if the Father of many Children ſhould unnaturally fix all his Affection on ſome particular Son, and command him to murder all his Brethren, becauſe he liked not them ſo well as himſelf. But Men, it ſeems, will be Men, and though Christians have been conſtantly taught to lift up their Eyes to Heaven, there to look for their Kingdom, yet they have made it ſufficiently appear, that they have not been quite ſo ſpiritually given as to content themſelves with that comfortable Proſpect. So then, were our Religion (we mean Chriſtianity in general) ſtrictly compared with our Depredations on Infidels, our cruel Perſecutions and Maſſacres of each other, and the numberleſs Abominations and Exceſſes practiſed among all Sects of us, it is likely we might make a more deſpicable Figure in the Eyes of a rational Creature, who ſhould be indifferent to all the Religions profeſſed on Earth, than the worſt of thoſe we call Barbarians.

THE *Mahometans* also, who though they are defective in Faith, are commendable enough for their Morals, and their Acts of Piety in some Respects; they in their Turn hope, that the whole World will be *Mahometan* one Day or other, and to bring it about, all Opportunities are embraced, and all Artifices practis'd, sometimes bloody, sometimes mild.

THE *Jews* also, though now an abject and seemingly-abandoned Race, and no better than Vagabonds upon the Face of the Earth, yet they live not without Expectations of lording it over *the Kingdoms of the Countries*, and in the Fury of their Zeal to trample them under their Feet.

AND now what shall we say, when we behold these three Religions, who profess in the purest Manner to adore and imitate the great Creator and Upholder of all Things; what shall we say, when we behold their Dispositions so destructive to the Peace of the World; and at the same Time perceive the visible, the universal Benignity of the ineffable Deity they adore, *whose Mercy is over all his Works?*

INDEED the Mahometans have some Colour of Reason in endeavouring to propagate their Faith with Fire and Sword, and therein to act conformably to the Genius and Precepts of their Law, which is haughty and boisterous. But yet some how or other, they do not give so much into Persecution as might be expected from the Heat of their Zeal, and Pride of their Ambition: The Existence of the *Greek*, the *Arminian*, the *Coptic*, and other Churches under their Dominion, is an undeniable Instance of it.

ON the other Hand, the Christians have no Commission to use Violence in the spreading of their Tidings of Salvation, no Promise of Success if they attempt it, and yet how hard do they press even upon each other for every trifling Difference in Matters of Faith? And how wofully, with the Peace of God in their Mouths, and the cruel Weapons of War, and Instruments of Torture in their Hands, have they tormented and torn to Pieces the Bodies of Men, and laid waste whole Empires! Can Rapine and Murder become the Followers of the Prince of Peace, the Lamb of God?

WE see then, that in some measure the Christians seem to obey the fierce Commandment of *Mahomet*, and the Mahometans in some Degree to be softened by the mild and gentle Law of *Christ*.

THESE two are, in our Western Parts of the World, called the Grand Religions; and are doing what they can to bring the rest of Mankind into an Observance of their respective Laws; not excepting each other.

AND in Truth, the Mahometans, to all outward Appearance, have great Opportunities of spreading their Faith, from the Terror of their Arms, the Wideness of their Possessions, and the seeming Reasonableness and Simplicity of their Doctrine; which in the main, teaches nothing further than the Unity of God, and that *Mahomet* is his Prophet. And this Belief, together with the Injunction of some Ceremonies and Practices which tend to Decency, Health, and Devotion, is easily conceived, and cheerfully accepted, by those who have been used to grosser Sentiments of God and Religion.

THE Christians also have great Opportunities of preaching the Gospel to all Nations. But if we take a brief Survey of the present State of the World, we may be induced to think, that if ever they make any considerable Acquisitions to *Christ's* Spiritual Kingdom on Earth, it must be the Work of Time, and wholly owing to his own divine Influence, and the powerful Co-operation of the Holy Ghost.

FOR let us look towards *Asia*. This Quarter of the World, which, humanly speaking, is the most considerable of the Four, is in great Part possessed by Christians of various Denominations, and Mahometans of discording Sects: But the greatest Part of it is Heathen and Idolatrous. Now the *Asiatic* Christians are over-run with such Errors and Superstitions, that the Reformation which might be made of them, might be stiled almost a total Conversion. But can this Change be wrought without the Downfall of those, who at once protect them in their Opinions, and tyrannize them into their Ignorance? Then the Mahometans; how are they to be reconciled? Not by any human Means visible to us; that must be the Work of Heaven itself, and we must patiently expect the blessed Event. And now for the great and haughty Kingdoms of the Pagans in *Asia*; they are vastly remote from us; they have but very slender Ideas of our Power and Learning; they are obstinately wedded to the Institutions of their Forefathers and Wisemen, under which they have enjoyed great worldly Happiness and Grandeur; they are superlatively conceited of the Brightness of their Lights and Understanding; they boast their Antiquity, their Arts, and their Sciences; and think too justly, that they inhabit the largest and most fertile Portion of the Earth, and from thence may naturally enough pronounce themselves the Darlings of Heaven. Add to all this a Notion, which seems in some Degree to obtain among them all, and is positively maintained by some of them; That as God has stamped a Difference upon Nations, either by the Cast of their Complexion, the Turn of their Countenance, or the Proportion of their Stature, delighting in the Variety of his Works; so from each of them he requires a different Mode of Worship, and gives a kind Acceptance to each. This is an odd Notion, but it must be owned that it carries a great Air of Humanity and universal Benevolence with it. In a Word, it passes for a common Civility with them to treat all Religions with Respect and Veneration; and this is conformable to what is enjoined to the *Jews*, and was the constant Practice of the civilized Nations of the Antients. But not to digress; let us see how these Nations are to be prevailed on to depart from the Customs and Opinions, which are so deeply, so religiously, rooted in them. Sure it cannot be expected,

that the few ignorant though well-meaning Zealots, and crafty Agents, which the Church of *Rome* sends among them, will bring it about. No, they have Wit enough to perceive the Ignorance of the former, Subtilty enough to penetrate through the Artifices of the latter, and in general, Sense enough to tell them, that if all Christians are such lewd and extravagant Companions as those they have seen, however pure and holy their Religion may be of itself, it makes no Appearance in their Morals, and therefore is not for their Turn; for they are generally a grave and prudent People. We here mean the *Indian* Kingdoms and States, the *Siamese*, the *Chinese*, *Japanese* and some others: As for the more Northern Idolaters, and some of the smaller and remoter Islands scattered up and down on the Eastern Shores of *Asia*, they are out of the Question; *First*, because it is difficult and dangerous to get at them; and *secondly*, for a Reason which most will guess at.

AFRIC also is in good Part inhabited by Christians and Mahometans of different Degrees of Illumination. The rest are mostly Savages and Barbarians, too truly and justly so call'd. The Case of the Christians and Mahometans here, with Regard to the Western Christians, is the same as in *Asia*. As to the other *Africans*, so far as we know of them, they are covered by the thickest Mist of Ignorance. The *Negroes* Idolaters are involved in an Obscurity, much darker than their own Complexion: But the bare naming of these last is so shocking, that for the Honour of the Christian Name, we can proceed no farther in the ungrateful Task of mentioning them upon this Occasion. Let it suffice, that instead of treating them with the Charity due to Fellow-Creatures, we use them worse than Beasts, debasing the Image of God to a Level with the Ass of Burthen; and that we foment and abet such Disorders among them, as nothing but the most abominable Spirit of Avarice and Irreligion could suggest.

LET us therefore shift the Scene to a more pleasing Prospect, and view what Religious Revolutions may happen in *America*, the new World. And here we have some rational Hope, that the cloudy Gloom, which is spread over the infinite Inhabitants of this new-found Continent, may one Time or other be dispell'd, and themselves turned away from their numberless Errors and fearful Superstitions; but after all it may be justly dreaded, that they will only change these for others almost as pernicious and dishonourable. The *Spaniards* and *Portuguese* have hitherto made by much the greatest Number of Converts here; but the Christians they make, may be judged of by the Christianity they themselves profess. To pass this over, we may suppose, that in Times to come, and as the *European* Colonies spread and blend with the *Indian* Natives, their Religion and Manners, good and bad, will spread in Proportion; and that the many Nations which are now Savages, will put on the Face of the prevailing Christians, to whom they are associated, and by whom they have been or may be govern'd; but this great Change is so far removed from us, both in Time and Place, that we perceive nothing of it distinctly. Hitherto it is certain, that the Natives of *America*, both North and South, have been but little amended, if not greatly debauch'd by their Acquaintance with the *Europeans*, who have shewn them some dreadful Examples of Injustice and Cruelty; and have thereby, as many intel-

ligent Persons think, rendered them more fierce and treacherous than they found them. The last of our Navigators that visited the Western Coasts of *America*, gives us a very edifying Account of the Southermost *Californians*, and places them in a State of perfect Innocence; but at the same Time delivers his Opinion, That it is, because they have not yet been tainted by the Intercourse of the *Europeans* or others, nor exasperated by the Oppressions of Invasion and Tyranny.

HERE let us make a Stand, and impartially reflect with ourselves, which seem the most naturally to incur the Wrath and Indignation of Heaven: Whether those to whom God has condescended to reveal himself, and declare his sublime Attributes, his infinite Mercy in particular, and yet dare to clothe him with all the foul and detestable Passions of the weakest, the most unworthy Mortals; or those who having no positive Knowledge of his Spirituality and Universality, represent him under the borrowed Form of an human or any other Creature? When the saving Knowledge on the one Side, and the palpable Ignorance on the other, are duly pondered, the greatest Weight of Guilt must be adjudged to lie on those who shut their Eyes against the Light of the Sun, and pervert Justice and Righteousness in the Name of God.

BUT we mean not to anticipate any Thing that may be found in the following Sheets, nor to dictate to you, how you shall think or conclude upon the Perusal of what is therein contained; religious and other Reflections of all Sorts must abundantly flow in upon you at every Page.

IT remains now, that we say something to you in Recommendation of the Work; but that were needless, the Title itself will do it with every curious Person. However, we may be bold to say thus much of the Original Compilers; that if to their Industry and Judgment it be owing, that we have a distinct and lively View of the several Methods and Practices which have entered into the Heads and Hearts of Men to insure themselves Happiness in this World, and Rest in the next; if they have put it into our Power to sit calmly and sedately in our Retirements, and run over the Surface of the whole Earth, and without Danger either to our Persons or Consciences, assist at the frantic Excesses of some, the sorrowful Penances, solemn Adorations, and most out-of-the-way Worship of others; in fine, if by their Assistance we are with very little Trouble admitted to the gloomy Recesses of the most remote Sanctuaries; and initiated into the most occult Mysteries and wild Superstitions of all Nations, what Acceptance, what Thanks, do not they and their Labours deserve? Nor must we forget the just Taste and exquisite Art of the Engraver, whose Care has been such as to inform himself of all the Particulars relating to his Subjects: By which Means he has been enabled to give us, not only the most exact Representations of Habits and Buildings, but also the most lively Pictures of the Face of each Country, and the very Countenances of every People upon every Occasion; as is confessed, and has been often admired, by different Travellers of the best Note now living amongst us. Therefore as no Subjects stand more in Need of Illustration than these; so hardly any have been ever set off with such Truth and Advantage.

AND now for the Body of the Translation : We have little to add ; except that we have done, and shall continue to do, our utmost to make it *English*, and a just Interpretation throughout. This is all we need, or can with Decency say : And therefore we now leave you to the Perusal of the vast and extraordinary Matter before you, and wish you all the Pleasure you can expect, and all the Fruit you can reap, from a curious Attention to what you will find in the succeeding Volumes.

THE Reader is desired to take Notice, that this PREFACE was originally intended to be placed before the first Volume, as an Introduction to the whole Work ; but the Proprietors of this Edition have thought fit to transpose it, for no other Reason than that it seemed to be crowded in there ; whereas it adds a Lustre here, and loses nothing of its intrinsic Merit by being removed.





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S U P P L E M E N T
 TO THE
 Preceding Discourses
 ON THE
 R E L I G I O N
 OF THE
 B A N I A N S,
 &c. &c.

The SECOND PART.



IN Order to give our Reader a satisfactory Account of what remains further to be said on the religious Ceremonies of the *East-Indians*, it will be necessary for us to have recourse to Antiquity, and to comprize in as small a Compass as conveniently may be, the Substance of what the most authentic Historians have wrote upon that Subject.

“ THE ^a *Indians* (according to *Arrian's* Treatise on
 “ the Customs of those Parts) are divided into ^b seven
 “ distinct Classes. The first, and most numerous are their
 “ Labourers, who, even in War, retain their native Integrity; and in Peace, are indefa-
 “ tigable Husbandmen. The second are Shepherds. The third, Merchants
 “ and Mechanicks. These three Orders pay Tribute to their Prince; and none are
 “ exempted but their *Armourers*, who are not only indulg'd and excus'd, but receive for
 “ their Encouragement a certain Stipend from the Government. The fourth Class is

^a We have here made use of *Ablancourt's* Translation, and extracted only what is most conformable to the Customs of the modern *Indians*.

^b This has some Reference to the *Indian Assemblies*.

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“ the Militia, who are trained up to no other Business than the Study and Practice of
 “ the Art of War. . . . The fifth consists of Supervisors, who are obliged from time
 “ to time to make their Reports, without Prejudice or Partiality, to the Prince him-
 “ self. The sixth are Magistrates, who assist his Majesty in the due Administration of
 “ all State-Affairs. . . . The last, and most venerable Order are the *Gymnosophists*. These
 “ follow no manual Employ, and pay no Tribute; but are wholly dedicated to the
 “ Service of the Altar: And in case any devout *Indian* should be inclined to make a pri-
 “ vate Sacrifice to the Gods, he is obliged to send for one of this holy Order to offi-
 “ ciate for him, and to implore the divine Blessing on his honest Intentions; for
 “ otherwise, they imagine their Oblation fruitless, and no ways acceptable to the supreme
 “ Being. These *Gymnosophists* are well skill'd in the Art of ^a Divination, and none but
 “ themselves presume to profess it. They principally foretel the Variation of the Wea-
 “ ther and the Seasons: And whenever any general Calamity befalls the Nation, the
 “ People flock to them, in hopes their solemn Supplications for them will prevail on
 “ the Gods to avert the Judgment. . . . ^b They go naked, be the Season what it will;
 “ but in the Winter, indeed, frequent the most sunny Places, and in the Summer
 “ shelter themselves from the excessive Heats, under the largest ^c Trees; the Cir-
 “ cumference of whose Shadows measures about one hundred Perches of Land, and
 “ each Perch about eighteen Foot square. . . . Their principal Diet is the Fruit of a
 “ certain Tree, which is as agreeable to the Taste, and as wholesom as the Date. On
 “ the Top of these Trees grows a solid Substance, of some Resemblance to the Pro-
 “ duct of the Palm. These several ^d Sects, or Classes, are not permitted to intermarry
 “ with each other; or to follow two different Employments; or to relinquish one Order,
 “ and assume the other, unless it be that of the *Gymnosophists*, which is the most rigid
 “ and austere.

“ EVERY *Indian* is a Free-man: There is no such thing as a Slave among them. . . .
 “ They are for the Generality of a very hale, healthful Constitution. . . . Whenever
 “ they happen to fall sick, they apply themselves to some skilful *Gymnosophist*. . . .
 “ They never erect any Monuments in Commemoration of their deceased Worthies,
 “ imagining their heroic Actions a more glorious, more lasting Memorial. What little
 “ Apparel they wear is made of Flax, which grows upon their Trees. . . . Their
 “ Gentry, and other Persons of Distinction, wear Ivory Ear-rings, and other Pen-
 “ dants. . . . make use of Umbrelloes. . . . and comb their Beards. . . . Their Ar-
 “ rows are four Foot and a half long. They have no Fire-Arms. . . . Their Women are
 “ for the Generality very chaste, and will seldom part with their Honour, but for an Ele-
 “ phant, which is so universally esteemed amongst them, that they are rather proud,
 “ than ashamed of the Exchange. When a Father is inclinable to marry his Daughter,
 “ he exposes her to public View, and he that proves the ablest Wrestler, or the swiftest
 “ Runner, bears away the Prize in Triumph. . . . The Chace is their favourite Diversion,
 “ &c.” . . . I shall not trouble my Readers with the long Description which my Author
 gives of their darling Elephants.

THE antient *Greeks* have honoured the *Indian* Gods with the Names of their own
 Deities, and favourite Heroes; viz. *Jupiter*, *Hercules*, and ^e *Bacchus*, who, as they say,
 conquer'd *India*, &c. Some Authors intimate, that their Trees were deemed sacred, and
 the Objects of divine Adoration.

^a We have Accounts at this very Day of several remarkable Instances of their Skill in Divination.

^b Every Body almost is well acquainted with the surprising Attitudes of the *Faquirs* in the open Fields, where they are for ever exposed to excessive Heats.

^c The Tree of the *Banians*, otherwise, the Tree of *Shadows*. The vast Circumference of these Trees agrees very well with *Arrian's* Account of them.

^d This Custom is strictly observ'd to this very Day.

^e *Bacchus*, in *Philostratus's* Life of *Apollonius*, is styl'd the God of all the eastern Nations: But *Strabo* smiles at all the Relations of the Conquests of *Bacchus* in these distant Countries, and of the Cities which he is said to have built in *India*, and looks upon them all as idle and romantic.

PHILOSTRATUS assures us, that *Apollonius Tyanæus*, discovered upon Mount ^a *Nysa*, a Temple dedicated to *Bacchus*, and built by the God himself, surrounded with Vines, Ivy, and Laurel. In the Center of the Temple stood the awful Statue of the God, the curious Workmanship of his own Hands, in the Form of a beautiful young *Indian*, in Conformity to the Idea of the ancient Heathens; who attributed an eternal ^b Bloom to *Bacchus*, and *Apollo*, as our ancient ^c Writers of Romances have done to the renowned *Ogier*. In this Temple was repositèd every Implement that was any way serviceable either in dressing the Vines, or forwarding the Vintage. At *Taxila*, a considerable Town in *India*, *Apollonius*, went likewise into a Temple dedicated to the Sun, where were erected the Statues of *Ajax* and *Alexander* in Gold; and that of *Porus* in Brass. ^d This Temple was incrustated within with a sort of reddish Marble, cemented with Gold instead of Mortar. The Mosaic Work of the Pavement was composed of Pearls and precious Stones. Here our celebrated Philosopher took particular Notice of the wondrous Activity of the Inhabitants; the Wisdom of their Laws; and the strict Examination of their Youth, devoted to the Study of Philosophy; the Convent of Virgins, ^e dedicated to the Goddess *Venus* near *Hyphase*; and their public Meeting-Place, not far distant from *Paraca*, which was set apart for the solemn Administration of their ^f Oath by Water. The Account which he gives us of the *Brachmans* bears a very near Resemblance to the Doctrines and Customs of the present *Bramins*; for without mentioning the *Metempsychosis*, they were as cautious how they injured or trod down the Grass; as the modern *Indians* are, how they trample upon, or crush under Foot the most contemptible Reptile. ^g

BUT to proceed a little farther in our Account of the *Brachmans*, whom we may call the Ancestors of the *Bramins*, I shall entertain the Reader with the Observations of an *English* Author on the ancient Customs of the *Indian* Philosophers. When any ^h Father, says he, devotes his Son to this sacred Order, one of the Sages pays frequent Visits to the Mother; at which Interviews Chastity and Temperance are the repeated Topicks of their Conversation. These *Brachmans* are strictly enjoined to refrain from eating any thing that ever had Life: Continnence and Self-denial are Virtues strenuously recommended to their Practice; and they are not permitted to marry till they have with Patience run thro' a thirty seven Years Probation; during which time they are frugal to the last Degree, submit with Resolution to the utmost Hardships, are constantly exposed to the Injuries of the Weather, and only repose themselves, when inclined to Rest, on the Skins of Beasts, &c. Their Lectures are attended by their Pupils with all the outward Testimonies of the most profound Veneration. To sneeze, cough, or spit; nay to open their Lips at such a Time, was esteemed an unpardonable Offence, and an Act of the highest Presumption. At the Expiration of the aforesaid Term of thirty seven Years, they have an Act of Indulgence, are at Liberty to live after a more agreeable Manner, to enjoy the Pleasures of Life, to marry, and enrich themselves with Silver and Gold. They conceal the Mysteries of their particular Tenets from the female Sex. Man's Life they call his Conception, and the Death of a wife Man, the

^a Those who imagine *Bacchus* to be *Moses*, find in *Nysa* the Anagram of *Sina*: In this Case the Triumphs of *Bacchus* over the *Indians* might possibly be true, supposing his Battles fought on the Coast of *Arabia* and the *Red Sea*; Countries which the Antients frequently confounded with the *Indies*.

^b *Solis æterna & Phoebæ Bacchoque juvenens.* Tibul.

^c *En Paradis trouva l'eau de Jouvence,
Dont il se fut de vieillesse engarder.*

^d These Circumstances will not seem so wild and romantic to those, who know what immense Riches are treasured up in their *Pagods*.

^e Turn to the Remarks on the Prostitution of the *Indian* Women at *Ixora*, in the preceding Volume; the Remark *ibid.* p. and Mr. *Dallon's* Observations on *Sina*, Wife of *Rani*, who very probably may be the same *Indian Venus* here taken Notice of by *Philostratus*.

^f See the Remarks in the preceding Volume, on the Oaths of the *Indians*.

^g See the Remarks p. . of the Conformity of their Customs, &c. in the preceding Volume.

^h Antient Authors quoted by *Cal. Rodig. Lett. Antiq. L. 18. c. 31.*

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Day of his^a Birth. They hold a Providence, the Creation of the World, and its Corruption; meaning, in all Probability, a perpetual Flux of Matter, whereby it is reproduced, without Annihilation, under an infinite Variety of Configurations. They maintain notwithstanding its final Dissolution; imagine that Water was the first Principle of the Creation; and that besides the four ordinary Elements, there was another, more refin'd, and peculiarly appropriated to the Heavens, and to the Stars: In short, they acknowledge the Immortality of the Soul; an Opinion no ways inconsistent with the *Metempsychosis*, and as a natural Consequence of such an Immortality, an impartial Distribution of Rewards and Punishments in a future State.

THERE was another religious Order, entitled the *Garmans*, which was as venerable, in the Eyes of the common People, as that of the *Brachmans*. The Fruits of the Woods and Forests were their sole Subsistence. To this solitary savage Course of Life they added either a real, or pretended Contempt of all sensual Enjoyments. They covered their Nakedness with nothing but the Barks of Trees; and never associated themselves with any Persons of Distinction; nor kept up any other Correspondence with them, than only to return an amicable Answer by their Messengers, when they were consulted on any intricate Affair of the last Importance. In short, their principal Aim was, by the Austerity of their Lives, and the Sanctity of their Manners, to draw down the Benedictions of the Gods on the common People.

THE Antients likewise make mention of certain *Mendicants*, whose Conduct very much resembled that of the other modern *Joguis* and *Faquirs*. These, like the *Garmans*, were equal Objects of the *Indians* Veneration, and were equally supported by their voluntary and liberal Contributions. Their principal Studies were Physick, Sorcery, and the Art of Divination. Their subordinate Function was the^b Burial of the Dead. Tho' they wandered up and down the Countries, they frequently made their Appearance in Market Towns, and other Places of public Resort; where they published their Doctrines, and drew numerous Crowds after them; and as they had no Aversion to the softer Sex, the Women were admitted amongst the Number of their Pupils, with as much Freedom as the Men. Whilst they honour'd the Towns with their Presence, they went boldly into the Market, and furnish'd themselves with all the Conveniencies of Life, without Money, and without Price. Two of these *Faquirs* once boldly introduced themselves into the Presence of *Alexander*, and made a long Harangue on the heroic Virtues of Patience and Moderation; and to demonstrate to that great Monarch, that they could practise as well as preach, one of these venerable *Sages*, tho' very old, laid himself down on his Back, and expos'd himself with invincible Courage for several Days together, to the Injuries of the Weather, and the uninterrupted Rays of the burning Sun: The other stood on one Foot immoveable for a considerable time, with his Arms extended, holding a heavy Piece of Timber over his Head by the two Extrems. There are Abundance of Stories of the like Nature, with respect to these antient *Faquirs*, which would not only be too tedious, but impertinent to relate. *Calanus*, who was burnt in the Presence of *Alexander the Great*, was one of this religious Order.

ANOTHER antient Writer takes Notice of a religious Sect, whom they call *Pramnæ*, who were perfect Cavillers, poor, pitiful Disputants, and affected to ridicule, wherever they came, both the *Brachmans* and their Doctrines. This Author divides the *Brachmans* into three distinct Orders. The first, says he, were Inhabitants of the Mountains and Defarts, who had no other Apparel than the Skins of savage Beasts; who profess themselves skill'd in Prophecy, and the Art of healing the most malignant Distempers

^a This Idea may seem at first View to be inconsistent with the *Metempsychosis*; but 'tis very easy to reconcile these two Opinions together.

^b Either the Antients are very much mistaken, or Things are strangely altered; for the *Faquirs* never concerned themselves with any of the Ceremonies relating to the Burial of the Dead.

^c *Citarchus*.

On the RELIGION of the BANIANs.

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by their curious Penetration into the secret Virtues of Herbs and all salutary Roots: The second affected to go stark naked; and yet their ^a Women, without the least Emotion, constantly accompanied them wherever they went: The last, resorted to Towns and Villages, were not so rude and unpolished; and their Apparel, as well as Deportment, was much more agreeable, decent, and modest.

I IMAGINE 'twould be esteem'd tedious, if not impertinent, to quote at large the various Remarks which *Clement Alexandrinus* has made on these Votaries, or *Indian Philosophers*; I shall therefore only observe, that he charges them with paying divine Adoration to a certain Pyramid, very much resembling the ^b *Mabadeu*, which the modern *Indians* worshipped under that Form.

THE Antients were well acquainted with the Custom of the *Indian Women*, who voluntarily resign'd their Lives, and threw themselves into the ^c Flames upon the Bodies of their deceased Husbands: Neither were they Strangers to the tedious ^d Pilgrimages of some of their Votaries to peculiar distant Waters, which they held as sacred; their Veneration for Rivers; their Adoration of Idols; their solemn Dances at their Sacrifices, and their philosophic Schools, to which Foreigners resorted for their Improvement in all kinds of Literature both moral and divine. ^e *Histaspes*, Father of *Darius*, was educated in one of these learned Seminaries.

IN the Prosecution of these Dissertations, we may probably make some additional Remarks on the Harmony and Agreement which there appears between the antient and modern Historians, with respect to the several Accounts which they have given of the *East Indies*.

The RELIGION of the Kingdoms and Provinces of DECAN, GOLCOND, CARNATE and BISNAGAR.

THE justly-admired *English Traveller Herbert* has been curious in his Observations upon the Religion of these *Indians*; but since they are much of the same Import with what we have already enlarged upon, we shall not, to avoid Tautology, offer to transcribe ^f them. The sacred Writings of the *Bramins*, and the antient Tenets of the *Hetrurian Augurs*, he tells us, were very much alike, and taken, in his Opinion, in a great measure from the *Grecian Fables*; but we presume 'tis much more probable, that the *Greeks* borrowed their Superstitions from the Eastern Nations, and that they were insensibly dispersed as far as the utmost Limits of *Asia*.

IT would be no easy Task to give an exact Description of the idolatrous Worship of these Kingdoms, and their particular Tenets. However, it will be necessary to add some Remarks to those already made, and to supply in this Place the Deficiencies of the preceding Volume. Some Travellers make mention of two particular Sects, which bear no Resemblance with those of the *Banians*. The first consists of certain *Indians*, who were born and bred in the Province of *Multan*, in the Kingdom of *Mogul*. The two principal Articles wherein they differ are these, *viz.* That these People kill and eat all Manner of Beasts whatever (the Ox and the Cow only excepted) without the least Restriction; and set down to their Meals in a circular Form, from which the *Banians* are absolutely excluded. The other Sect, if it may deserve that

^a See the Remarks on the modern *Joguis* in the preceding Volume p. . and *Ovington's Voyages*.

^b *Ixoza*, under the Name of *Mabadeu*. See Supplement to the preceding Volume p.

^c *Cel. Rhodig. Lib. 18. c. 31.*

^d See the Quotations in *Pur. has, Lib. 5. c. 1.*

^e *Ammian. Marc. Lib. 23. c. 6.*

^f Voyages translated into *French, Lib. 3. Edit. of 1663.*

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Denomination) is that of the *Halachores*, who, for what we can find, are neither *Pagans* nor *Mahometans*. These *Halachores* are the most contemptible Body of Men amongst them. Into this Order they admit all such as make it their Employment to cleanse the very Sinks and Privies of their Houses, and remove whatever is nauseous and offensive; an Occupation so very mean and despicable, that no Servant whatever, if we may give Credit to Mr. *Tavernier*, can be prevailed on to take a Broom in his Hand on any such Occasion. These *Halachores* live on the Fragments that come from other People's Tables, and are contented with what they find, without the least Regard to what Meats are lawful or forbidden. They eat Pork, and keep Asses for the Conveyance of their Filth and Ordure into the Fields; and accordingly the *Indians* look upon the Ass as an impure Animal.

WE have already entertained our Readers with a copious Description of the various Austerities, and severe Penances to which all the Pagans superstitiously submit. ^a *Chardin* makes one Reflection on this Topick which deserves some Consideration. "The very worst Religions, says this great Traveller, are not only the most austere, but the most strictly observed." It must be acknowledged, indeed, that the Austerities of the *Indians* are so surprizing, that 'tis almost incredible to conceive how human Nature could ever be able, for the smallest point of Time, to struggle with, and bear up under them. But how does it appear, as he pretends it does, that they owe their Rise to a firm Belief of the *Metempsychosis*, or any other Tenet equally ridiculous and absurd? Is it not more rational to imagine, that they are the natural Effects of the excessive Heat of their Climate, so apt to disorder the Brain, especially of their Devotees, whose Solitude and austere Course of Life, for the Generality, throw them into a fatal, gloomy Frame of Mind? Do not we, whose Principles both moral and divine are so widely distant, ascribe to this affected Retirement the surprizing Penances of our Monks of old, which were as austere as could possibly be invented by the wildest Enthusiast? Our antient Legends abound with innumerable Instances of their extravagant and romantic Practices, by which they weakly imagined that they highly honour'd the *Christian* Cause. By such Mortifications as these the *Stilites*, and the *Anchorets* of old imagined that they made themselves the Favourites of the Almighty. The more shocking and hazardous their Devotion was, these Bigots thought it the more sacred and conformable to the divine Will. However, shall we, because their Zeal was thus unhappily misguided, presume to treat with Contempt and Ridicule the *Christian* Doctrines of the first Ages? The Moderns themselves have been guilty of equal Follies; and yet can we, without the most egregious Partiality and Injustice, make the Parallel of this Branch of ^b *Christianity* (so vigorously attacked for two hundred Years together by the other Sects for its Practice of Penance) with the ridiculous Superstitions of the *East-Indians*? Grant but the Re-establishment in the other *Christian* Sects of their solitary Retreats, &c. and we shall soon be convinced, that notwithstanding the Purity of those Tenets they so zealously contend for, their solitary Devotion will devise some extravagant Practices, which by melancholy Minds shall be approved of as divine Amusements. Without dispute, 'tis the easiest thing imaginable to deviate from true Holiness; and 'tis as indisputable, that Fanaticism and Extravagance have sprung from the best Religion in the World. On the other hand, it might justly be objected against *Chardin*, that the Religion of the *Western Pagans* was as ridiculous to the full as that of the *East-Indians*, notwithstanding the former no ways rivalled the latter in Point of Austerities. That Assertion of his, "That the worst Religions are the most strictly observed," might still be laid under very considerable Restrictions. How numberless are the Complaints of the antient Pagans, with Regard to the Coldness and Neglect of the People in Matters of Religion, the Declension of divine Worship, and the Profanation of the most sacred Mysteries? Were we better acquainted with the modern Pagans, no doubt we should find them as warm

^a Tome VII. of his Voyages in 12°.

^b The Roman Catholicks.

and sanguine in their Complaints; which is a standing Testimony, that all Religions whatever are liable to some Exceptions.

^a RHEVAN, whom *Ram*, by the Assistance of *Hanuman*, deposed, to revenge the Indignities offered to his Wife *Sita*, was the first Pilgrim and Patriarch of these *Indian* Hermits, or holy *Faquirs*. To the numerous Absurdities already taken notice of, I shall add one still more unaccountably extravagant. There are some Votaries who visit these religious Sages, and most devoutly kiss their very Privy-Parts, without so much as à sîde Glance, a conscious Blush, or the least Emotion whatsoever. These Hermits, on the other hand, affect, whilst they are receiving such monstrous Declarations of Respect, a kind of extatic Pleasure, and a Tranquility of Mind, which we presume is very much owing to a constant and confirmed Habit of complying with every Action without the least Reluctance or Reserve. Nay, the most sober and discreet *Indians* consult them in this preposterous *Cynic* Attitude; and their Female Votaries converse with them for a considerable Time with the most indecent Freedom.

THE Fire which they burn is made of Cow's Dung dry'd in the Sun. They make use of no Wood for Fuel, but what is peculiarly appropriated to their Funeral Piles, because no Insects, as they imagine, will harbour in it. Had these *Faquirs* known the Use of Microscopes, how would they have been surpris'd to find an infinite Number of Insects in other Things, which they could not imagine any ways capable of the Production or Preservation of their Beings? When they are dispos'd to sleep, they repose themselves on the Ashes of the Cow-dung spread abroad upon the Ground, and sometimes on Ordure itself. Nay, sometimes they powder their greasy long Locks with these Ashes. Fancy is all in all: There has been a Time, when some certain Enthusiasts have lain stark naked, in the severest Weather, on a ^b Bed of Snow, and by the pure Dint of a lively Imagination, thought themselves surrounded with a numerous Family of Wives, Children, and Domesticks. Some of these Devotees have been so indulgent to, and so very charitably dispos'd towards every living Creature, that they would suffer themselves to be over-run with Vermin; and others, to be stung and tormented by the most venomous Insects, in the very Heat of Day, without the least Reluctance or Resentment. There are some even at this Day, who lash their naked Bodies with Cords tagged with Points as sharp as Needles. These Votaries would frequently visit the richest Families, and sometimes the Quality themselves, if it suited with their Convenience; and both the one and the other imagined themselves peculiarly happy, and the Favourites of Heaven, when they had an Opportunity of entertaining such agreeable Guests. At this very Day there are some Countries where this religious Hospitality is as punctually observed; and thus the *Indians* you see religiously keep up the same Custom, according to the most authentic Accounts of our most celebrated Travellers, who notwithstanding unanimously charge them with Folly and Extravagance. But I beg leave to ask one reasonable Question: Are the *Indians* the only People that are romantic and extravagant?

TAVERNIER assures us, that he has seen somewhere near *Surat*, several of these *Faquirs* whom we have been speaking of. I shall give the Reader a short Description of them, extracted from his Narration. You may see, says he, about the Borders of *Surat*, under à spacious Tree where the *Banians* resort, several Pagods, consecrated to their Idols. The Pagod that leans against the Body of the Tree is dedicated to *Mamaniva*, whose formidable Head may be discern'd in the Middle of the hollow Trunk. Hither resort several Votaries, who prostrate themselves before this monstrous Idol, and a *Bramin* collects at the same time their Free-will Offerings, which consist of Rice, Millet, &c. Whoever

^a See in the preceding Volume, the Dissertation on the *Bramins*.

^b See *Lib. Conformatum*

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comes to offer up their Supplications before this Pagod of ^a *Mamaniva*, are marked on the Forehead with Vermilion, with which they beautify and adorn their Idol. Honoured with this Mark, their Votaries imagine no evil Spirit can have the least prevailing Power over them.

AT some Distance stands another Pagod, consecrated to *Ram*, whose Figure is discerned within the Pagod; and the Image of a Cow stands conspicuous at the Portal. There are likewise two other Pagods to be seen at a great Distance; one of which is also dedicated to *Ram*, and the other is set apart for the Convenience and Retirement of the *Faquirs*.

SOME of these *Faquirs* retire, one after another, into a gloomy Cavern, where Sun-beam never enters but through a little Hole. There they fix themselves like Statues in one Posture for nine or ten Days together, without the least Refreshment of Nature, one Way or another, if we may give Credit to the Narration.

OTHERS spend whole Years without reposing themselves so much as on the Ground; but when Sleep overpowers them, lean against a Cord fastened at each End to the Branches of a Tree.

SOME of them do Penance by standing ten or twelve Hours a-Day with one Foot extended, and fixing their Eyes steadfast on the Sun: At the same Time they have a Chafing-dish filled with Fire in their Hands, into which they scatter Incense, in honour to some favourite Idol.

OTHERS are for ever sitting, or rather squatting on their Posteriors, with their Hands wreathed over their Heads in a thousand fantastic Postures.

I PRESUME enough has by this Time been said on this Topick, which by far surpasses all the Accounts which the ^b Antients have given us of the rigorous Discipline of the *Lacedaemonians*, and their merciless Scourgings of their Youth for no Misdemeanor, but the Tryal only and Exercise of their Patience. The Reformation of the Penitents of *la Trape* comes nothing near it, though *Bussi Rabutin* was pleased to say, ^c "That the Discipline of those *Anchorits* was too austere ever to last long; that it began with excessive Rigour, in order to be reduced by degrees, and established under proper Restrictions; and that this monstrous Reformation would produce as many Martyrs, as the Tyrants." This Assertion however can carry no Weight with it in this Place; since for several Ages together, the rigorous Penances of the *Indian* Hermits have continued without the least Indulgence or Abatement. We take it for granted, it is true, that these *Indian* Hermits have some secret Arts to lull their Senses as it were asleep, in order to render themselves, in a great measure at least, insensible of the excessive Torments which they voluntarily undergo. Were it not so, it were impossible but that Nature would struggle with, and resist the Violence of the Penitent's Inclination. ^d *Owington* assures us, "That, as he was one Day in an Assembly of these *Faquirs*, he observed that they drank Opiats infused in Water; the intoxicating Virtue whereof was enough to turn their Brains." Besides, every Body knows the Effects of Opium; that it will ^e stupefy, and render the Patient insensible, who makes free with it too often, and takes it in Excess.

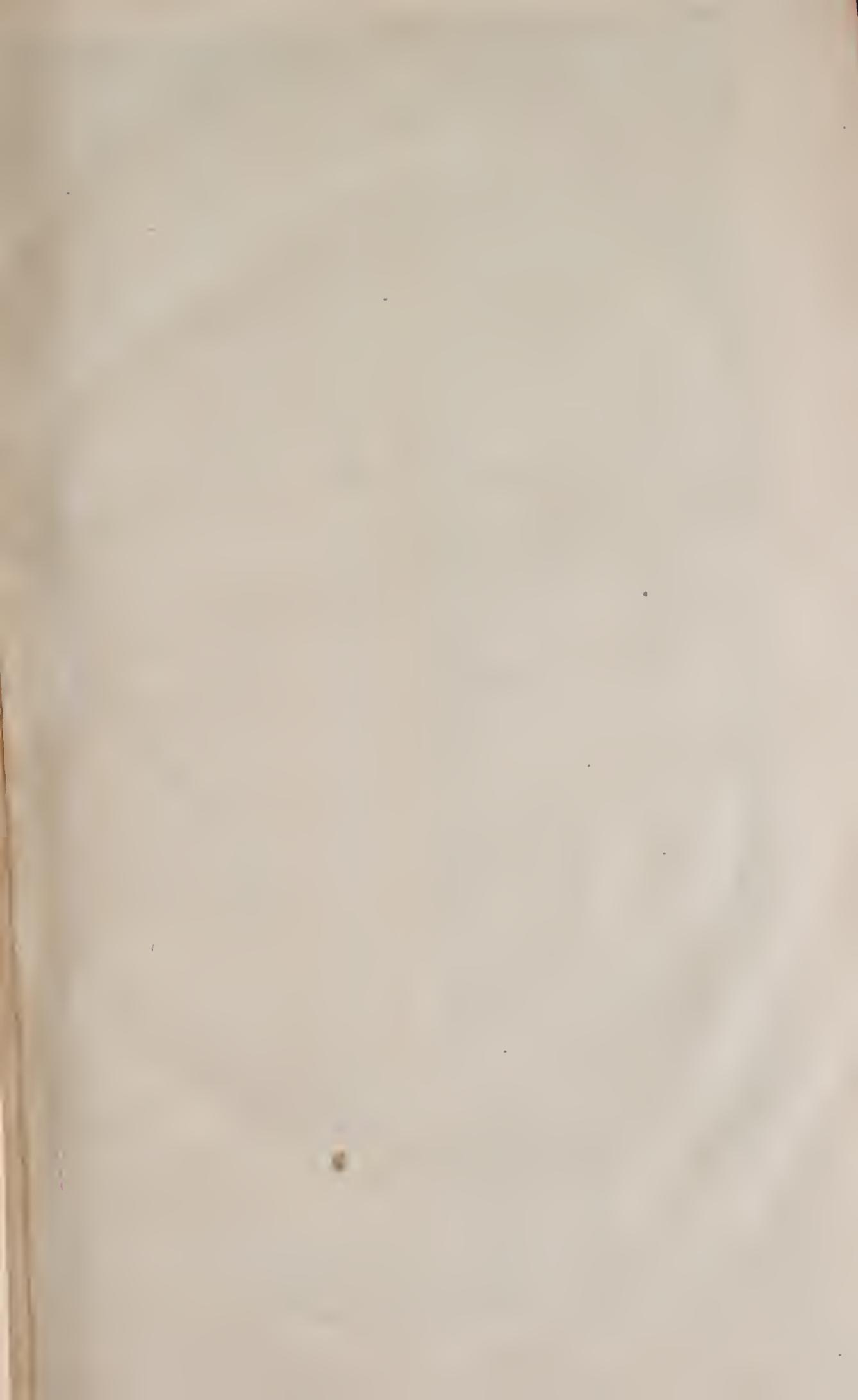
^a See p. . of the Supplement to the preceding Volume.

^b See the Remarks in the preceding Volume, p. . of the Conformity of the *Indians*, &c.

^c *Bussi Rabutin*, Tom. II. Letter 56.

^d *Voyages*. Tom. II.

^e See what *Chardin* says in Tom. IV. of his *Voyages*, Edit. in 12^o.



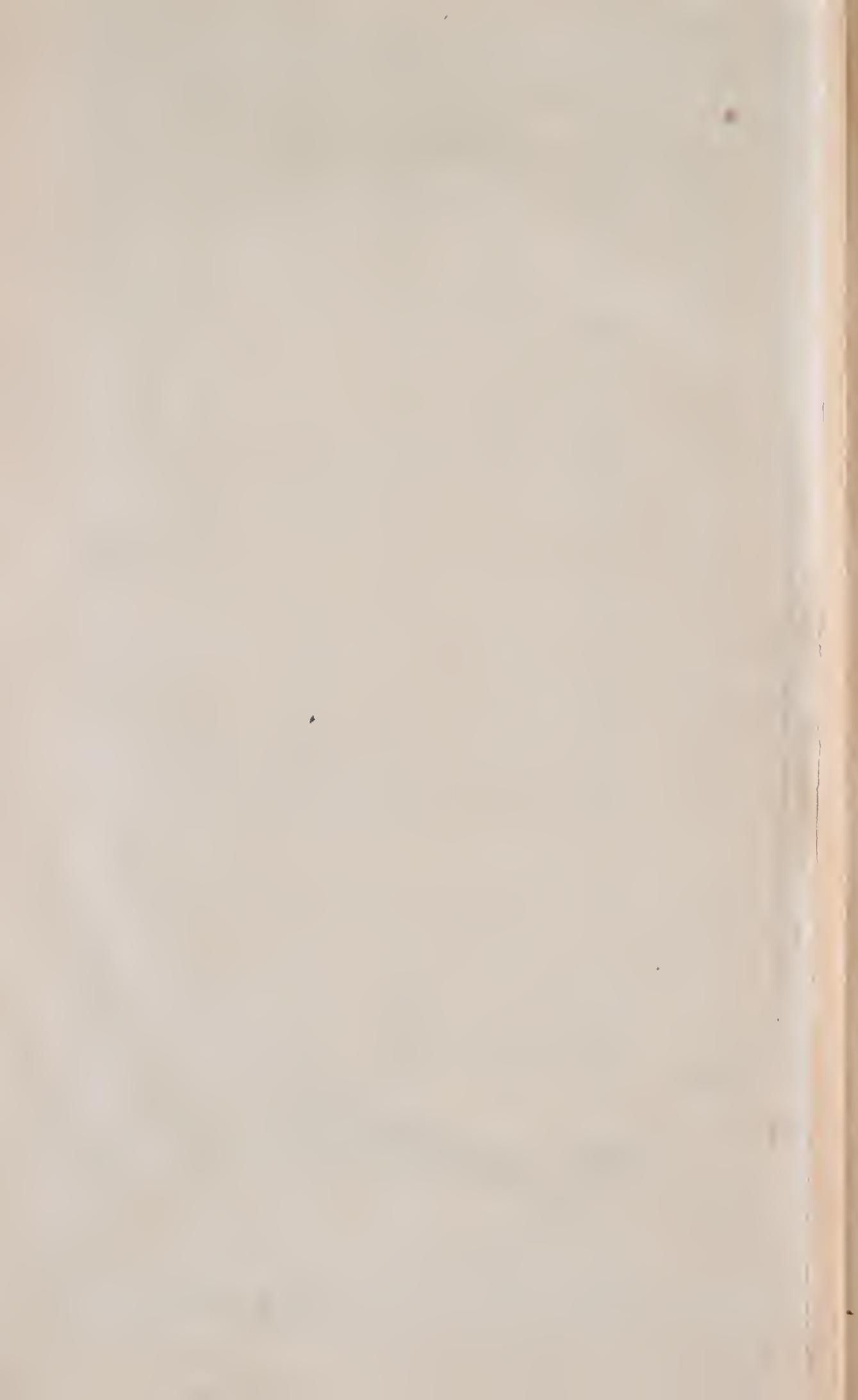


Divers PAGODS and the PENITENCE of the FAIGURS.

1. The great tree of *Y* Brahmans. 2. a Pagod of *Y* Idol Mamaniva, on one side of which the Devotees are marked on *Y* forehead with vermilion, on the other side a Brahmans takes their free-will offerings of Rice &c. 3. a Pagod of *Y* Ram. 4. another Pagod dedicated to *Y* Ram. 5. a Pagod where *Y* penitential Faigurs select themselves. 6. a Cavern or close ditch impervious to *Y* least gleam of day, only what passes through a little hole for that purpose, resorted to by a Faigur several times in *Y* Year. 7. a Faigur sleeping upon a *Y* Card. 8. Faigurs that remain all their lives in *Y* same attitude living by the charity of *Y* female Devotees. 9. several Faigurs consulted, and invoked as Saints, by the women. 10. Various postures that some Faigurs are in several hours a day. 11. a Brahmans with his nose & mouth muffled up, but he should swallow the smallest Insect in drawing his breath. He likewise sweeps the ground before him as he walks lest he should tread upon any worm or other Insect. 12. Faigurs warming themselves. 13. a Faigur feeding *Y* Brute animals out of *Y* pious charity.

Divers PAGODES et PENITENCES des FAIGURS.

1. Le grand arbre des Brahmans. 2. Pagode de l'Idole Mamaniva à un des cotés on marque au front avec du vermillon ceux qui y viennent faire leurs prières, de l'autre côté un Brahmans reçoit les offrandes de riz &c. 3. Pagode de *Y* Ram. 4. autre Pagode dédiée à *Y* Ram. 5. Pagode où se retirent les Faigurs. 6. Caverne, & d'espèce de fosse où se retire plusieurs fois l'année un Faigur lequel ne reçoit de jour que par une petite ouverture. 7. Faigur qui dort assis sur une corde. 8. Faigurs qui restent toute leur vie dans cette posture des femmes leur donnent à manger par charité. 9. Plusieurs Brahmans que des femmes invoquent et consultent comme des Saints. 10. Diverses postures dans lesquelles quelques Faigurs se tiennent plusieurs heures par jour. 11. Brahmans qui a le nez et la bouche envelopés d'étoffe de peur de mouvoir quelque petit insecte quel qu'il soit pourroit voler en respirant c'est pourquoi il s'aligne devant lui pour éviter les vers ou autres insectes sur lesquels il pourroit marcher. 12. Faigurs qui se chauffent. 13. Faigur qui nourrit des animaux par charité.



'Tis well known that the antient *Egyptians* look'd upon a Circle, as the Hieroglyphick of Eternity. The *Indians*, in Conformity to this Idea, which very probably they entertained and took from them, imagine their Deity to be of an oval Form; and for this Reason carry in their Pagods an oval Flintstone, which they gather up upon the Shore of the River *Ganges*. Some of them hang several of these oval Stones about their Necks; and those who are more devout and zealous than the rest, finite their Breasts with them at the Time of divine Worship.

AT *Cydambaran* stands a *Pagod* of ^a *Perimal*. This *Perimal*, which according to some Travellers, is looked upon as the infinite and supreme Being, is worshipped there under the Figure of a ^b *Pole*; or more properly, the *Mast* of a Ship, at the Foot whereof is carved the Representation of that celebrated *Ape Hanuman*, whose History we have given you at large in the preceding Volume. The etymological Signification of the Term (*Cydambaran*) is a Chain of Gold. A Penitent of this Place, according to the *Indian Legend*, having accidentally prick'd his Foot with an Awl, let it continue in the Wound for several Years together: And though this extravagant Method of putting himself to exquisite Torture was displeasing to the Deity; yet the Zealot made a solemn Vow, that he would never desist till he had the Honour to see him dance. At last the indulgent God took Compassion of his Pain, and comply'd with his importunate Sollicitations. He danced, and the Sun, Moon, and Stars accompany'd him. During this celestial Movement, a Chain of Gold dropp'd from the Foot of the Deity; and 'tis from thence that the Place takes its Name of *Cydambaran*.

WE shall not trouble the Reader with a Repetition of the Particulars already related of the *Pagod* ^c *Jagarnat*, which, we are credibly inform'd, is the *Metropolitan Pagod* of all the *Indies*. ^d *Herbert* makes mention of a certain *Pagod* at *Calicut*, dedicated to an *Ape*, which, in all Appearance, is no other than that, whose whole Story we have already related. The Porch of this *Pagod* is magnificently embellished with seven hundred Pillars of Marble.

THE *King*, or *Samorin* of *Calicut*, has a ^e *Chappel* in his Palace, full of hieroglyphic Images, according to the Custom of the *Indians*. But that which is most remarkable, says our last mentioned worthy Traveller, is a Statue, seated on a Throne, made red hot; whereon young Children are sacrificed in Honour to the principal *Idol* of the *Pagod*, to whom they make their inhuman ^f *Oblations*. Some are thrown into the Mouth of it; others are put into its Left Hand, which is extended over a Fire. Every Morning the *Brahmins* wash this Statue with the consecrated Water of the *Ganges*; and there are certain Days set apart for the particular Worship of this *Idol*. At such Times they scatter Flowers upon its Altar, and steep some in the Blood of a Cock; which are afterwards thrown into a Silver Chafing-dish, wherein they have a sufficient Quantity of Frankincense, and with these consecrated Materials thurify the *Idol*. During this Ceremony, the Priest animates the People to their Devotion by the tinkling of a little Bell. After this, he cuts the

^a The same as *Wistrou*. See p. . of the Supplement in the preceding Volume.

^b See *Purchas*, Lib. x. ch. 7.

^c See p. . of the Conformity of the *East Indians* in the preceding Volume, and page . of the Supplement. *Tavernier* in his Voyages assures us, that the Income of this *Pagod* is a handsome Subsistence all the Year round for fifteen or twenty thousand Pilgrims. Twenty thousand Cows are constantly kept there. The High Priest of the *Indian Gentiles* for the Generality resides in this *Pagod*. He taxes the *Oblations* of the Devotees in Proportion to their Circumstances, and out of these charitable Collections, which very often amount to immense Sums, he not only entertains, but defrays the necessary Expences of the poor Pilgrims.

^d Lib. iii. of his Voyages.

^e *Idem*.

^f This Sacrifice, if *Herbert's* Account may any ways be relied on, has a great Affinity with that of the *Phœnician* and *Jewish* Idolaters, who offered up their Infants to *Moloch*; but that *English* Traveller is a very unfair Transcriber of some Authors, from whom *Purchas* has made his Extracts, who are altogether silent in this Particular: But be that as it will, we shall submit this Circumstance to the Censure or Approbation of the learned Critics.

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Throat of a ^a Cock with a Silver Knife, which he steeps in the Blood of the Fowl, and holding it over the Chafing-dish, which is placed in the very Middle of the Altar, lets the Blood stream down into it, with Gestures and Grimaces suitable to the solemn Occasion. The Altar is pompously illumined with large Wax-Tapers. At the Close of the Sacrifice, the Priest takes a Handful of Corn, and retreats backwards from the Altar, fixing at the same Time his Eyes stedfastly upon it. When he has reached the appointed Place, he throws the Corn over his ^b Head; after which he approaches the Altar again, and removes every individual Thing that was placed upon it.

NEAR *Naugracut*, the Metropolis of the Kingdom of that Name, which lies between the *Indus* and the *Ganges*, there is a most celebrated ^c *Pagod*, the Cieling and Pavement whereof is all of solid Gold. That which is most remarkable, with respect to the divine Service of this Place is, that the *Bramins* make an Oblation of some Part of their Tongue here, in Honour to the *Idol*.

THE Origin of that peculiar Veneration which these People have for the River ^d *Ganges*, is attributed by some to the Clearness and rapid Motion of its Stream, which in Time, through the innumerable Benefits they reap'd from it, ^e degenerated into Superstition; and by others, to a Rock, the Head whereof resembles a ^f Cow, from whence this River takes its Source. But be that as it will, these People wash there, as has been before observed, out of pure Devotion; and as an incontestible Demonstration of their Sincerity and Zeal, they throw into it Gold, and the most costly Pearls and precious Stones. Several beautiful Chappels, Idols, and Altars, &c. are erected along the Banks of this sacred River; but especially near that celebrated Philosophic *School* of the *Indians* called *Banares*, which is particularly taken Notice of in the preceding Volume. The Ablution of the Pilgrims, who flock from all Parts to the Banks of the *Ganges* near this City, on Account of the celebrated *Pagod* there, deserves a particular Description. At Break of Day these Pilgrims march in a Body to the Apartments of some antient Devotees, who are well known and revered for the Sanctity of their ^g Manners. These furnish them with three or four short Straws, which they are directed to hold between their Fingers whilst they wash themselves. After their Ablution, some of their *Bramins* mark them on their Forehead. The Pilgrims who are thus purified, in Retaliation of the Favour, make them some small Acknowledgment either in Rice or Silver. After this they visit the adjacent *Shrines* and *Pagod*s, and carry some little Oblation in their Hands. The *Bramins*, then present at the Devotion of these Pilgrims, sanctify their Offerings by certain Prayers. In this Place, we are informed, stands the Statue of a certain *Adc*, which has four Arms; and *Purchas* intimates in his Notes, that there is some Affinity between this Image and *Adam*, on whom the *Rabbies* have likewise bestowed four Arms, two different Sexes, and indeed a Duplicate of every Thing; he being, according to their Notion, both Male and Female at the same Time. In this Place likewise there are certain consecrated Stones, on which they strew some Handfuls of Rice, and pour some

^a This bloody Sacrifice seems at first View inconsistent with the Tenets of the *Bramins*; but see the Remarks in page . . . and of the Dissertation on the Religion of the *Bramins*.

^b In all Probability, these Ceremonies, which seem very conformable to those observed by the *Romans* in the Celebration of their *Lamuria*, were practised with the same View, viz. to compose and amuse the Minds of the Spectators. See *Ovid* *F. AST.* Lib. v.

^c *Herbert* ubi sup. Lib. i.

^d See page . . . in the Dissertation on the *Bramins*, what the *Indians* say of the River *Ganges*.

^e 'Tis needless to recapitulate in this Place all the superstitious Ceremonies of the Antients, with respect to their Waters in general, but more particularly their Rivers and Fountains, and the miraculous Cures which they attribute to their extraordinary Virtues. *Hesiod*, one of the most antient *Greek* Poets, thinks it a Duty incumbent on all such as pray to the River-Gods, to turn their Faces towards their Waters, and to wash their Hands in them before they presume to pass over them. Nay, he carries this Remark still farther, and asserts, that such a shameful Neglect is an Indignity offered to those Gods, and that they will resent it accordingly. The *Indians* have a peculiar Veneration, not only for the rapid Current of the *Ganges*, but all such Waters as surround their respective *Pagod*s.

^f See page . . . of the Conformity of the *Indians* in the preceding Volume.

^g Extract of a Voyage in *Purchas*.

On the RELIGION of the BANIANs. II

Water; and sometimes make other Oblations upon these Stones. There is a kind of a Well, or deep Spring, with several Steps to go down to it, the Water whereof is muddy and offensive, occasioned by the great Quantity of Flowers that are thrown into it by way of Devotion, which is held in great Veneration by these Devotees, as a Source of Purity and Sanctification. One of their Gods, according to their Tradition, condescended to wash himself in this Spring; and thither they resort to cleanse them from their Sins, and never depart without treasuring up some small Quantity of the Sand that lies at the Bottom, which they look upon as sacred.

AT the Time of these Ablutions which we have here been speaking of, they mutter inarticulately a certain Form of Prayer. During the Time of Ablution, or at least immediately after, they take ^a three several Draughts of this Holy Water. Sometimes they say their Prayers out of the Water; and in that case, they wash a particular Spot of Ground, as near to their own Dimension as possible, on which they prostrate themselves with their Arms and Legs extended, and in this Attitude say their Prayers. They frequently kiss this little Spot of Earth thus sanctified by the *Ganges* thirty Times successively; but in this Act of Devotion their Right Foot is kept with the strictest Observance immoveable.

AT ^b *Quilacara*, in the Province of *Travancor*, they celebrate a sort of Jubilee once in twelve Years. At this solemn Festival the *Raia* of *Quilacara* erects a Scaffold, which he ascends, and after a formal Ablution, and at the Close of some particular Prayers suitable to the awful Occasion, offers himself up a willing Sacrifice to the Gods. In the first Place he cuts his Nose off, and then his Lips and Ears, and presents them to his Idols. At last, to close the Ceremony, he cuts his Throat. The *Cryers* of *Amock*, of whom frequent Mention is made in the Voyages to the *Indies*, may very properly be ranged amongst the Number of voluntary Devotees; and with equal Propriety, the Penitents of *Narfingue*, ^c who, on certain solemn Festivals, affect to appear as Criminals, with their Hands bound behind them, and their Bodies pierced with Darts, and present themselves, in this fantastic State of Humiliation, before their Idols. The most zealous of these voluntary Martyrs take a Knife, sharpened on purpose for the solemn Occasion, and cut off their Flesh by Piece-meal; each of them using at the same Time this short Form of Sacrifice; *Thus do I mortify myself for the Sake of God*: And when the Death of the bleeding Saint draws near, in his last Moments he concludes the Solemnity with the Use of this other short Form: *Out of Love to thee, O my God, do I offer up my Life a chearful Sacrifice*. The Ashes of such a glorious Martyr are immediately consecrated, and the Devotees look upon them as infallible Preservatives against the various Calamities which are incident to human Nature. In short, were we fond of shewing our Learning, and expatiating on this Topick, we could produce Instances of some Devotees amongst the ancient *Gauls*, who acted in some Conformity at least with the *Cryers* of *Amock* amongst the *Indians*. Such were the ^d *Soldures*, or *Soldurii*, who would frequently sacrifice their Lives out of Loyalty to their Kings, or any other Persons whose Rights and Privileges they had engaged themselves in Honour to defend. There was certain *Gaulish* Cavaliers, called *Ambacti*, who acted in the same Manner. But all we can say in their Favour is, that these *Gauls*, like the *Cryers* of *Amock*, were ready to lay down their Lives only upon Occasions which appeared of the last Importance.

EVERY *Pagod* is famous for some particular Miracle, or some extraordinary Cure, &c. of which their *Legends* abound with a thousand remarkable Instances for the Consolation of their Votaries, and their Improvement in all moral Virtues. The Case is the very same with these, as with all other Zealots whomsoever. One is for *Jagarnat*, and another for

^a *Purchas*, *ibid*.

^b Taken from *Purchas*.

^c Extracts of Voyages in *Purchas*.

^d *Cesar*, Lib. iii. c. 22. and lib. vi. c. 15.

Wifnou. A *Bramin* takes the Handkerchiefs, or any ^a other Thing of the like Nature which they put into his Hands, and gently strokes the God with them, whose Priest he is, and then returns them to the proper Owners. No doubt but they have a very strong Faith. As to the Proceffions which the *Indians* make in Honour to their Gods, their Customs are well known in many Parts of *Europe*; the Ceremony, for Instance, of the *Litter*, in which their God is feated, whom they thus solemnly expose to public View; their portable Altar, peculiarly appropriated to these extraordinary Occasions, the Flowers with which they strew the Way before the Idol, and the Incense and Perfumes which they burn to his Honour; not to mention the ^b loud Cries of these Devotees, their ejaculatory Prayers, their enthusiastic Gestures, their bitter Groans, and religious Transports; all which are too often the Results of Custom, Prejudice, and Education, whose heavy Yoke the Christian World groans under to this very Day. Thus Truth and Falshood go Hand-in-Hand together. As the Deity moves forwards, several of his Attendants refresh him with Fans made for that Purpose of the Plumes of *Pan*. The ^c Handles of these Fans are covered over with Plates of Gold or Silver, and are about seven or eight Foot long. The Use of these Fans is to prevent the Flies from settling on the Idol's Face; and since 'tis look'd upon as a peculiar Honour to be near enough to fan the God, they are so complaisant as to lift one another up on that solemn Occasion; a Favour however conferr'd on none but Persons of the first Rank. Some Persons, very probably, may imagine no such Custom was ever used in *Europe*; I shall therefore quote a Passage here from *Tavernier* for their Amusement, as well as better Information. "I have seen, says he, in *Saxony* " and some other Parts of *Germany*, whilst the Minister has been preaching the Funeral " Sermon, the Friends of the Deceased that stood round the Corpse, which lay on an " open Bier, fan him all the Time^a (it being then sultry hot) to drive away the Flies that " settled on his Face."

THE *Bramins* foretel the approaching Eclipses, that the *Indians* may have timely Notice, and be prepared for the due Performance of such Devotions as are requisite on those extraordinary Occasions. I shall take the Liberty to quote *Tavernier* again on this Subject. On the second of *July*, says he, in the Year 1666, exactly at one o' Clock in the Afternoon, the Sun was in Eclipse. There was a prodigious Concourse of People, who flocked from all Parts on that Occasion, to wash themselves in the *Ganges*. Their Ablutions commenced three Days before the Eclipse. During these three Days, they prepare a great Variety of Dainties composed of Rice, Milk, and Sweet-Meats, for the particular Entertainment of the Fish and Crocadies that frequent that River. This Banquet is thrown into the Current when these *Bramins* give the Watch-Word, who are fully apprised of the proper Time. Whatever Eclipse it be, whether of the Sun or the Moon, as soon as ever it begins, these Idolaters break all their Earthen Ware in general. The *Bramins* consult their Books to find out the propitious Hour for the Performance of this Ceremony. When 'tis actually come, they direct the People to throw their Offerings into the River, and at the same Time make a most hideous Noise with their little Bells, Drums, and other Instruments which they clash one against another with all their Might. As soon as their Oblations are sunk into the River, the People themselves plunge into it, and rub and wash, till the Eclipse is over.

THE *Bramins*, who stand on the Shore, wipe the Bodies of the Devotees as they come out, and give them a Piece of dry Linnen, which they wrap round about their Waist. After this, they are invited to sit down in some convenient Place, where such as are the richest and most substantial amongst them, have provided Rice, and other proper Refreshments. These *Bramins* consecrate with Cows-dung a little square Spot of Ground

^a See the Supplement, &c. in the preceding Vol. p.

^b See *Purchas*, *Bernier*, *Orington*, *Tavernier*, &c.

^c *Tavernier*, Lib.iii. of his *Voyages*.

on which they sit, having first with the utmost Precaution examined it, and found that no Manner of Insect was creeping upon it. On this consecrated Spot they cast a Variety of Figures, every one of which they cover with a little Cows-dung, and two or three little Sticks, which they rub very well, lest any Reptile should lodge upon them. On these Sticks they strow Rice, Herbs, Roots, and other Things of the like Nature; to which they add a small Quantity of Butter. All Things thus prepared, they set Fire to the Wood. As it burns, they make their Observations on the Flames, and from their various Agitations form their Predictions of the ensuing Harvest. These Circumstances last mentioned have some Reference to several Particulars, which, on the Credit of *Fryer*, we shall relate more at large hereafter.

THIS extraordinary Festival is observed out of a religious Regard to the afflicted Sun; which they imagine to be in exquisite Torture during the Time of its Eclipse. A certain *DEIITA*, or *Dragon* (according to the sacred Writings of the *Bramins*) at that critical Juncture vigorously attacks the Sun, and obscures his Light. They use their utmost Efforts therefore to deliver him out of the Paws of his Adversary, from a Motive of pure Affection and Gratitude to him, for the peculiar Blessings he confers on them, and his diffusive Goodness to all Mankind. This Deliverance, they conceive, can be accomplished no other Way than by Purifications, Prayers, Acts of Charity, &c. The Description which *Bernier* gives us of their Ablutions, which he was an Eye-Witness of in *Gemma*, corresponds in a great Measure with that of *Tavernier*. To avoid Tautology, we refer our Readers to what has been said on this Topick in Page

of the Supplement in the preceding Volume. It would be needless, we presume, to enlarge here on the Agreement of the antient Idolaters with the modern *Indians* in this Particular; we shall only make this cursory Remark here, that notwithstanding the better Information and Learning of the *Europeans*, they themselves have not totally conquer'd these superstitious Terrors of the Heathens. "In the remarkable Eclipse which happened in the Year 1654, says *Bernier*, the People were seized with such a panick Fear, that some bought up a physical Antidote against the malignant Influences of the Eclipse; others ran down into their Vaults, and shut themselves up in the darkest Closets; whilst others fled to their Churches for Sanctuary." This he compares with another which he saw at *Debli*, in the Year 1666. We our selves have seen something very much like it in that remarkable Eclipse of 1706. As the Sun was at that Time totally darkened for near the Space of fifteen Minutes, several Christians were as much terrified as ever the Gentiles were. This Phenomenon, though not at all supernatural, created a Variety of superstitious Speculations. The *Sun of France* was, compared on this Occasion to that distressed Orb of Light. Both were in Eclipse at the same Time; and the raising of the Siege at *Barcelona* happened exactly at this fatal Juncture. What a secret Satisfaction must this extraordinary Occurrence needs give to the Wits of *Holland* and *Great Britain*! But above all, what a glorious Opportunity of Triumph was here for some certain Protestant Ministers, whose misguided Zeal prompted them to delight in Vengeance!

THE *Indians* of *Visapour*, &c. celebrate a Sort of a Country Wake after such a particular Manner, that the Description of it, we imagine, will be no disagreeable Amusement. At Seed-time the *Bramins* meet, and bestow their formal Benediction on the Fields in the following Manner: They lop off all the Branches of one of their largest

^a *Bernier*, Tom. ii. of his *Voyages to Mogul*. Father *Mauduit* in his Account, tells us, that the Women, who were with Child, durst not stir out of Doors for fear the *Deitta*, or *Dragon*, which thus runs open-mouthed at the Sun, should devour their little Infants too. See also concerning the Origin of Eclipses, Chap. xv. of the *Historical Dissertation* on the Gods of the *East Indians* in the preceding Volume.

^b *Lewis* XIV. of whom the Sun was a Symbol. This Hieroglyphick has tickled the Imagination of Abundance of his Enemies, and been the Subject of their Censure and Ridicule.

^c *Fryer* in his *Voyage to the Indies*, written in *English*.

Trees (those at the Top only excepted) and then bear it upon their Shoulders with loud Acclamations, which indeed always accompany such like rural Devotions. The *Bramins* in this Procession march directly before the Bearers, and set the Tune to some proper Hymn which is composed for this solemn Occasion. They sing all the Way they go, till they come to the Entrance of some *Pagod*, and as soon as they are got within the Verge of the Green where the sacred Temple stands, they rest one End of the Tree upon the Ground before the Porch of the *Pagod*, making their *Salam*, that is, their religious Salutation at the same Time. After this, they take up the Tree again with as loud Acclamations as before. This Ceremony is thrice repeated, and at every Shout they march either round the *Pagod*, or the Green. After this the *Arch-Bramin* digs a Hole in the Ground, and pours into it either some consecrated Cows-Urine, or some Water brought from the *Ganges*, but which indeed we are at some loss to know, our Author having left this material Circumstance undetermined. This Tree, half stript of its Leaves, is fixed in the Ground, and adorned with Flags and Streamers. After this, they bind several Whisks of Straw round about it, and set them on Fire. The *Arch-Bramin* observes with the utmost Attention the various Agitations of the Flame, and from thence forms his Judgment of future Events, and gives his Benedictions accordingly, which are always accompanied with some Oblations of Rice and Flowers, &c. Our *English* Author here very justly observes, that this Ceremony has some Affinity with the *Ambarvalia* of the antient *Romans*.

THESE publick Acts of Devotion very naturally lead us to those that are more private. Besides their two Fasts, which they are enjoined to keep ^a Monthly, and which we have before mentioned, those who are more strict and devout than ordinary, always begin the Day with Psalmody and Prayer. The same Custom they observe in all Affairs of any considerable ^b Importance. "When several Artificers are jointly employed about any Business whatsoever they sing Psalms almost all the Day long, sometimes alternately, sometimes singly, and in that Case the others take due Care to join in the Chorus. The same Custom is observed amongst their Watermen whilst they are labouring at the Oar. This Practice of Psalmody might very probably owe its Origin to the *Chinesè*, who not only follow it, but have translated into Verse all their most valuable Precepts for the Improvement of the People in Virtue and good Manners." Our Author might with equal Justice, we humbly conceive, have asserted, that the *Indians* were indebted to the *Chinesè* for their Instructions how to walk, and what to eat. But the Truth of it is, these Ceremonies have been observed throughout all Ages, and in all Religions of the World,

THE *Greeks* and *Romans* had their Prayers and divine Hymns peculiarly adapted to private Devotion. They pray'd to their Gods, and sung their Praises in their Closets as well as their Temples. They said Grace before, and after their Meals as we do. But their Devotion was generally speaking more Pharisaical than becomes a Christian. The idolatrous *Indians*, through a mistaken Zeal for Religion, confirmed by the Practice of an infinite Number of ^c Devotees, say their Prayers in the Corners of every Street, upon the House-tops, in the High-ways; nay in the very Markets, and other Places of the most publick Resort, that their Acts of Devotion may be seen of Men. They adore the Deity however, in the most humble and reverential Posture imaginable. First they kneel, then they prostrate themselves on the Ground, touching it several Times with their Forehead, and breathing forth at the same Time the most ardent and pathetic Ejaculations. This they principally observe every Morning as soon as the Sun rises.

^a Page of the Suppl. Vol. preceding.

^b *Ovington's Voyages*, Tom. i.

^c *Ovington, ubi sup.*

One would almost be tempted to imagine that Pride and Humility conspired together to produce such an unaccountable Medley of Devotees.

THE Affection of the *Banians* for all sorts of Beasts in general must doubtless be extraordinary, since they look on him as a Murderer who wilfully destroys the most contemptible Insect. A noted Traveller has observed, that^a *Draco* and *Triptolemy* made a Law in Conformity to this religious Practice of the *Banians*. It is very true, *Triptolemy*, who lived in the first Ages of the World, would by no Means^b suffer the Colony, over which he presided, to eat any kind of Flesh whatever; yet can any one fairly conclude from thence, that this Law, like the Benevolence of the *Indians*, was founded on the *Metempsychosis*? At most this can be only Conjecture, because that great Law-giver might probably introduce the Doctrine of the *Metempsychosis* into *Greece*. But be that as it will, the wise Laws of *Moses*, as well as theirs, shew a peculiar Regard for all kinds of Beasts, but founded on a Principle very rational and very human. On this very Principle of Humanity was grounded the rigorous Sentence of the^c *Areopagus*, which condemned an *Athenian* Youth to die, for taking a barbarous Pleasure in picking a Bird's Eyes out with a Pin or a Needle. But to return to the charitable Disposition of the *Banians*. At every Meal^d some Part is allotted for the Cow; which every one knows is their darling Animal. Nor far from *Surat* there is a spacious Hospital for the Reception of all such Beasts as are either lame, sick, or past their Labour. But they still carry this benevolent Temper to a higher Pitch; for contiguous to this, or at least not far distant from it, is erected a smaller Edifice for the particular Entertainment of Fleas, Bugs, &c. For the more agreeable Subsistence of these Insects, they hire from Time to Time some poor Fellow to lie all Night in a Bed, provided there for that Purpose, to which those little Animals naturally resort in the dark; but first they bind the poor Patient, with all the Precaution imaginable, down to the Bed-posts, lest their twinging him should compel him to remove his Quarters before Day-light. By this Indulgence and prudent Forecast, these poor Insects regale themselves on his Blood without the least Interruption. Another Traveller reports, that the *Banians* when they find^e themselves over-run with Vermin, and dare not attempt to destroy them, send forthwith for one of their *Joguis*, who undertakes to provide for them a this own Expence. This *Jogui* very charitably permits them to dwell and feed upon his own Head, or any other Part of his Body, for the Relief of his Patients. But we shall not enlarge on this Topick any longer, which shews too plain how Mankind debase their rational Faculties, when they obstinately persist in complying with the Consequences which naturally flow from such wild and romantic Notions.

WE will now entertain our Reader with a transient View of the Manner of Life which the Profelytes of the *Banians* are obliged to lead for six Months after their Conversion. The^f *Bramins* enjoin them to mix Cows-dung with every Thing they eat during this Term of their Regeneration. The usual Quantity is about a Pound, which is gradually diminished after the three first Months are expired. As, according to their Tenets, this Animal has something divine in its Nature, nothing, they imagine, can be so proper as her Excrements for the Purification both of Soul and Body. How would some curious Commentators expatiate here, and compare the Nourishment of these Profelytes with the Orders God himself gave to^g *Ezekiel*, to mix Cow-dung with his daily Food? But

^a Ovington *ut supra*.

^b *Dii colendi, parentes honorandi, a carnibus abstinendum.* These were the true inviolable Precepts of *Triptolemy*.

^c St. *Real's* Discourse on the Use of History.

^d Ovington *ut supra*.

^e In *Purchas*, lib. v. ch. 9. See also Note (^d) page of the Conformity of Customs, &c. in the preceding Volume.

^f See Page of the Supplement, Tom. i. the very same Injunction relating to a *Notice of the Joguis*

^g *Ezekiel*, Chap. iv.

let us see what Affinity these Ideas of the *Bramins* have with the natural Qualities of Cowdung. Physicians assure us, that 'tis an excellent Anti-scorbutick, and makes the Skin look exceeding white. A mystical *Bramin* no doubt, from such innate Properties as these, would find every Thing requisite to express or represent a spiritual Purification. But we proceed to their other Customs.

Several other CUSTOMS peculiar to these PEOPLE.

ALL the Eastern Nations, but more particularly the Natives of the Empire of *Mogul*, affect to change their Names. When any *Indian*, says an *English*^a Historian, is so fortunate as to be a Favourite with his Prince, and his imperial Majesty has Royal Intentions to promote him to some Post of peculiar Trust and Honour, he confers on him some new Title of Distinction. This Custom is doubtless of antient Date; since we find sundry Instances of it in the sacred Scriptures: This might very probably owe its Origin to the pompous Surnames which were generally bestowed on the *Grecian* and *Roman* Worthies. This Term of Distinction always denoted either some particular good Quality which render'd the Person a proper Object of his Prince's Favour and Indulgence, or some heroic Atchievement successfully executed for the Service of his Country. Sometimes Persons initiated into the Rights and Ceremonies of their Religion would change their Names: And 'tis very probable, that the new Name spoken of in the Revelation of *St. John*, refers to this particular Custom. To this likewise we may have Recourse if we will account properly for the Pope's assuming a new Name at his first Advancement to the Chair. The *Indians* who have received such a new Name conceal, with the utmost Precaution, that which they had before, lest their Enemies should maliciously make use of it to their Disadvantage.

THE Payment of an excessive Homage, next to Adoration itself, to their Princes and prime Ministers, is another Custom, of which we have Variety of Instances amongst the antient Eastern Nations. In their Salutation of the Emperor of *Mogul*, they first lay their Hand upon the Ground; then clap the same Hand upon their Breast; and lastly, to close the Ceremony, lift it over their Heads: This they gradually repeat three Times in their awful Approaches to his Imperial Majesty. The *Chinese* prostrate themselves nine Times successively before their Emperors; and in short, Prostration is a Testimony of Submission and Respect which is almost universally paid to the Eastern Princes. Whenever any Subject presumes to speak to them, 'tis at that awful Distance, and in such exalted Terms as, amongst us, would be deem'd blasphemous, and improper on any Occasion to be used, but in our most solemn Addresses to the supreme Being. However, we ourselves comply with some Customs of much the same Import; we give our Christian Princes the Titles of *Majesty*, *Sacred Majesty*, *Holiness*, *Excellence*, *Eminence*, &c. which, to speak impartially, are almost equivalent to theirs. Nothing, in short, comes so near the Prostration of the Eastern People before their Monarchs, as that Custom now in Vogue, of serving the Kings of *Great Britain* on the Knee.

THE *Banians* never take an Oath but with the utmost Reluctance. They look upon the Obligation as such a Disgrace, that, we are assured, some of them will sooner lose their Cause, than comply with it even in a Court of^b Judicature. Whenever Necessity compels them to it, they lay both their Hands in the most solemn Manner on the Back of a Cow, and begin in the Form following: *May I taste the Flesh of this consecrated*

^a *Ovington*, Tom. i. of his Voyages.

^b *Ovington*, *ubi sup.*

Creature, if, &c. The Method of taking an Oath amongst the *Gentiles* in the Kingdom of *Decan* is vastly different. Such as are sworn are enclosed in a Circle made with Ashes, some small Part whereof is strewd over their Heads; one Hand is laid on their Foreheads, the other on their Breasts, and in this Attitude they swear by their Gods. These People's Oaths, at least Travellers tell us so, never deviate from the Truth.

THIS favourite Cow, this Creature, thus looked on as sacred by the *Banians*, was formerly the first Object that was recommended to the Favour and Indulgence of such as had the Honour to be created ^a *Nairos*, or *Noblemen* by the *Indian Kings*; the next were their *Bramins*. On their Creation the Prince embraced them with this solemn Injunction; ^b *Love the Cows and the Bramins.*

THESE *Nairos* have peculiar Privileges. Though they never ^c marry indeed, yet to recompence that Misfortune, they have a Right to demand the *last Favour* from any Maid or Wife whatever, when it suits with their Inclination. No Body, not even the Husband, interrupts their private Interviews; but on the contrary, the good Man, as a Testimony of his Satisfaction, and in Gratitude for the Honour done him, stands *Centinel* himself till the *Nairo* thinks proper to depart.

BUT to prevent all Interruptions in such amorous Interviews, they leave their Arms at the Door, which is a sufficient Signal, that no one, on Pain of Displeasure, must enter the House whilst 'tis honoured with a Visit from so great a Guest. Some Historians tell us, that the *Spaniards* indulge their Wives much after the same Manner, and never presume to enter their private Apartments, in case they find at the Door the Sandals of some reverend Father, imagining, like good Christians, that at such a Time they are at their Devotions, and that the Man of God is either giving her ghostly Advice, or list'ning with Attention to her Repentance, and free Confession of all her Sins. When any *Nairo* goes abroad, all Persons of what Denomination soever, are obliged to make way for him; for should any one, however distinguished, so much as touch the Hem of his Garment, 'tis deemed a Pollution; and an Impurity even thus accidentally contracted, excludes him from the Society of his Peers, or Fellow *Nairos*, till he has performed the Ablution requisite on such a Misfortune, according to the Rites of their Religion.

^d THE *Indian* Idolaters, when any Person yawns, snap their Fingers, and with a peculiar Warmth and Affection repeat three Times successively the Term *GIRANAMI*; that is, *Remember Narami*. This *Narami* was an *Indian* Saint. The *Indians* believe, that by this snapping their Fingers, they secure the Person yawning from the prevailing Power of all evil Spirits. When any Person in Company happens to sneeze, they compliment him with their formal Blessing, just as the *Europeans* do; and very probably they borrowed this Custom from them. The antient *Greeks* look'd on Sneezing as something ominous and preternatural, and thereon pretended to ground their Predictions. When any one accidentally sneez'd in their Presence, they ^e used some formal Act of Adoration; which gave some antient Christian Writers an Opportunity to charge them with the idolatrous Worship even of so common an Incident. Thus we see how the blind Zeal of a bigotted Author will sometimes aggravate the Errors of his Antagonists. How many heretical Notions, how many unintelligible Controversies owe their Rise to this religious Phrenzy? . . . The Idea which the *Siamese* have of Sneezing is peculiarly wild and romantic, and for the Reader's Amusement, we refer him to the Remark below.

^a Extracts from *Purchas and Ovington*.

^b See Supplement to the preceding Volume, p.

^c Extracts from the *Voyages of Purchas*.

^d *Tacernier*, l. iii. of his *Voyages*.

^e Vide *Beverovicium in Epistolis Quæstionibus*.

^f Father *Tackard* assures us, *Lib. v.* of his *Voyages*, that the *Siamese* imagine the supreme Judge of Hell is eternally minuting into a *Memorandum-Book*, kept for that Purpose, the Lives and Actions of all Mankind. When he turns to the Title Page of any particular Person's Life, the Page sneezes. And we, as they say, here on Earth sympathetically sneeze with it. And from hence, arose the Custom of wishing long Life and Prosperity to the Sneezer.

THEY have another Custom which is whimsical enough, but very advantageous to the ^a Priests. When a *Gentile* has had the Misfortune to lose any Thing considerable, he is obliged to pay the full Value of it to the *Arch-Bramin*. This Custom, partly religious, and partly political, may probably be established on a very laudable and solid Principle. In this Light we would consider it as a reasonable Fine, or Amerciament on all such Persons as are negligent and careless of their own Properties; and we are further informed, that in case the unfortunate Party is obstinate, and refuses to make this public Acknowledgment, he is expelled their Assemblies, and treated with all the Marks of Ignominy and Contempt.

THERE is no Chastisement amongst the *Banians* deem'd so disgraceful as that of being struck with a Slipper; which is said to be ^b a Return generally made when an Affront is received from any of those Gentlemen. The Person offended pulls off his Slipper, and spitting on the Sole, strikes the Aggressor. This, in their Opinion, is a more shameful Retaliation than spitting in their Faces, or besmearing them with Dirt. A Repentment that carries the highest Mark of Disdain along with it, is always look'd on as the grossest Affront. 'Tis the very same with respect to criminal Punishments. This Notion is universal; but the Impressions which those Punishments make are stronger or weaker, according to the Custom of each Country. Thus, for Instance, Hanging is reckoned a more ignominious Death in *France* than it is in *England*: And so amongst us, to strike an Adversary on the Face, is no more than a manly Repentment, and a Mark of Disfast; but to kick him, is a Declaration that he is a Coward, and the Object of Disdain.

Of the PHYSICK, and ASTROLOGY of the INDIANS.

ENOUGH has already been said in the preceding Volume concerning the Theology of the *Bramins*: we shall now entertain our Readers with a short Account of their Knowledge in Physick and Astronomy. They ^c who practise as Physicians, pay an annual Stipend to the Sect of which they are Members; because this Profession is both foreign to their Establishment, and very advantageous. They have a peculiar Method in giving their Judgment on a Patient's Malady by the Inspection of his Urine, which is principally directed by the Assistance of an Oil; one Drop whereof they pour into the Urine. If the Oil sinks to the Bottom, 'tis an infallible Symptom with them, that the Distemper is mortal; if it immediately spreads itself upon the Surface, 'tis likely to grow more virulent; but in case it diffuses itself by slow Degrees, they think the Distemper is abated. Abstinence and cooling Cordials are their usual Prescriptions; ^d the latter strengthens the Stomach, weakened by excessive Heats; the former qualifies the Blood, and retards the too precipitant Agitation of the Spirits.

^a Schouten observes, that the *Indian* Physicians have no manner of regard to the Age or Constitution of their Patients, but prescribe alike to all who are afflicted with the same Distemper: That all internal Cures are effected by Simples, exterior by Friction. They have Ointments composed of Sanders, Saffron, and such like Ingredients; amongst which the *Gentiles* mix a large Quantity of the Ashes of burnt Cow-dung. After they have given their Cows Rice in the Husk, they examine their Excrements the first Opportunity, and carefully collect all such Grains as they find have been evacuated whole. These

^a Tavernier, *ubi sup.*

^b Ovington, *ubi sup.*

^c Voyages of Ovington, Tom. ii.

^d Voyages of the Company, &c. Tom. vii.

Grains thus purified are dried, and then prescribed to their Patients, not only as a sovereign Medicine, but a sacred Charm, which will contribute very much to their spiritual Welfare, as well as their Recovery. Enough, I presume, has now been said of a Science, which is mentioned here only as an Appurtenance to their Religion and Priesthood, being practised after the same Manner as in the *West Indies*, and some Parts of our Hemisphere.

SOME People pretend to have incontestible Proofs of their profound Skill in the mysterious Science of Astrology; ^a which they support by particular Instances; but, says our *English Traveller*, we can have no adequate Idea of it, without supposing that they receive their Intelligence from the intimate Converse which they have with some familiar Spirit.

The CEREMONIES of some particular INDIAN KINGS.

THE ^b *Samorin* of *Calicut* is always a Descendant from the *Bramins*. On his first Accession to the Throne, he is obliged to abstain from Flesh and Fish for a certain Season. This Abstinence is comply'd with, no doubt, out of a religious Principle. During this Penance, he is permitted to take no Refreshment but once a Day; and even then, no Person whatever has the Privilege to see him eat. He is under an indispensable Obligation not to pare his Nails, or cut his Hair, and every Day to say a certain Form of Prayer suitable to the Occasion. Upon these Terms the new King holds his Title. By these Acts of Humiliation we may reasonably conclude, that they look on Self-Denial as absolutely necessary for those who ascend the Throne. To render his Mortification still more conspicuous (if it may with Propriety be termed so, for so nice a Circumstance will admit of various Speculations) he suffers his Royal Consort to be carest'd the first Night by his Head-*Bramin*: This indeed is such an Act of Condescension, which no new-married Subject, in any other Country, would, on any advantageous Terms whatever, be prevail'd on to comply with. After several Years thus spent in Abstinence, the Prince assembles the People together, and invites them to a magnificent Banquet, and at the same Time makes large Distributions of his Royal Bounty. His Wives, who are very numerous, present him at this Festival, with large Wax-Tapers which have been consecrated, and made use of in the Presence of their Idols. 'Tis at these Ceremonies that the People establish their new-created King.

THE ^c *Samorin* tastes no individual Thing but what has first been presented to his Idol by the *Bramins*. After this Ceremony, which consecrates every Thing that is prepared for the King's Entertainment, he seats himself down on the Ground, and eats whatever he thinks proper. The *Bramins* attend his Repast at an humble Distance, holding their Hands, in a very respectful Manner, before their Mouths, all the Time his Majesty is disposed to sit. After this Royal Banquet is over, the *Bramins* clap their Hands three Times successively, and then take away all the Fragments, which they carefully distribute amongst a great Number of Crows, brought thither for that very Purpose. Neither the Prince himself, nor his *Nairos* are permitted to eat any kind of Meat without the *Bramins* Permission.

^a *Ovington, ubi sup.*

^b This is partly an Extract from *Herbert*, who has copied almost every Thing that he has said relating to the *Indies* from *Spanish* Authors. As an Evidence of the Truth of this Assertion, the Reader is desired to compare *Herbert's* with the *Spanish* Extracts in *Purchas*.

^c Extracts of Voyages in *Purchas*.

By an established Law of this Realm, the Prince is obliged to abdicate whenever the ^a Priest of the Idol of *Calicut* happens to die, and to officiate in his Stead. 'Tis a Law unalterable, that the Prince, thus devoted to the Priesthood, shall, *volens volens*, quit the Throne, and attend the Altar.

THE Interment of their Kings is attended with the following Solemnities. Their deep Mourning consists in shaving their Heads, fasting, and abstaining from *Betel* for thirteen Days together, which is the usual Term of the *Interregnum*; during which, the Subjects have free Liberty to speak their Sentiments, to draw the Character, to recommend the Virtues, and expose the Vices of the Prince who is next to fill the Throne. One may reasonably suppose, however, that Policy, Fear, and Flattery reign here, as well as in other States. We should not be too much prejudiced in Favour of such specious Laws as these. Some Objects viewed at a Distance, strike the Eye in the most agreeable Manner, but have a quite different Effect when drawn nearer, and exposed in a clearer and more glaring Light. They then dazzle, and cast a Mist before the Eyes of the Understanding. Were we to form a Judgment of the Happiness of a People, from the public Grant of such Privileges as these, none surely would be accounted such free Subjects as the *Malabars*; and yet in fact, no Nation under the Sun lives in greater Slavery. At the Close of this *Interregnum*, his Majesty takes a solemn Oath to maintain the Laws of the Realm, to discharge his Predecessor's Debts, to make Reprisals on the Enemy, and avenge his Country's Wrongs. These Articles are sworn to with a Sword in his Left Hand, and a lighted Wax-Taper, with a Gold Ring round about it, in the other. After this, he puts two of his Fingers upon the Ring. This is his Coronation Oath: Then some Grains of Rice are scatter'd upon his Head, and a short Form of Prayer at the same Time is made use of, adapted to the solemn Occasion. After the Coronation, the Peers of the Realm take the Oaths of Allegiance, holding the Wax-Taper in the same Manner as his Majesty did before them.

Their MARRIAGE RITES and CEREMONIES.

THE *Bramins* marry very young, to obviate all Suspicions of the least Impurity: For 'tis much more laudable and decent, in their Opinion, to converse with a Wife whilst both are in a State of Innocence, than to defer it to a maturer Age, when the Passions are predominant, and rob the Soul of her native Purity. A familiar Cohabitation with the soft Sex so young, which is wholly dependent on the Approbation and Contrivance of the Parents, would in other Countries be deem'd an Inlet to Adultery. *Tavernier* however, denies that it has any such unhappy Effect amongst the *Indians*. Adultery, he assures us, is a Vice which they are seldom guilty of, and which they generally abhor, as much as the most flagrant Crimes. 'Tis for the Prevention of this Inconvenience, says the same ^b Author, that Parents marry their Children so very young. ^c *Ovington* seems to be of Opinion, that this Love, kindled so soon in the Breasts of a youthful Couple, is the Reason why the Women so voluntarily cast themselves into the consuming Flames with their deceased Husbands. Suppose this Assertion to be just, it will hold so only on the Woman's Side; for the *Indian* Husbands are never such Dotards as to despair.

^a We have translated it thus, supposing this Idol to be *Deumo*, who, though mangled and disfigur'd by the Moderns, is, according to the ancient *Spanish* Accounts, the supreme Object of the *Calicutians* Adoration. This *Deumo* is the *Devil*. The supreme Being has given this Demon, as the *Indians* imagine, an arbitrary Power over the World. 'Tis he alone, they think, who has the Sovereign Disposal of all Things, and who rewards Mankind according to their Merit.

^b *Ne turpia ludant*, &c. *Juv. Satyr. vii.*

^c *Voyages*, Tom. ii.

THOUGH the Men have the Privilege indeed of a Plurality of Wives; yet, if we may credit a certain Traveller ^a, they very seldom make use of their Prerogative, but for the most part content themselves with one. They are fully persuaded, that the transient Pleasures which attend the Enjoyment of several Wives, would never atone for the constant Anxieties of Mind which they would create. They have so much good Conduct as to deny themselves the Gratification of a momentary Joy, rather than expose themselves to the ill Consequences which too naturally attend it. In short, if one Wife's Tongue alone can sometimes fill the House with Thunder, what an infernal Noise must he have about his Ears, that is wedded to five or six, or more? A very ingenious *Banian* used frequently to exclaim against the Folly and ill Conduct of those Men who marry'd more Wives than one: For perpetual, restless Jealousies are the natural Results of divided Love. If, says he, you are kind and indulgent to one, the other presently repines, and thinks herself neglected and despised. Complaints of this Nature distract a Man's Thoughts, and never suffer him to enjoy one Moment's Quiet.

THE antient *Britons* had one peculiar Custom, which no Nation, ^b barbarous or civiliz'd, ever observed besides themselves. Every Man marry'd one Wife, which was always look'd upon as his sole Right and Property; but at the same Time five or six intimate Acquaintance would join with him in ^c Copartnership. Upon this Footing, the good Woman acted in the Capacity of a necessary Piece of Household-stuff, which was made use of promiscuously, as Occasion offered, like a Bed, Table, or Chair, by the first Proprietor to whom she came to Hand.

THE *Nairo-Women*, according to the same Author, have on the contrary a peculiar Veneration for Marriage; they look upon it as a sacred Institution, and a State so absolutely requisite to be entered into in this Life, that they who die Virgins are excluded, in their Opinion, from the Joys of Paradise. The single Women amongst the antient *Jews* concealed their Inclinations for Matrimony with another Pretence, as plausible at least as the former, which was the Propagation of their own People, and their own Religion. The Ideas of being the elect People of God, and their Religion an immediate Revelation from Heaven, were irresistible Impressions, and doubtless an undeniable Justification of the warm Desires of these virtuous Virgins: The fair Sex amongst the Christians retain some part of this agreeable Idea; for 'tis a formal Phrase amongst them, that *the Number of the Elect must be accomplished*; and this is generally apply'd to the Blessings of a numerous Issue.

PURCHAS in his Extract of ^d Voyages describes the Marriage Rites which are observed by the People on the Coast of the *Benares* in the following Manner: The young Lover and his Mistress, attended by a *Bramin*, a Cow and a Calf, repair to the Banks of the *Ganges*, and go down into the River all together. The *Bramin* is presented with a Piece of fine white Cloth, of about ten or twelve Ells in Length, and a Basket-full of various Things of Value. The *Bramin* first spreads the Cloth all over the Cow; then takes her Tail in his Hand, and pronounces a set Form of Words. The Parties likewise, who are thus to be joined in holy Wedlock, lay hold of her Tail with one Hand, but are so commodiously placed, that the Man at the same Time joins his Hand with the *Bramin*, and the Woman with her Husband; afterwards they pour some Water upon the Cow's Tail, in such a Manner that it shall fall into their Hands. When this Ceremony is over, the *Bramin* ties the Extremities of the Bride and Bridegroom's upper

^a *Ovington, ubi sup.*

^b He ought at least to have excepted the Isle of *Ceilan*. See the Note hard by.

^c *Herbert* says, the *Indians* of *Calicut* frequently exchange Wives with their Friends and Acquaintance; so that the Women get sometimes seven or eight Husbands by the Bargain: For in this Case, where the Path is beaten, every one has free Liberty to walk in it at Pleasure.

^d Extracts from *Purchas*.

Garment into a Knot, as we have already observed the *Mexicans* do. Thus joined, they make a formal Proceſſion round the Cow and the Calf, and then the nuptial Solemnity is completed. The Cow and the Calf are the customary Dues of the *Bramin*; but before they depart, they give their Alms to the Poor; and not only pray to their Idols, but in Honour to them, make valuable Oblations on their Altars.

IN various Parts of the *Indies*, the Virgins are obliged, immediately before they enter into the State of Matrimony, to devote their Chastity to the Deities they worship. On this Occasion, the intended Bride is introduced by her nearest Relations, after the most pompous Manner, with vocal and instrumental Musick into the Presence of the Idol, which is commodiously placed for the Acceptance of those secret Favours, which ought in Justice to be granted to no one but her Husband.

HERBERT makes mention of a *Bramin*, Priest and Superior of a certain *Pagod*, to which the Virgins flock'd, and made a Free-will Offering of their Chastity. The Priest was generally the Vicar, and Assistant of the Idol; but as his Years disqualified him from the Fruition of such amorous Oblations, he took care to dispose of them to such Passengers as were willing to give a Price for the Purchase.

RELIGIOUS Rites of so extraordinary a Nature, with Ease prevail on the Frailty of the Female Sex. What egregious Follies will not a Nation be guilty of, when they have the solemn Injunctions of their Priests to justify their Conduct? Their Virgins are no sooner out of their Minority, but they devote themselves voluntarily to the Embraces of their Idols, or, to speak indeed more properly, of the Priests, who serve at their Altars.

IN the *Decan*, the Bridegroom, the Bride, and all their Relations first sit upon the Ground before a spacious Fire, then rise, and move in a solemn Manner seven Times successively round about it, pronouncing at the same Time a certain Form of Words, of which no Travellers have given us the least Explication.

TAVERNIER^b gives us a Description of another Marriage Ceremony in Practice amongst the *Indians*. "The Evening before the Solemnization, the intended Bridegroom, accompanied by all his Relations, goes to his Mistress's Apartment with a Pair of large Bracelets, of about two Fingers Diameter, but hollow within, consisting of two Links, and a Joint, which opens in the Middle. The Bracelets are more or less valuable, and made either of Gold, Silver, Brass, Tin, or Lead, according to the Circumstances of the Bridegroom. At his first Admission, he puts a Bracelet on each Leg of his intended Bride, to signify that for the future she is his Captive, and that 'tis her Duty never to depart from him. The next Day there's a grand Entertainment at the Bridegroom's House, to which all the Relations on both Sides are invited; and about Three in the Afternoon the Bride appears. Several *Bramins* likewise meet them there, and the Principal, after he has laid the Heads of the new-married Couple close together, pronounces a certain Form of Words, and sprinkles them at the same Time, all over with Water. After this, a large Variety of Dainties is served up, either in Dishes, or on large Fig-Leaves, together with several Pieces of Stuff, Linnen, &c. Then the *Bramin* asks the Bridegroom whether he will not, as long as God shall please to prosper him, endow his Wife with all his worldly Goods, and by his Care and Industry, endeavour to maintain her? As soon as he has answered *Yes*, they all sit down to the En-

^a *Mandeflo* says, that the Bridegroom and the Bride made three Tours round the Fire; because, if the Bride happened to die before the Completion of the last, the Husband might marry again. But this we imagine to be a very weak and trivial Reason.

^b *Voyage to the Indies*, lib. iii.

“ertainment provided for them; but each Guest eats alone. In Proportion to the
 “Bridegroom’s Circumstances, and the Character which he bears amongst Persons of Dis-
 “tinction, the Nuptials are celebrated with Grandeur and Expence. He rides on an Ele-
 “phant, his Bride in her Chariot, and the whole Company that attends them carry
 “Torches in their Hands.

“IN order to grace this pompous Solemnity, he borrows of the Governor of the Place,
 “and all the Noblemen round about, who are his Friends and Acquaintance, as many
 “Elephants, and Horses of State, as he can possibly procure. These are led in the
 “Night-time about the Streets, and other Places of the most publick Resort; and at
 “the same Time there are Illuminations, Bonfires, Fire-works, and other Demonstra-
 “tions of universal Joy. But one of the most extravagant Expences that attend some of these
 “pompous Solemnities, is the Water of the *Ganges*; for though the Bridegroom lives
 “three or four hundred Leagues distant from that River, as the Water is deemed holy,
 “and they drink it in Honour to the Gods, it must be purchased at any Rate of such
 “*Bramins* as bring it from thence in earthen Jars, all varnish’d within, which are
 “fill’d by the *Arch-Bramin* of *Jagarnat* himself, with the purest Part of that sacred
 “Stream, and afterwards carefully clos’d, and secured from Counterfeits by his own
 “Signet. This costly Liquor is always reserv’d till the Conclusion of the Banquet. The
 “more free the Bridegroom is in his Distribution of this sacred Nectar amongst his jo-
 “vial Guests, the more his Entertainment is esteemed liberal, and magnificent. The
 “*Arch-Bramin* imposes a certain Tax upon every Vessel of this holy Water; which
 “oftentimes amounts to very considerable Sums of Money.”

AT *Surat* and the Parts adjacent, the *Indians*, when they marry, ride in a solemn
 Procession through the ^a Streets, as a publick Declaration of the honourable Estate into
 which they are entering. When the Bridegroom has made his publick Tour, he pays
 his Bride a formal visit at her own Apartment, where a Table is commodiously prepared
 for his Reception, and seats himself directly over-against her: After this, they extend
 their Hands a-cross it, and join them in Form together. After which, the *Bramin* that
 attends them covers their Heads with a large sort of a Cap, which they wear for about
 a Quarter of an Hour, that is, during the Time he is engaged in pronouncing the nup-
 tial Prayers. When that Part of the Office is over, he disjoins their Hands, and unco-
 vers their Heads. The Ceremony thus compleated, the Remainder of the Day is spent
 in Feasting, and other innocent Amusements.

^b HERBERT takes Notice of some other particular Circumstances in these Marriage
 Rites, which have not hitherto been mentioned. The same Day the Bans of Marriage are
 first published, the Bridegroom, adorned with a Crown on his Head, makes a formal
 Procession all through the Town. The next Day the Bride is crown’d, and takes her
 Tour in the same publick Manner. She has no Portion, and her Husband could not
 possibly affront her more grossly, than to make the least Overtures to her Parents with
 that View. They make her only some valuable Presents, consisting of Gold Rings and
 precious Stones, which, as our Author imagines, in some measure resemble the antient
^c*Edva*, or Donations, mentioned in ^c*Homer*. When the Marriage is to be solemnised,

^a *Ovington’s Voyages*, Tom. ii.

^b *Herbert* allows, that the *Indian* Term *Dinab*, and the *Greek* Word *Edva* have some Resemblance: But the Dis-
 ference lies here, that the *Dinab* of the *Indian* Brides, were Presents made them by their own Relations; whereas the
^c*Edva* were Presents from their Gallants. The fair Sex in those Days, it seems, glory’d in the Acceptance of such
 Tokens, and the most liberal Suitor was for the Generality the most happy and successful. Turn to that remarkable
 Passage in *Antiq. Homer*, published by *Fritibius*, and see what that learned *Dutch* Critick says upon the Subject. Our
 modern Ladies are as mercenary to the full, and as partial to a liberal Lover, but conceal their Inclinations with
 more Artifice, and a better Grace.

^c These Ceremonies are more accurately described in the *Dissertation on the Religion of the Banians*, Page of the
 preceding Volume.

24 SUPPLEMENT to the DISSERTATIONS

a Fire is prepar'd for that Purpose, and the Bridegroom sits on one Side, and his Bride on the other; but they are first linked together with a silken Cord. The Fire is a lively Emblem of Chastity and ardent Affection; and the Cord, of the Marriage Union. There is a white Linnen Cloth laid betwixt them, which likewise denotes the Innocence and Purity of the matrimonial State.

WHEN these hieroglyphic Ceremonies are perform'd, the *Bramin* gives them his Benediction, and wishes the Bride may prove as pregnant as a Cow. Then the Linnen Cloth is taken away, and the Cord unty'd.

^a SCHOUTEN, who is very faithful, and very plain in his Narrations, assures us, that in some particular Places in the *Indies*, the *Bramin* performs the nuptial Ceremonies with two *Coco-Nuts*, one of which he delivers to the Bridegroom, and the other to the Bride; and as he is pronouncing, or reading the Marriage Benediction, they exchange these *Coco-Nuts*, as in other Countries they exchange the *Wedding-Ring*.

As to their Conduct relating to their Children, those legitimate Fruits of the Marriage-Bed, ^b *Tavernier* gives us an Account of a Custom at *Bengal*, which very much resembles the *Exposition* of the *Antients*, and the *Cafres*, of which we shall speak more fully and at large hereafter. When a new-born Babe refuses to take the Breast, the *Indians* carry it into the Woods, and swaddling it up in a Linnen-Cloth, *expose* it, sometimes for a whole Day together, upon the Branch of a Tree, to the Mercy of the Insects and the Crows. In the Evening they take the Infant down, and clap it to the Mother's Breast again: If after this it will not suck, they *expose* it a second Time; and if after a third *Exposition*, it obstinately refuses the Breast, they throw it with Detestation into the *Ganges*, as illegitimate, and of infernal Breed. It would be a difficult Matter to reconcile this Account with *Ovington*, were the Marriage Customs of *Surat* and *Bengal* as conformable as their Principles of Religion.

THIS *English* Traveller tells us, " That the Affection of Mothers for their Children is visible betimes; and that they doat on them even before their Birth; for whilst they are pregnant, they indulge themselves in every Thing they imagine will do them good, and are ever gay and lively, that their Children taking Impressions from them, may in process of Time be of a sweet and serene Disposition, inclined to Mirth and Gaiety, and be perfect Strangers to that melancholy Gloom, which Grief, and the Vexations of a Mother drawing near the Time of her Travail, naturally imprint on the tender Mind of her unborn Infant: This Precaution, no doubt, is very prudent and praise-worthy; but afterwards, both the Diet and the Climate of the Country makes a vast Alteration."

If 'tis true, that the *Indians* make no Scruple to sell and dispose of their Children in open Market, when they become burthensom to the Family, it may probably appear, at first View, very shocking, and a Demonstration that they shew but very little, if any Regard for their own Flesh and Blood: But, if we trace this seemingly inhuman Custom to its Original, we shall find upon mature Reflection, that it is the pure Result of Fondness and parental Love. I would not have the Reader imagine that I would endeavour, by this Assertion, to advance an unjustifiable Paradox.

'Tis very hard for Parents, who have the least Sparks of natural Affection glowing in their Breasts, to see their Children, whom they themselves have been instrumental

^a Voyages of the Company, Tom. vii.

^b Voyages, Lib. iii.

^c Voyages of the Company, Tom. vii

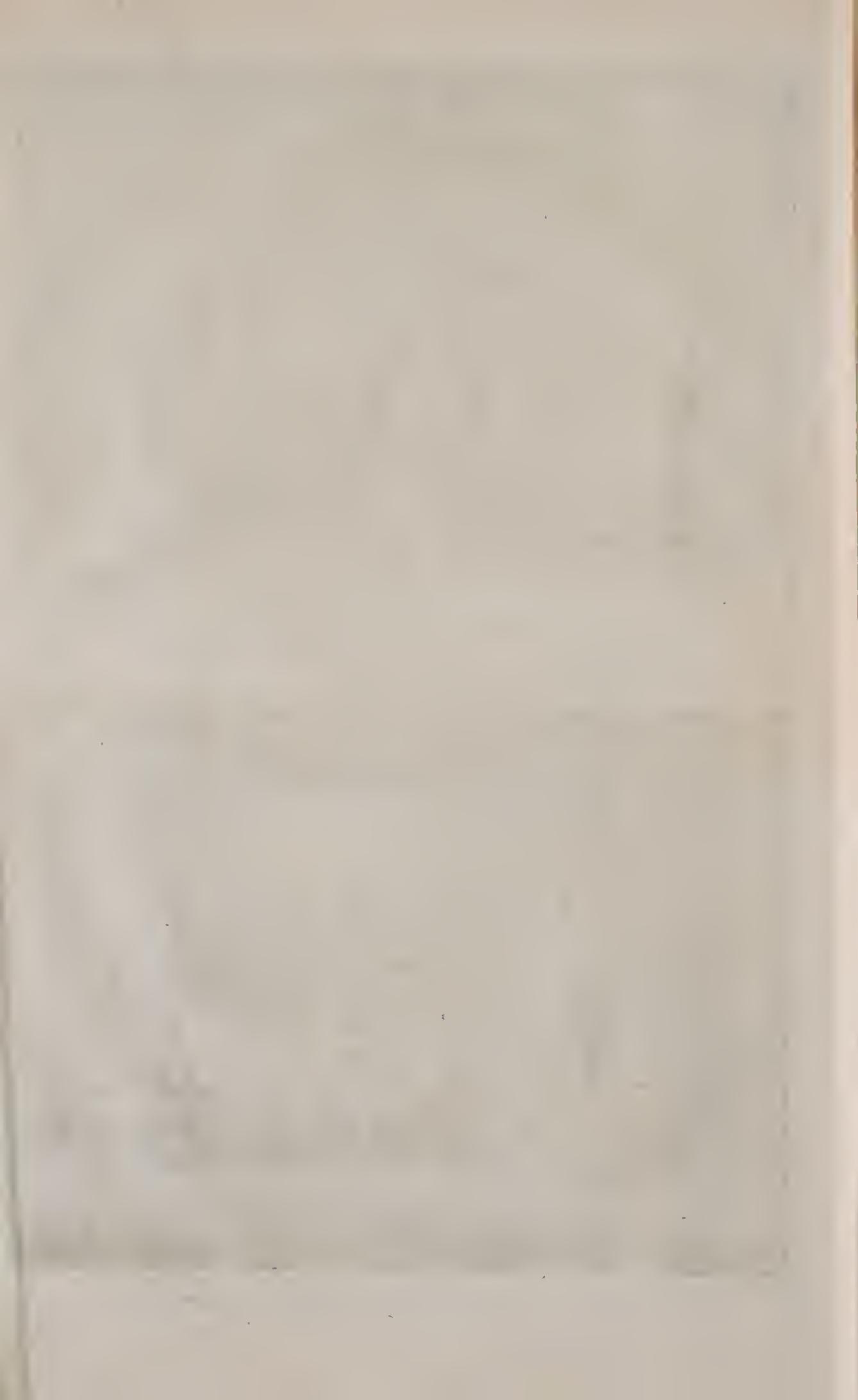


CEREMONIE qui s'observe à la NAISSANCE des ENFANS, chez les BANIANs.

A la MERE presente le sein à L'ENFANT. B. L'ENFANT qui à refusé le sein est exposé. C. L'ENFANT conuant pendant 3 jours de refuser le sein, est jette dans la GANGE,



CEREMONIE de donner le NOM à un ENFANT chez les BANIANs.



to bring into the World, all drowned in Tears, and crying for Subsistence without Relief. When they resign them to the Mercy of a Master, they procure Bread for them at least, and they are not in a worse Condition than Brutes, which, though sometimes barbarously treated, are notwithstanding always provided for. In *Finland* and *Livonia*, they say, 'tis customary for the poorer Sort of People, particularly the Peasants, to sell their Children to their Gentry. Such are the Effects of Tyranny and fatal Necessity!

THE *Banians*, when an Infant is ten Days old, perform the Ceremony ^a of giving it a Name. For this Purpose, they borrow a dozen Infants of their Neighbours, and place them in a circular Form round a large Cloth, which is spread upon the Ground. The *Bramin* that officiates, puts a certain Quantity of Rice upon the Center of the Cloth, and the Infant then to be named upon the Rice. The Attendants, who take hold of the Corners of the Cloth, raise it from the Ground, and shake it to and fro for about a quarter of an Hour. Having thus sufficiently shaken the Infant and the Rice, the Infant's Sister, who is present, gives it such Name as she thinks proper. Two Months afterwards the Infant is initiated into their Religion; that is, they carry it to a *Pagod*, where the *Bramin*, whose Office it is, strews over the Head of the young Child some Shavings of Sandal, a little Camphire, Cloves, and other Spices. When this Ceremony is over, the Infant is constituted a *Banian*, and a Member of the Religion which they profess.

A WOMAN, when she lies in has no Conversation with any Person but her Nurse; and no one else is permitted to touch her for the ten first Days: She has no Hand in any of the Household Affairs till her forty Days are fully expired.

I CANNOT close this Subject without relating one religious Ceremony more, which is very particular, and worthy the Reader's Observation. The *Arch-Bramin* has the Privilege ^b of issuing out his Licences for Marriage, and likewise of granting all Bills of Divorce. The Woman, however, that is divorced, has free Liberty to marry again; and the Seal of this Dispensation is imprinted with a hot Iron on her right Shoulder.

Their FUNERAL CEREMONIES.

ONE of the most antient Laws established amongst the *Pagan Indians* is, that of their Wives ^c throwing themselves into the Flames upon the Bodies of their deceased Husbands. Such as cowardly declin'd this public Testimony of their Affection and Respect, were formerly branded with all the Marks of Infamy and Contempt. But at present, indeed, that severe Law is very seldom, if ever practised.

THE *Mahometans* prohibit the Practice of it throughout all their Dominions, and the *Christians* have discovered the Folly and Inhumanity of it to the Heathens by the Dint of Reason. There is a Variation also in the Custom, according to the Places and Provinces in which it is practised. At *Bijnagar*, the Widows ^d allow themselves a Reprieve for the space of two, three, and sometimes four Months, by Way of Preparation for this their tragical *Exit*. When the Day appointed for the solemn Performance of the Ceremony is come, they are mounted very early in the Morning upon an Elephant, or carry'd in a sort of Sedan directly to the Grave, in which they are determined to burn

^a *Ovington*, Tom. II. All these Ceremonies are vastly different in the *Dissertation on the Religion of the Banians*, inserted in the preceding Volume.

^b Extracts from *Voyages in Purobas*.

^c *Ovington* assures us, that this Custom is at present but very seldom practised, except now and then by the Wives of a *Rajah*; and even they, says he, are obliged to bribe the *Governor*, to procure his Licence and Consent.

^d Extracts from *Voyages in Purobas*, lib. x. ch. 4.

themselves, and mingle with the Ashes of their deceased Husbands, who lie ready to receive them. They march in a pompous and triumphal Manner, deck'd in all the Grandeur of a new-marry'd Bride, and crown'd with Flowers: Their Hair flows in a loose and careless Air all over their Shoulders, and is adorned with Jewels: They hold a Looking-Glass in their Left Hand, and an Arrow in their Right. In this gay Attire they make their Procession through the City, singing, and proclaiming aloud with a cheerful Voice to the Spectators, who stand in Crowds to see them pass, and to such as follow them to the Funeral Pile, that they are going to *lay themselves down by their dear Husbands Sides, and to sleep for ever in their Arms.* Whether this heroic ^a Courage proceeds from any artful Preparation, or the Force^o of a Law, which fixes a Mark of Shame and Disgrace on such Women as cowardly survive their Husbands, or from a preternatural Tendernefs and Affection, we shall not determine; but 'tis unquestionably true, that there are incredible Stories told of the Constancy and Resolution of these *Indian* Women. The Horror of the raging Flames appears so contemptible in their Eyes, that one might venture almost to say, they would gladly suffer more exquisite Tortures, if possible, for their Husband's Sakes. *Mutius Scævola* is the only Example which Antiquity furnishes us with of this kind, and even that has been look'd upon as a meer Romance. But why should any one dispute the Truth of the Story, when the *Indies* afford us a thousand Instances of the like Nature in Favour of the weaker Sex, who are so fickle and inconstant, that in one and the same Moment almost, they'll be all ^b Fondness and all Disdain? 'Tis not therefore a sincere and unaffected conjugal Love; for were that the Case, the Women of other Countries would in that respect by far excel them. 'Tis Ambition, ^c a Thirst after Glory, that prompts them to this Compliance. Their Law has inseparably connected these two irresistible Inducements with this inhuman Sacrifice. We shall, in a proper Place, subjoin another Motive, no less prevailing over the human Passions.

BUT to return to our Description: These Widows of *Bisnagar* are accompanied by their Relations and particular Friends to the Place where the Ceremony is to be solemniz'd, and where there is a sumptuous Entertainment prepared for them. After they have eat and drank as heartily as if not conscious in the least of their approaching Dissolution, they dance and sing with the Crowd, who are assembled there as joyful Spectators. After this, they order their Funeral Pile, without the least visible Reluctance or Concern, to be prepared in a square Grave, contiguous to which there is an Eminence contriv'd on Purpose, about five or six Foot high. From thence they precipitate themselves into the Grave: But before they come to this fatal Catastrophe, and as soon as the Funeral Pile is kindled, the nearest Relation of the Party deceased takes them by the Hand, and conducts them to the River Side, where being stript of all their gawdy Attire, which they present to this Relation, they plunge themselves into the Current, pronouncing at the same Time a certain Form of Words, which testifies, that by this Ablution they are cleansed from all their Sins. After this Ceremony is over, they wrap themselves up in a Piece of yellow Cloth, and joining Hands again with their Guide and Relation, they ascend the Eminence, from which they throw themselves Headlong into the Fire. But before their Precipitation, some Female Friend or Servant appointed for that Purpose, pours a whole Pot-full of Oil upon the Victim's Body; and whilst she is addressing her-

^a The *Europeans*, says *Tavernier*, are of Opinion, that these Female Martyrs, in order to fortify themselves against the Terrors of approaching Death which all Mankind naturally startle at, drink a certain *Liquid*, which stupifies their Brains, and takes away all the gloomy Ideas which their pompous Self-Sacrifice might otherwise create. 'Tis the *Bramin's* Interest, continues he, that these poor deluded Women should persist in this their heroic Resolution, and voluntary Martyrdom; for all their Apparel, and whatever else they then have of Value about them are their customary Dues.

^b *varium & mutabile semper*
Fœmina _____ *Juv.*

This Character has laid a Foundation for the celebrated Story of the *Ephesian Matron*.

^c *Ut sentias quam vile corpus sit iis, qui magnam gloriam petunt.* Mut. Scæv. in T. Liv.



Manière dont les FEMMES se BRULENT aux INDES après la Mort de leurs EPOUX. ◊



B. Picot 56

Manière dont elles S'ENTERRENT toutes vivantes avec le Corps de leurs EPOUX.

self to the Spectators, tumbles her in an instant into the consuming Flames. Sometimes this friendly Office is perform'd by a *Bramin*; but very often they are endued with Courage and Resolution sufficient to be their own Executioners. As every Victim, however, is not intrepid alike, for the Convenience of such as are timorous, a Mat is spread upon the Brink of the Eminence, to conceal from their Sight the Horror of the Flames. This Ceremony concludes with Hymns of Triumph, and with Mourning, in Commemoration of the Victim. Whenever a Person of Distinction dies, his wedded Wife, and all his Concubines are burnt, in the same solemn Manner, all together. The Wives of such as are poor and indigent are dispatched another Way. After the Death of the Husband, the Widow is conducted to him, where she generally finds him in a sitting Posture; she throws herself immediately upon her Knees, and caresses him with all the external Demonstrations of Fondness and Affection: Whilst she is thus indulging herself either in a real or fictitious Sorrow, they are both immur'd with the utmost Expedition; and when the Walls are erected as high as their Necks, a Friend retires behind, and strangles the disconsolate Widow.

LET us see what *Tavernier* says upon this Subject. A Wife who survives her Husband is obliged to have her Head shaved, and be divested of all her Trinkets which she has about her. "She throws off from her Arms and Legs the Bracelets, which her Husband presented her with before their Marriage, as a Testimony of her Captivity and Subjection; spends the Remainder of her melancholy Days at home, forever after unregarded though before respected as a Mistress, and is treated with as much Indignity as the meanest Vassal." 'Tis, continues he, this deplorable Condition which makes them weary of their Lives: They court the Funeral Pile, and had much rather be burnt with the Bodies of their departed Husbands, than for the Residue of their unhappy Days be the general Objects of Contempt and Ridicule." But the most prevailing Motive is this: If they cheerfully devote themselves to the Flames, all their Friends and Relations come to congratulate them on those ineffable Joys, which they are shortly to partake of in another World, and on the Honour which will redound to the whole Assembly by such an heroic Oblation. The Priests assure them, that in the very Moment of their Precipitation into the Flames, even before their Souls have taken their Flight, *Ram* will reveal to them all the Secrets of a Future State, and that after their Souls shall have passed through a Variety of Transformations, they shall at

* *Tavernier* gives us some other Descriptions of this Ceremony. In the Kingdom of *Guzerate*, and in some Part of *Mogul*, they erect a little Hut, about twelve Foot Square, at the Brink of a River, or near a Pond. This Hut is composed of Reeds, upon which they pour Oil, and other combustible Matters. The Widow seats herself in the Center, with her Head reclin'd on a sort of wooden Bolster, and her Back supported by a Pillar, to which one of the *Bramins* ties her fast round the Middle, lest she should recant at the Sight of the tremendous Flames. In this Attitude she receives the dead Body of her Husband upon her Knees. After about half an Hour, the *Bramin* leaves her, and the Woman with a loud Voice directs her Friends to put Fire to the Hut. As they are kindling it, the *Bramins*, Friends, and Relations throw more Oil into the Fire. At *Bengal* the Widow begins with washing herself in the *Ganges*, together with the Body of her deceased Husband. But the Women of *Bengal* are not the only Persons that do so. They who live twenty Days Journey distant from the Current of the *Ganges*, go thither on this Account; some from the very Frontiers of *Bontan*, always following on Foot the Bodies of their deceased Husbands, which are convey'd in a Carriage, and living on the Road so abstemiously, that one would think they were inclin'd to starve before they reach'd the Flames that should consume them. They are conducted to the Funeral Pile by the Beat of Drum, the Melody of Flutes, and other instrumental Musick. They repose themselves on a sort of State-Bed, pompously adorn'd for that Purpose, and the Bodies of their departed Husbands are laid across them. After this, all the Widow's Relations, Friends and Acquaintance deliver her their Letters, and give her Flowers, Pieces of Cloth, and several other Tokens of their Affection of the like Nature. These, says our Voyager, and the other Testimonies of their Respect are sent to such of their Friends and Relations as live in the other World. When the Widow finds all the Presents are brought in, she asks the whole Assembly, three Times successively, if they have no farther Commands. This Ceremony over, she makes up all her Presents into a Packet, and puts them into her Bosom. Then the *Bramins* and Relations set Fire to the Funeral Pile.

There is little or no Difference between this Ceremony and that observed on the Coast of *Coromandel*, except that the Widow takes a Tour three Times round the Grave; that at each Tour she salutes her Relations and other Friends, and afterwards the *Bramins* first throw the Husband, and then the Widow after him into the Flames. As for the rest, we cannot here avoid repeating part of what the Reader may have met with in the Dissertation on the Religion of the *Bramins* in the preceding Volume.

† *Tavern. Voy. Lib. iii.* See also the Conformity of Customs, &c. Vol. i.

last attain the highest Degree of Glory, even an Happiness which will endure forever and ever. 'Tis very difficult for Persons, who are buoy'd up with such pleasing Hopes, to be guided by the cool Dictates of right Reason: And how, indeed, should they, when not only their Intellects are so weak, but they so implicitly believe every Doctrine which their designing Priests are pleas'd to impose upon them? Thus 'tis that Conscience turn'd topsyturvy runs such exorbitant Lengths, and even the most flagrant Crimes are deem'd the most virtuous and heroic Actions.

WHEN the Governor of the Place peremptorily denies the *Indian Women* this Liberty of making themselves voluntary Martyrs, they are ^a oblig'd at least to spend the Remnant of their Days in doing Penance, but particularly, in giving their charitable Assistance to such as are most helpless, and stand most in Need of it. Some of them employ their Time in boiling Water, and dressing Roots and Herbs for the Accommodation and Support of hungry and necessitous Travellers: Others make a solemn Vow that they'll never eat any better Food than undigested Corn, which they glean from the Ordure of their Oxen or their Cows. This one Instance is sufficient to demonstrate the Folly of their superstitious Engagements.

TAVERNIER moreover assures us, that such Widows as have Children are prohibited from making themselves such voluntary Victims. So far is the Custom from encouraging them in, or obliging them to it, that they are enjoin'd to live, and take all the Care they can of their Children's Education. As the common Sort of our old Devotees put their Confidence in several Practices, which are extremely austere and painful to the Body; so the *Indians*, as they grow in ^b Years, do Penance and other Acts of Humiliation, which they imagine to be meritorious; that when Death approaches, their Souls may transmigrate at least into such Bodies as are sober and honest, if not noble and illustrious. 'Tis also to this prevailing Motive, that they assure us we must ascribe all their Acts of Devotion, their Benevolence, Retirements, Foundations, &c. Some, who have not Resolution enough to undergo the Austerities which are enjoin'd them, bribe their *Bramins* high, and direct their Heirs, to purchase Prayers for their departed Souls, as their *Derniere Resorte*. ^c Others again, treasure up immense Sums in their Life-Time, that they may be expended in the Redemption of their Souls, in Case they should unfortunately transmigrate, after their Decease, into wretched and disagreeable Bodies.

WE have already spoken of the Purification of such sick Persons as are upon the Point of Expiration. The Patient is brought to the Brink of a River, or some other Current, and first they dip his Feet, and after that his Body, into the Water, till it reaches to his Mouth. This friendly Office is performed gradually, as the Decay of Nature will admit of, that both his Soul and Body, by such Ablution, may be perfectly pure and holy. They imagine likewise, that this Purification of their Souls contributes very much towards their Transmigration into some more agreeable Abode. In such Parts as are adjacent to the *Ganges*, they let the dying Man down into the Water with a Cow, whose Tail he holds in his Hand, and spreads it over his Face, that his Soul may meet with nothing to pollute it as it quits the Body, and takes its boundless Range through the Realms of Light.

AT ^d *Coromandel* they place the Head of the dying Person directly behind the Cow, and lift up her Tail, in hopes she'll stale in his Face. There is no Purification deem'd so perfect and complet as this. If the Urine flows in Plenty upon him, his Friends, who are attend-

^a *Tavernier's Voyages*, Lib. iii. See also the Conformity of the Customs, &c. Vol. i.

^b *Cum numina nobis*

Mors instans majora facit. ——— Juv.

^c *Tavernier* gives us several Instances of this egregious Folly.

^d *Tavernier* as above.

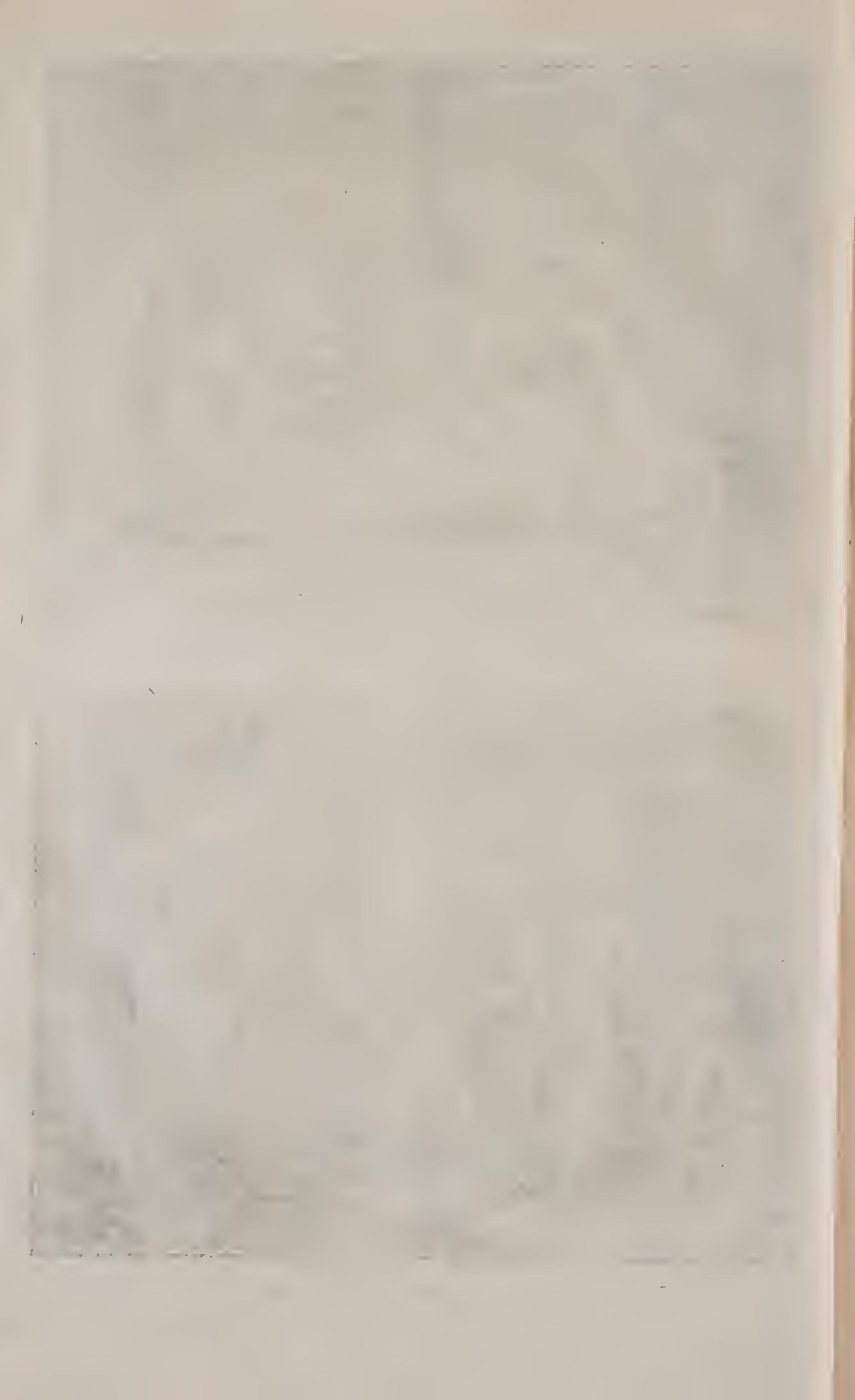


MALADE que l'on présente à IXORA pour obtenir sa guérison.



Cartel

MALADE Agonisant qui reçoit sur son visage l'urine d'une vache.



III. THEY have neither Picture, Image, nor Statue; neither will they permit any such Representations in their Houses, much less in their Synagogues, and other Places set apart for divine Worship; conformable to that negative Commandment in the 20th of *Exodus*, and in several other Places of the Old Testament, which expressly saith, *thou shalt not make unto thee any graven Image*. But in *Italy* there are abundance of *Jews*, who are not so strict and conscientious, but have both Portraits and History Pieces in their Houses. They avoid, however, having any *Relievs*, especially those where the Bodies are compleat.

C H A P. III.

Concerning their Kitchen and Table-furniture.

I. ALL their Kitchen-Furniture must be perfectly new; for if they have been made use of by any Persons beside their own People, particularly if they are earthen, or have had any Thing warm in them, they are rejected and thrown away; because some of their forbidden Meats, which are numerous (as will fully be shewn in the sixth Chapter of the second Part) might have accidentally been put into them, and the Juices thereof might have pierced them. But if these Utensils are of Metal, or Stone, which are not porous like earthen Ware, they may be used, after they have been set upon the Fire, or thrown into scalding Water.

II. WHEN they have purchased any of these Implements of Household, whether made of Glass, Earth, or Metal, they plunge them directly into the Sea, a River, a Well, or into some large Quantity of Water, to denote a more than ordinary Neatness; conformable to the twenty third Verse of the thirty first Chapter of *Numbers*.

III. They make use of a Variety of Vessels both for the Kitchen and Table, some of them being appropriated for Milk, and other Spoon-Meats only, whereof that is one Ingredient; and others for Flesh; for they must not, as I shall observe in the sixth Chapter of the second Part, eat both Meat and Milk at the same Time.

IV. THEY have also particular Kitchen Furniture and Dishes set aside for the Service of the Passover, which, as will appear in the third Chapter of the third Part of this Work, ought never to touch any leavened Bread.

C H A P. IV.

Concerning their Sleep and Dreams.

I. SUCH *Jews* as comply with the Precepts of their Rabbi's, place the Head of the Bed whereon they lie to the North, and the Feet to the South, or the Reverse; for they scruple to place them East and West, in Observance of the Respect due to *Jerusalem*, and the Temple, which were so situated: There are but few, however, who are now so very precise.

II. WHEN they lie down to Rest, they beg of God, in their Prayers, to preserve them from the Dangers of the Night, to grant them the Enjoyment of a sweet and uninterrupted Repose, and to raise them the next Morning, when they awake, in perfect Health. To

these Prayers, they add the fourth, fifth, sixth, seventh, eighth, and ninth Verses of the sixth Chapter of *Deuteronomy*, and the ninety first Psalm, *Who dwelleth in the secret Place of the most High*, &c. and the hundred and twenty first, *I will lift up mine Eyes unto the Mountains*, &c. and the fifth Verse of the thirty first Psalm, *Into thine Hand I commit my Spirit*. To these some of the *Jews* add other Passages, according to their different Customs and Inclinations.

III. THEY lay a peculiar Stress on Dreams, out of Regard to those of *Jacob*, *Joseph*, *Pharaoh*, *Nebuchadnezzar*, *Daniel*, and others, mentioned in the sacred Scriptures; and to that particular Passage in the thirty third Chapter and fifteenth Verse of *Job*, *In Dreams and Visions of the Night*, &c. *then he openeth the Ears of Men*, &c.

IV. AND indeed they put so much Confidence in them, that should any one be made uneasy by a frightful Dream, particularly if it has any Relation to any of the four ^a Kinds which the Rabbi's have explained, he fasts all the next Day in all the Forms of Fasting, of which I shall treat more at large hereafter. In short, nothing but a Dream can oblige a Man to fast on the Sabbath, or on any other solemn Festival.

V. AT Night after the Fast is over, the Person that dream'd, sends for three of his Friends before he presumes to eat, to whom he saith seven Times, ^b *May my Dream be fortunate!* to which they answer at each Time, *Amen, God grant it may be so*. After this Ceremony they add some Passages of the Prophets; and that he himself may have some propitious Omen of his being in Peace, they repeat to him these Words of *Ecclesiastes*, ^c *Go thy Way, eat thy Bread with Joy*, &c. then he who has fasted, sits down to his Supper.

CH A P. V.

Concerning their Clothes.

I. THE *Jews* are strictly forbidden to dress themselves in any Stuffs made of Woollen and Linnen mix'd together. In ^d *Deuteronomy* it is said, ^e *Thou shalt not wear a Garment of various sorts*; and therefore they never sew a Woollen Vestment with Thread, nor a Linnen one with Wool.

II. BOTH Men and Women are likewise forbidden to disguise themselves by wearing promiscuously one another's Apparel, ^f *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment*. Moreover, the Men are forbidden the Practice of all effeminate Actions, such as Painting, or making use of depilatory Plaisters: The Women likewise are enjoined not to practise such Things as are only proper for the Men.

III. AND this very probably is the Reason why Men are forbidden to shave their Beards from the Temples down their Cheeks, and even any Part of the Beard; ^g *Neither shalt thou marr the Corners of thy Beard*.

^a These four Kinds of Dreams are, the seeing the Book of the Law in Flames; the seeing the Day of Absolution at the Hour of *Nella*, that is to say, of the Evening Prayer; the seeing the Beams of your House tumbling down, or your Teeth falling out; some add, the seeing of your Wife with another Man.

^b This Ceremony concerning Dreams, is related at Length in the Order of the *Jewish* Prayers, according to the Ritual of the *Italians* of the *Mantuan* Impression.

^c Chap. ix. ver. 7.

^d Deut. xxii. ver. 11.

^e Levit. x. ver. 19.

^f Deut. xxii. ver. 5.

^g Levit. xix. ver. 27.

IV. WITH Respect to their Drefs, 'tis with Reluctance that they follow the Fashions of other Nations, and only comply with them, to prevent their being the Objects of Ridicule. They are not allow'd, on any Pretence whatever, to have a Crown, or any particular Lock of Hair on the Middle of the Head, or any Thing in Resemblance of it; but in all Countries long Gowns are their favourite Dreffes.

V. THE Women drefs themselves according to the Mode of the respective Places in which they live, except only on their Wedding-Days, at which Time they wear a sort of Peruke, or Head-Drefs of false Hair resembling their own; yet so as to preserve the Fashion of the Country externally: But still, they industriously conceal their own Hair.

VI. THE Men esteem it very indecent and disrespectful to have their Heads uncover'd; nay, they never practise it in their very Synagogues. However, they sometimes comply with it, as they observe it to be an Act of Complaisance and Civility paid to Persons of Distinction amongst the Christians.

VII. EVERY Vestment which they wear must have four Corners, and at each of them a Fringe hanging down, which is called *Zizit*. This Fringe is generally made of eight Woollen Threads twisted together for that Purpose, with five Knots upon each, which takes up half the Length of it. That Part that has no Knots when it is unravelled, falls into a kind of Fringe, ^a *Let them make themselves Fringes*, saith the Law, ^b on the Borders of their Garments.

VIII. THIS Injunction has no Relation to their Women, and for that Reason none of them observe it.

IX. NAY very few of the Men themselves wear these four-corner'd Garments now-a-days, to prevent the Contempt and Ridicule of the People amongst whom they live; but content themselves with wearing a Piece of square Stuff with a Fringe at each Corner under their other Garments, which they call ^c *Arban Canfoth*, in Commemoration of the Commandments of God; because it is said in the same Chapter of *Numbers* at the fortieth Verse, *That he may remember and do all my Commandments*, &c. But at the Time of divine Service in their Synagogues, they cover their Heads with a square Woollen Veil which they call *Taled*, and has a Fringe at each Corner, of which I shall take further Notice in the eleventh Chapter.

X. IT is likewise a Duty incumbent on the Men always to wear on their Forehead a *Totafot*, so called in the Scripture, and which the *Jews* call *Teffilin*, as it is recorded in *Deuteronomy*, ^d *Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes*. We shall give an Account of their Quality and Form in the eleventh Chapter; but to avoid being ridiculed by the People, for complying with a Thing which they hold as sacred, and wear with the utmost Precaution, they only tie it on in Time of divine Service.

XI. MOREOVER, to wear a Girdle, or some other Thing over their Clothes, to divide the upper Part of the Body from the lower, is, in their Opinion, very decent and becoming.

^a Numb. xv. 38.

^b Deut. xxii. ver. 12.

^c Four Wings.

^d Chap. vi. ver. 8. ch. xi. ver. 18.

C H A P. VI.

Concerning the Decency which ought to be observed when they retire to ease Nature.

I. **T**HE Rabbi's have laid down several Directions relating to the Place designed for their necessary Occasions, and their manner of Deportment there, which wholly regard Health, Decency, and Modesty; grounded upon what is written in *Deuteronomy*, ^a *Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad, and thou shalt have a Paddle upon thy Weapon, &c. and it shall be when thou wilt ease thyself abroad, &c.*

II. **T**HEY must make it their constant Practice to ease themselves every Morning as soon as ever they rise, and then wash themselves that they may go clean to their Devotions.

III. **W**HENEVER they find the least Motion, they must comply with it, because the Suppression of it is look'd upon as an Abomination, and a Contradiction to what is written in *Leviticus*, ^b *Ye shall not make yourselves abominable, &c.*

IV. **I**f, on these private Occasions, they suspect that they shall be seen, they are directed, for Decency's sake, to conceal themselves with the utmost Precaution. ^c And forasmuch as at first they had no commodious Apartments in their Houses for that Purpose, and were expos'd to publick View, they had various Instructions for the Preservation of a due Decorum. And as that Action was then look'd upon as dangerous, they usually invoked their Guardian Angels to protect and preserve them at that Time: But that Custom is now abolished.

V. **A**FTER this, they are obliged to wash their Hands, and in a short Ejaculation to return God thanks not only for Man's Creation, but his Preservation too; since the least Obstacle in their Evacuations might prove fatal: And this, when Necessity requires it, they always observe.

C H A P. VII.

Concerning their Manner of washing their Hands and Face.

I. **T**HEY wash their Hands and Face every Morning as soon as they get up, and never touch any Meat, Bread, Book, or sacred Thing till this is done.

II. **A**s to the Properties of the Water, and the Manner of using it, the Rabbi's, who have refined hereupon, have been over nice, and too tedious in their Instructions. But particularly they prohibit the throwing the Water with which they have washed themselves upon the Ground; for it is an unclean Action, according to their Notion, to walk over the Place where it is spilt.

^a Chap. xxiii. ver. 13.

^b Chap. xi. ver. 44.

^c They have struck out of the second Edition what follows to *Numb. v.* as useless, there being now no Occasion for practising it.

ment, as being deem'd most healthful and wholesom ; the rest are dispos'd of among his favourite Domesticks.

THE Natives of *Asem*, they say, marry no less than four several Women ; but to prevent all Animosities amongst them, their respective Branches in the Management of their Household Affairs are first settled and adjusted. When these Pagans are any ways indispos'd, they send for the *Raulins*. These religious Physicians, at their first Visit breathe upon their Patients, and say some Form of Prayer over them. If afterwards they find the Distemper does not abate, the *Raulin* directs them to sacrifice to *Choor-haos*, who is the *God* of the four Winds. The Sacrifice consists of such a Quantity of Fowls and other Animals as the Circumstances of the Patient can best admit of. This they repeat four Times in Honour of the four Winds, unless the Patient dies in the Interim, or is restor'd to his Health : But if notwithstanding all his pious Oblations the Distemper visibly encreases, they have recourse to a particular Remedy, of which *Ovington* has given us a full Account, and which we shall make bold to transcribe without the least Variation. A proper Apartment is prepar'd on this Occasion, adorn'd with rich Tapestry, and at the upper End, an Altar is erected, with an *Idol* plac'd upon it. On the Day appointed for this Ceremony, the Priests, and the Relations of the Patient meet together. There they are sumptuously entertain'd for eight Days successively, and diverted with all manner of Musick. But the most extravagant and whimsical Circumstance is this, that the Person who undertakes to officiate on this Occasion, is oblig'd to dance as long as ever he can stand. When his Legs begin to fail him, he takes hold of a Linnen Cloth which is fasten'd to the Cieling for that Purpose, and with this Assistance continues dancing till his Spirits are quite exhausted, and he falls down like one in a Swoon : Upon this, the Musick strikes up briskly, and every one present envies his Happiness, imagining that during his Trance he has the Honour of a private Conference with the *Idol*. This Exercise is performed as long as the Feast continues ; but if the Person who began, proves so weak that he cannot any ways hold out, the next a-kin is oblig'd to supply his Place. After this Ceremony, which they call *Talagno*, if the Patient happens to recover, they conduct him to the *Pagods*, and there anoint him with Oil, and other odoriferous Liquids, from Head to Foot : But if, notwithstanding all their Endeavours, the Patient dies, the Priest, by way of Consolation, assures them, that all these Sacrifices and Ceremonies have been highly acceptable to the Gods, and that, tho' they thought fit to deny the Patient the Blessing of a long Life, yet his Removal was the Result of their infinite Goodness and Compassion, since they withdrew him for no other Reason but to confer on him a Crown of Glory.

THESE People hold the Doctrine of the Metempsychosis. Our English Voyager says, that 'tis a Custom amongst them to paint the Figures of the most noble Animals upon their Coffins, in hopes that by this Means their Souls may transmigrate into one or the other of them. Sometimes thro' an Excess of Humility, they paint Rats, Frogs, and other contemptible Reptiles, as a Receptacle most proper for sinful and polluted Souls. If these Particulars are Matters of Fact, we must allow, that they by far excel such Penitents as only macerate and torment their Bodies. For, to study and invent artful Ways to mortify the Soul, even in a future State, is such an heroic Act, as renders mean and contemptible the Conquests of all other Devotees that were ever heard of. Is there any one among us, for Instance, who by an Excess of Humiliation, requests his Parents to let him lie for Years in Purgatory ? No, on the contrary, every one uses his utmost Endeavours to be freed from that unhappy State as soon as possible.

WHEN any Person dies, he is laid out in the middle of the House, and the Priests walk round about the Body, mumbling over some short Ejaculations, whilst others are employ'd in perfuming it with Frankincense. The Servants of the House, whilst the

Priests are performing their Ceremonies, are all upon their Guard, and tinkling incessantly on large Instruments of Copper, to keep the ^a *Evil Spirits*, as they imagine, at an awful Distance from the Corpse, and prevent the Misfortune of his passing over it. Such a fatal Accident would, in their Opinion, oblige the Deceased, with Shame and Reproach, to return back to this World, and deprive him likewise of all the Happiness which he enjoy'd in the ^b other. Before the Body is convey'd away, some particular Persons are invited to a Funeral Entertainment; and if these Persons, whom our *English* Author calls *Grai*, fail to attend them, all the Family belonging to the Party deceased are disconsolate, and in the utmost Consternation; their Refusal or Neglect being deem'd a tacit Declaration that the departed Soul is consign'd to *Hell*, or, as those Pagans term it, the *House of Smoak*. According to the Description of the same *English* Author, the Corpse is convey'd into the Fields, and there burnt; and the Priests set fire to the Funeral Pile in the Presence of the Relations, who are then dress'd in white, with a black Ribband round their Heads, which is their customary Mourning.

FERDINAND MENDEZ PINTO very accurately describes the pompous Funeral Rites of the ^c supreme Pontiff of *Aracon*. The Moment he expir'd, the Fairs were all ended, the Doors and Windows of all the Inhabitants were close shut; not a Soul was seen throughout the whole City, and the *Pagods* were crowded with Penitents. The Body of this *High Priest* was expos'd in Publick, with all the Pomp and Magnificence imaginable. The Chappel appointed for this solemn Occasion was illuminated with as much religious Devotion as it could have been at *Rome* it self. Above thirty thousand Priests stood weeping, praying, and sighing round the Coffin; not to mention the numerous Spectators, who bore an equal Share in the mournful Solemnity. Above five hundred little Children went stark naked in Procession from the Temple of *Figrau*, or *Pigray*, the *God* of the *Atoms* of the *Sun*, all girt round the middle with Cords and Chains of Iron. Each of these young Penitents carried a Bundle of Sticks on his Head, and a Knife in his Hand. They were divided into two Choirs, and sang some most lamentable *Anthems*, which were so like our *Litanies*, that we may very easily imagine, without doing any Injustice to our Voyager, the Sound of them rang in his Ears whilst he was describing these Funeral Solemnities. In these *Anthems* one Choir, like good Catholics, address'd themselves to the Holy Pontiff deceased, and said, *O thou, who art going to partake of the Joys of Heaven, forsake us not in this our unhappy Exile*: And the other Choir answered, *that we may be made Partakers with thee of those heavenly Blessings*. After this, all the People fell on their Knees, and an old venerable Priest prostrated himself, and made his Addressees to the Deceased, or, to speak in our own Terms, made a learned Funeral Oration. Another made a serious Replication in the Name of the Pontiff, after a Christian-like Manner; and all the Assembly made this short Ejaculation, in the same solemn Stile, *O God! who rulest in the Sun, bear us*. This Prayer was follow'd by a second Procession of young Men, who paid their Homage to the Deceased as they march'd along, and us'd a Sort of *Exorcism* with their Scymitars, fencing, as it were, round about the Coffin, to drive away the Devil, and confine him Home to his *House of Smoak*; there to live for ever, and discharge the just Debt due to his offended Creator. These *Exorcists* withdrew in their proper Order. Several Priests, all dress'd in Purple, and cover'd with a kind of Stole, came next to thurify the Body. All these Ceremonies concluded with the voluntary Sacrifice of six young Persons of Distinction. The Bodies of these generous Victims were afterwards burnt on a Funeral Pile, compos'd of *Sandal*, and other odo-

^a The black Cat. *Ovington's* own Term.

^b Our Voyager in this Place has very injudiciously concerted his Account of these Funeral Rites. But his other Narrations have something in them so peculiar to himself, that we cannot forbear questioning his Veracity, and thinking that he follows too much the Dictates of his own roving Imagination. If the Soul is oblig'd to reanimate any new Body, 'tis in a State of Probation only, and incapable at such a Time of heavenly Enjoyments in another World; neither can it be doom'd to *Hell*, or eternal Torments.

^c Under the Name of *Roolm de Munay*.

riſerous Wood. In the ſame Manner they burnt the Body of the *Pontiff* and the Throne on which it was expos'd, with Abundance of other Things of conſiderable Value. 'Tis proper to obſerve here, that the next Day another *Roolim* preach'd before the King, and made a Panegyrick on the deceas'd *Pontiff*; and after Sermon was over, the Aſhes of that Saint were diſpos'd of amongſt the People as ſacred Relicks; but notwithstanding ſuch Diſtribution, his Monument was illuminated with a thouſand Silver Lamps.

THE *Aſemites* don't burn, but bury their Dead. ^a They are of Opinion, that after a virtuous and well-ſpent Life, they ſhall enter into a future State of everlaſting Blis; but if they have led a looſe and profligate Life, if they have over-reach'd, or otherwiſe injur'd their Neighbours, they ſhall hereafter ſuffer intolerable Torments, but particularly thoſe of exceſſive Hunger and Thirſt. And as the Circumſtance relating to the Invaſion of another's Property is very nice; and as every one ought to be modeſt and diſſident of his own Conduct, they conſtantly, by way of Precaution, inter ſome proper Proviſions with the Party deceas'd.

THEY convey the Body of the King into a magnificent Vault, with all his moſt valuable Effects, and a large Store of Proviſions. His darling *Idol* attends him; his Wives or Concubines and his Prime Miniſters poiſon themſelves to teſtify their Love and Loyalty, and wait upon him to the other World; twelve Camels, ſix Horſes, an Elephant, and ſeveral hunting Dogs are likewiſe bury'd alive along with him.

IF what *Ovington* ſays be true, the *Indians* of *Aracan*, with regard to their Features and Stature, approve what other Nations generally diſlike. A broad flat Forehead, large wide Noſtrils, and little Eyes are deem'd Beauties. Their long Ears hang over their Shoulders, like thoſe of the *Malabars*, or, according to *Tavernier's* Account, like thoſe of the *Aſemites*. Thus the antient ^b *Cteſias* is juſtified in one of thoſe Particulars, for the Relation of which he was ſigmatiz'd as a notorious Liar. They have ſome other odd and whimſical Cuſtoms peculiar to themſelves. In their publick Entertainments they have ſome Diſhes which would neither ſtrike the Eye very agreeably, nor in the leaſt gratify the Taſte of a *European*. They make, for Inſtance, a delicious *Ragout* of Rats, Mice and Serpents: They eat no Fiſh till 'tis ſo ſtale that it perfectly ſtinks; and even of this they make a Kind of Muſtard, with which they ſeaſon all their Dainties. Without making any Apology for theſe *Indians*, a Voyager of their Country would find parallel Inſtances among us: He'd obſerve, that the Politeneſs of our Taſte makes us reſiſh rotten Cheeſe full of Maggots, dry'd ^c Fiſh, that ſtinks ſo abominably, as would almoſt poiſon ſuch as are unus'd to the Diet; Veniſon that has been hung up till 'tis tainted, and has got what we call an agreeable *Hautgout*. This curſory Remark is ſufficient, I preſume, with reſpect to a Circumſtance that has no Relation to religious Worſhip.

^a *Tavernier's* Voyag. Lib. iii.

^b This Hiſtorian aſſerts, that the Kings of *India* have a ſelect Regiment of Life-Guards, whoſe Ears are ſo very large, that they hang down and reſt upon their Shoulders.

^c In *Holland* and the North of *Germany*.

The RELIGION of PEGU.

THE first Thing remarkable is, that these Idolaters are *Manicbeans*, and so are the greatest Part of the Idolaters of the two Continents. *God*, according to their Idea, is the Author of all Good, and the *Devil* of all Evil. But forasmuch as *God* is essentially good, and it is altogether inconsistent with his infinite Goodness to do an evil Action, they therefore neglect the Adoration of him, and sacrifice to the *Devil*, in hopes to procure his Favour and Indulgence. If they would but give themselves the least Time for serious Reflection on their own Principles, they would find their impious Adoration altogether fruitless and unsuccessful. As Malice is essential to the *Devil*, all the religious Homage they can pay him will prove ineffectual to diminish or abate it. But 'tis an undeniable Truth, that Fear has more Influence over Mankind than Dury in Matters of Religion. On this false Principle they make their solemn Supplications to him, of whom they stand in Awe. Could we search the Secrets of Men's Hearts, and there discover the true and genuine Motive to some of their Acts of Devotion, how many Christians should we find to be infinitely more worthy of Condemnation than the Pagans, on Account of this ^a slavish Fear, which is the sole Spring and Foundation of all their religious Worship? We might very justly imagine, that they look upon *God* as an austere Master, and a Tyrant; since their Dread of him appears to be so very fervile: We shall find them trembling at the very Name of ^b *Hell* and *eternal Torments*, and yet indolent and careless in their Acts of Devotion. This Conduct of theirs is too evident to be deny'd; 'tis surprizing that some Christians dare to reduce so extravagant a ^c Doctrine to an Article of Faith. But the Wonder will abate, when we reflect how much it advances the Power of those, ^d who, under specious Pretences to Devotion, labour to convert Christianity into Tyranny and Oppression. . . . But to drop this Digression. . . .

THE ^e *Peguans* have other Doctrines no less absurd than those of the *Manicbeans*; such as an eternal Succession of uncreated Worlds, and a Plurality of Gods to govern and direct them. This ^f World, they say, was committed to the Care and Inspection of five several Deities, four of whom are now no more; that 'tis about two thousand two hundred Years since the last, *i. e.* the fourth died; that the fifth will not live very long; that after his Decease, the World will be destroy'd by Fire; and that out of its Ashes, another will spring up like a new Phœnix. In all these extravagant Ideas thus huddled together, the Remains of several antient Doctrines are very conspicuous, of which we shall treat more at large in the Sequel of these Dissertations. Some certain Persons of exemplary Lives and unspotted Characters, are look'd upon by these Pagans as *Gods*, who

^a For there is a reverential Fear which every true and sincere Christian ought to have of the supreme Being.

^b *Despreaux* has beautifully enough described these hypocritical Christians in the following Verses.

Ensa Malice un Pecheur obstiné
Des Horreurs de l'Enfer vainement étonné,
Loin d'aimer, Lumble fils, son véritable Pere,
Crains & regarde Dieu comme un Tyran severe;
Au bien qu'il nous promet ne trouve aucun apais,
Et souhaite en son cœur que ce Dieu ne soit pas, &c. . . . Epitre xii.

^c In the Remarks on *Despreaux*, *Abelli* advances this Proposition, That a Sorrow for Sin, though caused by a servile Fear of God's Judgments only, is a sincere and laudable Contrition.

^d *Un Chrétien effroiable,*

Pourra, merchant toujours par des sentiers maudits,
Par des formalités gagner le Paradis, &c.

^e *Ovington's Voyages*, p. 2.

^f *Herbert*, Lib. iii. of his *Voyages*, says, They held that the World has pass'd through four Creations; that for the Punishment of the Sins and Iniquities of Mankind it has long since been four Times destroy'd, *viz.* by Fire, Water, Winds and Earthquakes. That every Age has had its Genius, or particular Guardian Angel, but that these Spirits were not omnipotent, eternal, or immortal; that there will be a general Revolution of the World, by which it will one Day return to its original Chaos; that afterwards all Things will resume the same Station in which they now appear. *Vide infra* the Tenets of the *Siamefe*.

have ^a pass'd and repass'd several Times, by a Transmigration, of Souls into different Bodies.

THEY have so exalted an Opinion of the Sanctity of *Apes* and *Crocodiles*, that such as are devour'd by the latter are thought to be hallowed, nay, indisputably fav'd. Several *Indian* Nations imagine that an *Ape* is a human, though a savage Creature; others hold, that formerly they were Men, as perfect as themselves; but that for the Punishment of their Vices, God transform'd them into such ugly Creatures. As to *Crocodiles*, some *Africans* have particular Notions concerning them. The *Peguans*, and their Neighbours, have almost a religious Veneration for the white ^b *Elephant*; one of the illustrious Titles of the King of *Pegu* is, *Sovereign of the white Elephant*. These lordly Creatures are ^c served in Vessels of Silver curiously gilt. When they are led out for an Airing, or to refresh themselves with Water, their Musicians play before them. Six Persons of Distinction, as they walk along in State, carry a Canopy over their Heads. When they return from the River, one of the King's Gentlemen-Ushers waits with a Silver Basin, and washes their Feet with the utmost Demonstrations of Submission and Respect.

THE *Varellas*, which are the Temples of the Gods, are Pyramidal, or in the Form of a Bell, the Bases whereof are very large. In one of these Temples there are, as we are inform'd, one hundred and twenty thousand *Idols*. When we read Narrations of this Kind, we are almost tempted to believe, that the marvellous Way of Writing drops imperceptibly from the Author's Pen: But perhaps these hundred and twenty thousand Deities are no more than Hieroglyphicks, and Emblems, which are so customary all over the East; or Surnames only, and Epithets, so frequently made use of in the Devotion of all Countries; or Images and historical Pictures, such as are often hung up as valuable Decorations in our own Churches.

SOME of these *Varellas* are frequented by Pilgrims, and endowed with immense Riches. We are not acquainted with the Difference between these *Varellas* and the *Kiacks*, unless that the latter are somewhat like the Parish Churches of the *Talapoins*. But be that as it will, we find at the Porch or Portal of these Places set apart for divine Worship, a Vase, or Basin full of Water, where they wash their Feet. On their first Entrance into the Temple, they lay their Hands upon their Heads, to denote that Reverence and Respect which is due to the Object of their Adoration, and his Vicegerent.

WE have already observed, that these Idolaters pay divine Worship to the Devil. His ^d Altars are adorn'd with Flowers, and loaded with Oblations, in hopes to appease his Wrath, and procure his Favour and Indulgence. In Times of Sickness or Distress, they make solemn Vows and Protestations to erect Altars to his Honour. Some of their Devotees, at the first Dawn of Day, run through the Streets with lighted Tapers in their Hands, and a Basket-full of Rice and other Provisions, proclaiming all the Way, that they are going to supply the Devil with all convenient Necessaries.

THEIR Intention in this Practice is, to prevent the Devil, for that Day at least, from roving about, and seeking whom he may devour.

IF a Dog by Accident follows at the Heels of one of these Devotees, he takes it for granted, that the Devil has given him Commission to seize and devour what they have

^a Extracts of Voyages in *Purchas*. See the Tenets of the *Siamese*.

^b This lordly Creature is almost ador'd amongst the Eastern Nations, and honoured with the most illustrious Titles. The *Persians* style him the Emblem of Fidelity, the *Egyptians* of Justice, the *Indians* of Piety, the *Arabians* of Fortitude, the Natives of *Sumatra* of Providence, and the *Siamese* of Reflection or Remembrance.

^c *Purchas's* Extracts of Voyages.

^d *Purchas's* Extracts of Voyages.

provided for his own Entertainment. Others never taste their Meals, till they have thrown the first Morfel they touch behind them, which is the Devil's Allotment. In short, it sometimes happens, that the Master of a Family quits his House for ^a three Months together, to accommodate the Devil, in order to live there himself in Peace and Quietness for the Remainder of the Year. In this Case, he takes particular Care to leave the House handsomely furnish'd for his Reception.

THESE Idolaters also believe, that a Man may be saved, be his Profession of Religion what it will, provided he lives up to the strict Rules of moral Virtue; so that they are no ways sollicitous about bringing over Profelytes to their own Religion. But if they are so senseless and stupid, as some would have us believe them to be, this Toleration is by no means the Result of their superior Light and Knowledge; nor of that Humanity which in vain is sought for in the Hearts of such as force Men's Consciences by *the secular Arm*. The Cordelier *Bonfreri* says, the *Peguans* are so unpolish'd, and so ignorant in Matters of Religion, that after he had been a Missionary for three Years together, he solemnly protested, that he should have made more Converts among a Parcel of Swine, than these savage Infidels.

MONDAY, we are told, is the Day set apart by them for divine Worship, and their publick Attendance on the Sermons of the *Talapoins*. They observe likewise several solemn Festivals. That which they call the *Sapan-Giache*, is a kind of Pilgrimage, which the King and Queen, and most of the Court, make about twelve Leagues distance from their Capital. This Festival is celebrated with all the Pomp and Magnificence imaginable. The King and the Queen set out in a Triumphal Chariot, so elegantly dress'd with Jewels and precious Stones, that they dazzle the Eyes of all the Spectators. Another Festival call'd *Sapan-Catena*, consists partly in making certain curious pyramidical Figures with all the Accuracy and Neatness imaginable. Each Artificer conceals himself, that no one may be appriz'd of what he is employ'd about; and that the King, for whose Amusement these Curiosities are intended, may be the first that shall have the Pleasure of seeing them, as he is to be the sole Judge of the Merit of their Performances. They light up at Night Wax-Tapers in Honour to their Idole; but particularly the grand Idol of the Place, and leave the City Gates always open. These two Customs denote, that they either do, or ought to give Light to all such as enter therein with a pious Intention to pay their Adoration to the Gods, and that an Access to them ought to be free and open for all Mankind; but that no one should presume to approach them without proper Oblations.

SAPAN-DAICHE is the Water-Feast. The King and Queen besprinkle each other with Rose-Water. The ^b Court, the Nobility, the military Officers, and in short, the very Populace follow their Example. And upon this Pretence they sometimes throw their Water out of their Windows upon the People's Heads as they pass along; insomuch that those who are most wary and cautious keep themselves within Doors, lest they should smell of something more disagreeable than Rose-Water. Sometimes they sprinkle themselves without any more ado with River-Water. As to their other Festivals, there is nothing worthy the Reader's Observation. That of *Sapan-Donon* is remarkable for nothing but the publick Exercise of their Watermen; the Prize whereof the King gives him who rows most artfully, and gets soonest to the Goal. This Festival lasts a whole Month.

^a *Ovington* says much to the same Purpose. In a Place called *Tavai* the People, says he, frequently fill their Houses with Provisions, and leave them there for three Months together, that the Devil may regale himself whenever he pleases, and be favourable to them the Remainder of the Year, in Consideration of this their Indulgence to him.

^b See the Copper Plate in the following Page.



FÊTE SOLENNELLE du PEGU appellé SAPAN GIACCHE.



ALL their Festivals are regulated by the Moon, and the first Day of her Increase is always a solemn Festival.

Their PRIESTS, &c.

PRIESTS and Fryars of *Pegu*, are by them called *Talapoins*, and are not admitted into Holy Orders, and the monastic Profession, till they are twenty Yeats old, or thereabouts. To the Time they attain that Age, they are brought up in proper Schools, or Seminaries for that Purpose. Before their Admission, their *Principal* examines them upon every Article of their Faith, which constitutes a true *Talapoin*, and consists in an absolute Renunciation of the World, and all its gay Allurements, Women, and the loose Companions of the Age. This Examination they go through several Times. These Terms, notwithstanding they are so very austere, are oftentimes embraced with too much Ease, and too little Reflection to continue as long as Life itself. When a Novice has perform'd all the Obligations on his Part, he is conducted through the Town on a State-Horse richly caparisoned, with Beat of Drums, and other instrumental Musick.

THIS is their last Adieu to all the Poms and Vanities of a wicked World. Some few Days after they have taken the Habit, they are conducted to a Convent, which stands at a small Distance from the Town. This Convent is, properly speaking, a Row of several little Cells, erected about seven or eight Foot high on the Road-Side under the Trees; and some of them more retired in the Woods. They are pompously convey'd thither in a sort of Litter, or, to speak more properly, in an *Indian Sedan*.

THESE *Talapoins* eat but once a Day, and live upon the voluntary Contributions of such as are charitably disposed; for we are credibly informed they never beg. At the Festival of the New Moon, the People send in Rice and other Provisions as Free-will Offerings to the Churches of these ^a poor Fryars. They wear Calabasses (or wooden Bowls) at their Girdles, and one thin sad-colour'd Vestment over their Bodies, with another of yellow Linnen wreathed several times across their Shoulders: The whole is ty'd fast with a large Surcingle. Their Heads are bald, and shav'd as well as their Beards; their Feet and Right Arm are naked; but they make use of an ^b Umbrello to secure themselves from the scorching Rays of the Sun, and the Injuries of the Weather. When a *Talapoin* dies, they preserve his Body for several Days, and make a publick Entertainment, out of respect to, and in Commemoration of the Deceased. The Body is exposed upon a Scaffold erected for that Purpose; the *Talapoins* stand all round it, and perform some particular Ceremonies, which may very properly be call'd the Funeral Service. After this, the Body is burnt before all the Spectators on a Funeral Pile, composed of odoriferous Wood. They inter the remaining Bones near those little Cells before mentioned. As for their Ashes, they are thrown into the Water. Some Travellers assure us, that the *Peguans* have religious Convents as well as the *Siamese*.

WE are likewise assured, that they preach against Vice in general, and that they lead very regular and sober Lives. They wash themselves once every Year, and the Populace, prepossess'd with a Notion of their superior Sanctity, imagine that the Water is ever after sacred through their Ablution; and he ^c is the happiest, that can procure the largest Share of this consecrated Water. Every Monday Morning they walk round the Town, tinkling a kind of tin Pan, to rouse the People, and give them Notice of the Sermon; for

^a This is spoken of the Parishes of the *Talapoins*. See *Purchas's Extracts of Voyages*.

^b See further the Article of the *Siamese*.

^c See the Copper Plate in Page 38.

they preach as well as we, but never enter upon any controversial Topicks, and inculcate only the Precepts of Morality. In these Sermons they direct their Audience to abstain from Murder, ^a Theft, Fornication, and Adultery, and strictly enjoin them to do as they would be done by. They assure them likewise, that good Works and a Life well spent, will entitle them to Salvation.

LET us come now to the Oaths of these ^b Pagans, which are described after a very particular Manner. *Antonio Correa*, a *Portuguese*, swearing an Alliance with the King of *Pegu*, caused the Articles of Treaty to be wrote in Letters of Gold, both in the *Portuguese* and *Peguan* Language: After which, the Treaty was publish'd by Proclamation, and then consumed in a Fire made of the Leaves of an odoriferous Tree. A *Talapoin* laid both his Hands over the Ashes; and in this Attitude, swore to all the Articles of the Treaty. This Ceremony was perform'd with Abundance of Formality and Respect: But a Qualm of Conscience, such as easily arises in the Minds of Devotees, came across the *Portuguese*; so that fearing to be guilty of an Act of Profanation, to evade it, he swore the Treaty on his Part upon a Book of Love-Sonnets, instead of the sacred Scriptures.

Their NUPTIAL and FUNERAL RITES and CEREMONIES, &c.

THE dissolute Behaviour, and loose Lives of the Generality of Mankind make them fly to extraordinary Remedies for Prevention. They tie to some Part of the Bodies of their Infants a little Bell, or a little Bowl; for in this Circumstance Travellers differ, as they do in other Things of greater Importance. *Herbert*, amongst several other Observations, tells us that the Tongue of a Viper is usually inclos'd in this little Bell. Though we might reasonably suppose this Bell therefore to be both a Pain and a Disgrace, yet 'tis neither the one nor the other, since 'tis converted into an Ornament; and when the King condescends to take off ^c his, and bestow it on a favourite Subject, 'tis wore as a Mark of Honour. The Dissolution and Lewdness of Mankind beforementioned, has introduced two other Customs, one of painting the Bodies of their Male Infants in blue, but so disagreeable a blue, as creates their perfect Aversion ^d for them; the other is, that their Women wear their Vestments so thin, that their naked Limbs are discerned through them; nay, even those Parts which Modesty requires to be conceal'd.

STRANGERS are always welcome to care for their Daughters, out of a Complaisance which is equally practis'd in some other Countries. 'Tis true, indeed, that the *Peguans* sell theirs, whereas others act upon a more generous and disinterested Principle. 'Tis a Custom there, to make a Contract with Parents for the Loan of their Daughters for a determinate Time, after which they are sent home again without either Censure or Disgrace: But if the hired Virgin afterwards marries, and the Party that first hired her accidentally returns into the Country, he has free Liberty to take her to himself again, and sup-

^a They abhor Theft above all Things, and assert, that he who robs his Neighbour in this World, shall be a Slave to the injured Party in the World to come.

^b *Purchas's* Extracts of Voyages.

^c *Ibid.*

^d The same Custom is observ'd at *Siam*. *Mr. De la Loubere* says, 'Tis much of the same disagreeable Colour as that made with Powder, when a Person happens to be sing'd by the Flash of a Gun or a Pistol. This Author does not assert, that this blue Mark is imprinted at *Siam*, as well as at *Pegu*, at a certain Age to prevent sodomitical Amours. On the contrary, Authors are divided in their Sentiments relating to this Custom. Some say 'tis a Mark affected by their Gentry and Persons of Distinction; others, that it is a superstitious Ceremony, &c. *Description of the Kingdom of Siam*. Tom. i. Page 31.

ply the Husband's Place as long as he thinks proper to detain her. In short, they concern themselves there, as little as in any other Place of the *Indies*, about that Virgin-Flower, which in other Countries is the Husband's Pride and greatest Glory.

THE Bridegroom leaves her to the Discretion of some particular Friend.

THERE are two other Customs worthy of the Reader's Observation, which are so directly contradictory, that it will be a difficult Matter to reconcile them. Some Parents, who are more curious and more tender of their Daughters than others, use artful Measures to contract the *Muliebria*, which others endeavour to enlarge from their very Cradles.

THE Husband makes a Purchase of his Wife, and deposits a valuable Consideration for her into her Parents Hands. This Portion is forfeited in Case of a Separation; for Divorces are customary amongst them. The Husband in that Case discards his Wife, and sends her home without the least Formality imaginable to her Relations; but if the Divorce is procured either by her or her Friends, then they are obliged to refund, and return the Marriage Portion to the Husband.

THE King is sole Heir to all such as die without Issue, but lays Claim only to a third Part of the Estates of such as have Issue, whether Male or Female.

THIS Custom is at least more tolerable than that in the Kingdom of *Mogul*, where the Sovereign takes full Possession of all his deceased Subjects Effects; insomuch that it very often happens, that the Children of such as live in the most flourishing Circumstances, become at once the Objects of Poverty and Contempt. Moreover, the King of *Pegu* is so haughty and imperious, that no one presumes to address him without the most profound Submission and Respect, lifting up their Hands at every Word they speak. They deliver all their Petitions on their Knees, at an awful Distance from him, and without speaking one Word, but never come empty-handed; but before they approach his Majesty, they are obliged to kneel three Times, to kiss the Ground as ^b often, and hold their intended Donation upon their Heads. In this humble Posture they lay their Petition before him, which is transcribed upon the Leaves of a ^c certain Tree. If his Majesty indulges them with a gracious Answer, he accepts their Presents; if the Petitioners are rejected, their Donations are so too. This haughty Prince never speaks himself, but by a third Person; and the Guards which attend him, always lie prostrate on the Ground before him.

THIS King seldom marries but one Wife; however, in Lieu thereof he keeps a large Seraglio of Concubines, in this respect copying after the other Monarchs of the *East*, particularly his Neighbour, the King of *Narfinque*, who, amongst his other honourable Titles, has that of *the Husband to a thousand Wives*.

WE are not informed by any of our Travellers whether these *Talapoins* act as Physicians, or not. *Herbert* assures us, that they make use of Sorceries, Divination, and other magical Incantations. *Ovington* seems to confirm this Assertion by the following Passage: "When (says he) any one falls sick, they select a particular Person, whom they dignify and distinguish by the Title of the *Devil's Father*, who is generally one of

^a *Quibusdam ita consuuntur Muliebria ut vix Urina fit meatus: Sed vulgò vix reperire licet virgines, nam fere puella omnes à sua pueritiâ medicamentum quoddam usurpant, quo Muliebria distenduntur & aperta retinentur, propter globulos quos vni gestans Illis enim admittendis Virgines artificio nullo modo sufficient. See Purchas, Herbert, &c.*

^b This Custom is very ancient amongst the Eastern Nations; and some Footsteps of it may be trac'd in the Sacred Scriptures.

^c These Leaves are an Ell long, and two Fingers broad.

“ their most celebrated Priests, and knows, or pretends to know, what is most acceptable
 “ to that Evil Spirit, and to instruct them after the most agreeable Manner how to ap-
 “ pease his Anger. They make a magnificent Entertainment, in hopes to oblige him,
 “ which is accompanied with vocal and instrumental Musick.”

THEIR Opinion relating to the *Metempsychosis* varies in some few Respects from that of the other *Indians*. “ Souls, ^a say they, after several Transmigrations, attain to a State of Perfection, and the Felicity of the Gods, which, as they imagine, consists in a State of Annihilation. In the first Place, they transmigrate into the Bodies of Beasts, and are received afterwards into another State, which they call *Naxac*, that is to say, the Seat of Torments. After they have been sufficiently mortified there a considerable Time, they enter into the *Sevum*, or Happy Place, like *Mahomet*'s imaginary Paradise, where Rivers of Pleasure are for ever flowing. After they have here indulged themselves in all sensual Enjoyments for a Season, they pass into their final State, in which they are to remain for ever, and which they call *Nibam*, that is, Annihilation.” Supposing this Passage to be set in a fair Light, we can't say with *Herbert*, that they hold the Resurrection of the Soul and Body; since the Soul is never re-united to that Body which she once animated, and afterwards annihilated: But after all, is not this pretended Annihilation, what others call the Slumber of the Soul? An allegorical Slumber, and which signifies no more than a total Privation from all Sorrow, and a State of perfect Rest? In this sweet Repose the Eastern Nation, who are extravagantly fond of Indolence and Ease, imagine that true Happiness does principally consist. Father *Bonfreri*, the Missionary ^b Monk, has found out in these three Receptacles of theirs, Purgatory, Hell, and Heaven; and this subtle Discovery has convinc'd him, that Hereticks are in a more dangerous State than those illiterate Pagans.

^c If the King dies, two large Boats covered with gilt Roofs in the Form of a Pyramid, are forthwith provided; and in the Middle of them, a Table, or, to speak more properly, a Stage is erected, on which the Body of the deceased Monarch is exposed to publick View. Under this Stage they kindle a Fire composed of all Sorts of odoriferous Wood, into which they throw Benjamin, Storax, and other aromatic Gums. After this, they let the Boats sail down the River; and as the Fire consumes the Body, a numerous Choir of *Talapoins*, appointed for the Performance of the Funeral Solemnities sing several Anthems, and repeat several Prayers in one of the Boats. The Anthem continues till the Flesh of the Body is totally consumed. After this, they temper the Ashes with Milk, and having moulded it into a solid Mass, throw it into the Sea, near the Mouth of the River. As for the Bones, they inter them in a Royal Sepulchre, which they erect in Honour to the Deceased.

THE People carry their Dead to a Funeral Pile. The Corpse is laid upon a sort of Litter, in the Middle whereof is erected a Dome, or the Figure of a small Tower. From this Custom at *Pegu*, we may form some Notion of the Pyramids of *Egypt*, which were, as its well known, the Monuments of the antient *Egyptians*. These pompous Sepulchres, which at first only consisted of Earth, Sand or Stone, give us a lively Idea of the Pride and Ambition of Mankind, to which in all Probability they ow'd their Original. This Custom was at first very probably no more than a decent Regard and Concern for the Dead, lest they should be trampled under Foot, or expos'd to other Insults still more disagreeable, which they inevitably would be, had they not taken proper Care to distinguish the Place of their Interment.

^a *Ovington's Voyages*, Tom. ii.

^b *Herbert's Voyages*, Lib. iii.

^c *Purchas's Extracts of Voyages*, p. 42.



The FESTIVAL of WATERS of the PEGUANS. | La FETE des EAUX des PEGUANS.



A. Pinet del. in auct.

C. Du Bois sculp.

*CEREMONIES Used by the People of PEGU | CEREMONIES FUNEBRES que les PEGUINS
at their KINGS FUNERALS. ——— | pratiquent pour leur ROI DEFUNT. ———*

BUT we shall not dwell too long upon these Conjectures, lest our Readers shou'd accuse us of being willing, right or wrong, to trace the Origin of all Customs whatever. The Litter is cover'd very artfully with gilt Cane, and carried by fifteen or sixteen Men to a proper Place, at some small Distance from the Town, where the Funeral-Pile is erected. A long Train of Relations Friends and Acquaintance follow the Corpse. After the Fire has totally consum'd the Body, they make the *Talapoins* some Gratification for their Trouble and Assistance at the Funeral Solemnity. After this, they return Home, and make a Funeral Entertainment which holds about two Days. At the Close thereof, the Widow of the Deceas'd, with some of her select Friends, repairs once more to the Place where her Husband was burnt, to pay him the Tribure of her Tears. After this Solemnity of Mourning is over, the Women carefully gather up, and bury all the Bones which they can find not totally consum'd. The Mourning of the Women, as well as the Men, consists principally in shaving their Heads. This is a particular Testimony of their Sorrow and Affliction for their dearest and nearest Relatives; for they seldom comply with this Mortification on any other Occasion, being, as we are inform'd, vastly fond and proud of a fine Head of Hair.

I SHALL here make bold to introduce their Custom relating to the due Discharge of their Debts, altho' it has no Relation indeed to Religion, any farther than as an Act of common Justice. The Creditor first detains his Debtor in his House^a as a Prisoner; and if this Arrest, which the *Peguans* look upon as very shameful and ignominious, cannot prevail on the Debtor to satisfy the Debt without Delay, the Creditor has a Right to seize the Wife and Children of the Debtor, and expose them, fastned to his Door-Posts, to the excessive scorching Heat of the Sun, till he has full Satisfaction. Tho' this seems an inhuman Privilege, and more so, with respect to an insolvent Debtor,^b yet there may be some very good Excuses offer'd in Vindication even of so rigorous a Law. It is very probable, when this Law was first enacted, they suppos'd that a Creditor would not be so merciless and void of Compassion, as to exact what was morally impossible should be paid him; and that a Debtor, out of a natural Tendernefs and Concern for his own Flesh and Blood, wou'd never be guilty of so mean and villainous an Action as to expose his whole Family to the Rage of an exasperated Creditor, rather than to discharge a Debt that he was conscious to himself was justly due; but on the other Hand, wou'd use his utmost Endeavours to make a reasonable Restitution as soon as possible. Among the *Romans*, the Body of an insolvent Debtor, according to one of the Laws in their twelve Tables, was to be divided amongst his Creditors: However, it has been very justly remark'd, that this severe Law was never put in Execution.

The RELIGION of SIAM.

SOME Authors boldly assert, that the *Chinese* and *Siamese* have no Notion of Religion, and treat them as perfect Atheists, on Account of the Obscurity of the Idea's which they entertain of the Supreme Being, and the Contradictions which are too visible in their Tenets. All the Accounts which we have of the latter, with Regard to the Deity, seem more intricate and perplex'd than the Theology of the former. We have all the Reason imaginable to believe, that the *Siamese*, like the antient Philosophers, held a univereal Spirit, which penetrated thro' all Matter; or a general Animation of Nature. But it is very difficult to understand aright what they aim'd at, either by one

^a By the Law of the twelve Tables, the Antient *Romans* were allow'd to keep a Debtor Prisoner in their own Houses.

^b There are several Laws and Customs, which at first View seem savage, inhuman and irrational, which when duly considered, without Prejudice and Partiality, may at least lay claim to some Excuse, tho' not perfectly just and good, and have some Reason for their Foundation. *Charvon Lib. ii. Chap. 8. of Wisdom.*

er the other ; by the former, they could mean no less than the Supreme Being, notwithstanding the Errors with which the Antient and Modern Idolaters had confounded and embarras'd that Opinion : By the latter, it is dubious whether they understand by a general Animation of Nature, an infinite Variety of Guardian Angels, who dispose of, and animate such Things as seem the least capable of Animation. I have already given you the Opinion of the *North Americans* in this Respect, who ascribe a living and incorporeal Substance to every Thing in Nature : And perhaps, after all, this is only a way of Expression peculiar to themselves. It is very probable likewise, that the *Siamese* believe that Animation and Motion are Essential to Matter, which by its own innumerable Modifications, occasions that infinite Variety of Beings and Actions which are visible in Nature ; and that afterwards, by the Destruction of these Modifications and the Assumption of new ones, she seems to die and revive by a perpetual Succession. If therefore, Matter be such, as the Doctrine of the *Siamese* wou'd have it be, it follows also, that 'tis infinite, immensurable, &c. And in short, has all the Perfections which we attribute to the Supreme Being, who is immaterial. Having made this short introduction, I shall entertain the Reader with what two celebrated Authors have wrote, with respect to the Religion of the *Siamese*, and shall leave him to draw such Conclusions, as he shall think most proper from their respective Narrations.

“ ACCORDING to an eminent ^b Missionary, the Religion of the *Siamese* is very whimsical, and indeed unintelligible, but by the Books written in their learned Language, which they call the *Balie*, and which few have any Idea of, but such as are the Doctors of the Country. This Missionary adds, that these Books themselves do sometimes clash and interfere with one another. The *Siamese* believe God to be compos'd of Body and Spirit, whose peculiar Property is to aid and assist Mankind. This Divine Assistance consists in giving them a Law ; in prescribing Ways and Means for their future Welfare ; in teaching them the true Religion, and such Sciences as are most requisite and convenient for them. The Perfections of this Deity are a Complication of all moral Virtues, possess'd in a super-eminent Degree, acquired by many Actions, and confirmed by an habitual Exercise in all the Bodies through which it has pass'd.

Now this is in other Terms to say, that before it can attain to those Perfections which they imagine constitute the Deity, it must have been duly mortify'd, and perhaps have pass'd thro' an infinite Variety of Transmigrations. But to return to our Missionary : This Deity is never ruffled or disturb'd : No external Accident can alter his Tranquility ; but before he attains to this State of Perfection, by the Violence of his Application to a Conquest over his Passions, and a thorough Transformation, his Blood is turn'd perfectly white. He is moreover both visible and invisible, according to his own free Will and Pleasure, and so active, that in a Moment he is Omnipresent ; he is likewise Omniscient, and this universal Knowledge is inseparably united to his State of Perfection, and he possesses it from that instant in which he assumes the Godhead. This Knowledge does not consist in a Train of Consequences, but in one simple View of all Things, which represents to him at once, all the Precepts of the Law, the various Vices and Virtues of Mankind, the most hidden Secrets of Nature, and all Things, in short, past, present, and to come, &c. In this Narration there are several beautiful Ideas worthy of the Godhead, intermix'd with others, which reduce it to the Imperfections of human Nature. *The Body of this God is infinitely more glorious than the Sun ; It brings to Light whatever is most secret*

^a The Model of the Universe, according to their Doctrine, is eternal, but the visible World is not ; for every Object we behold, in their Opinion, lives and must die ; and at the same Time other Beings of the same Nature, a New Heaven, a new Earth, and New Stars appear in their Stead. And this is the Foundation on which they build their Assertion, that they have seen Nature die and revive several Times. *La Loubre's Descript. of the Kingdom of Siam*, Tom. i. Pag. 361. Publish'd at Holland.

^b Father Tachard in his Voyage of *Siam*, Lib.

and conceal'd; It's Light penetrates through every Thing; He is not however absolutely happy till he dies never to live again. Then he appears no more on Earth, and is no more subject to the least Inquietude. This Death is like a soft Slumber or sweet Repose, which renders us insensible of every Thing that passes for the Time it lasts: But God's Repose, according to the *Siamese*, is everlasting, and by this Means he is liable no more to be troubled about human Affairs. 'Tis very evident, that this Death and Regeneration of the Deity has a great Affinity with what we have already related in the Article of the Religion of *Pegu*.

THE Reign of each Deity is not everlasting; 'tis confin'd to a determinate Number of Years, that is to say, 'till the Number of the Elect who are to be sanctified by his Merits, be accomplish'd; after which, he appears no more in the World, but drops down into an eternal Repose. Then another God succeeds him, and governs the Universe in his Stead. . . . In this Passage, there is something, methinks, which very much resembles the *Eones of Valentine*. 'Tis well known, according to the Doctrine of that *Heretic*, that the *Eones* were born and died successively; and that at the same Time these *Eones* were the Gods that created the Heavens, the Earth, and the Sea, &c. Men themselves are capable of becoming Gods; but it must be a long Series of Years first; for it is requisite they should attain to a consummate Degree of Virtue. In this likewise, there is a great Conformity to the Idea which the Antients entertain'd of their *Heroes*. These *Heroes* were born Mortals: but their extraordinary Merit, and their glorious Exploits rendring them like the Gods in this Life, they imagined, that after their Decease they were admitted into their glorious Number, since they endeavour'd to tread in their Steps, and copy their Perfections.

THE *Siamese* add, that it is not sufficient to have done several good Works in the Body, whilst animated by the Soul; but it is requisite, that every good Action shou'd be done with a single Eye to God's Glory; that this their pious Intention, when they first undertake these good Works should be conspicuous by their Invocations on the Angels, who preside over the four Quarters of the World, and that an Effusion of Water should always precede, when they implore the Assistance of the Female Angel, a Guardian of the Earth.

THE State of Sanctity is inferior to, and more imperfect than that of the Godhead. To have transmigrated into several Bodies, and thereby to have attained to a considerable Degree of Virtue, in the Practice whereof that Sanctity is acquired, are sufficient Qualifications to constitute a Saint. The Qualities, or Properties of this Sanctity are the same with those of the Divinity. The Saints possess them, as well as God himself, but in a less perfect Degree; the Deity has them in himself, without being indebted to any other Being; whereas the Saints derive them from him only, through his Instructions. 'Tis the Deity who reveals all Secrets to them, which he comprehends in the most perfect and adequate Manner. For which Reason, unless they are born again whilst he is in the World, they cannot receive their Instructions from him, and consequently, cannot any longer be deemed Saints. Accordingly, when they perform any good Works, they implore the Grace and Favour of being born again at the same Juncture with their God.

THE Sanctity of these virtuous Men is not perfect and compleat, till they die never to rise again; and till their Souls are transplanted into Paradise, there to enjoy everlasting Happiness.

THEY hold, that both the Heavens and the Earth are eternal and uncreate; and cannot conceive, that the World ever had a Beginning, or ever will have an End. They are of Opinion, that every ^b Planet is the Habitation of a perfect Intelligence. . . . That

^a The *Siamese* believe, that there are female Angels.

^b This was also the Opinion of the ancient *Chaldeans*; but they establish'd in every Star an intelligent Substance, of which that Star was as it were, it's Body. See *Stanley's* Abridgment, in *Cleric's Operibus Philosophicis*.

there lies a wide Expanse of Waters under the Earth, which bears it up as the Sea supports a Ship. That these subterraneous Waters have a Communication with those above them by a Gulph, which, as they imagine, is fix'd in the Center; and that these Waters are kept in Equilibrio by a Wind which has continued blowing from all Eternity. But when the Time shall come in which the God of the *Siamese* has foretold that he shall cease to reign, * a Fire from Heaven shall rain down upon the Earth, and reduce all Things which are therein to Ashes; and the Earth thus purified shall be re-established in its primitive Condition. A very conspicuous Transformation both in Men and Beasts, as well as Nature herself, and a general Corruption shall precede this universal Renovation. Those Men who were perfect Giants when the God lived upon the Earth, who were as wise as they could wish or desire, and knew every Obligation of the Law, as they were perfectly innocent and holy; those very Men, according to the Degree of their Corruption, have already lost those Advantages; but in the latter Days they shall grow so feeble as to dwindle into Dwarfs scarce one Foot high. In that Age their Lives shall be very short, and their Strength and other Advantages which they possessed without measure in their State of Perfection, shall be totally lost; but they shall encrease in Evil, till at last they shall be abandoned to all Manner of Vice, and commit the most flagrant Crimes that can possibly be devised. They shall then have neither Laws nor Writings, and being buried in the most profound Ignorance, shall forget the very Name of Virtue. 'Tis this makes them exclaim so, that the End of the World is at Hand, since they find nothing but Corruption, and so very little Sincerity and Fidelity amongst Mankind, that they seem to have attained to the very Pitch of Impiety.

THIS Notion, if I may be allow'd the Expression, is the mere Whim, or vulgar Error of all Countries and all Ages. King *David* himself, amongst the sacred Writers, and *Hesiod*, *Homer*, and several other celebrated prophane Authors have made loud Complaints of the Age in which they lived, and stigmatized it with the most enormous Vices. According to their Account, 'twas impossible for any Age to be more corrupt. ^b *Horace*, who was a little more moderate than the rest, says, that the People in his Time, indeed, were more wicked than their Ancestors; but Posterity, however, would do them some sort of Justice, and be more wicked than they were. Here now is plainly advanc'd another vulgar Error, which insinuates, that our Ancestors were more honest and virtuous than we are. 'Tis this ill-grounded Opinion, so full of Prejudice and ill Nature with respect to our Contemporaries, which fills the *Poets* and *Orators* with such a Spirit of Enthusiasm, when they talk of the earliest Ages in the World; an Enthusiasm with which *Historians* themselves are in some measure infected. Without having Recourse to the Stories of the Antients, which abound so extravagantly with this marvellous way of Writing, let us but consult our own or our Neighbours most modern Histories, and we shall soon perceive how emphatically they talk of the Virtues of the primitive Ages. As to the Idea generally entertained of the enormous Vices of the Age each present in its Turn, and which has induced Men to cry, *That the End of the World is at Hand*, it is doubtless true, that History acquaints us with the unaccountable Dissolution of some Countries; or to speak more properly, of some particular Members thereof, especially of such as are Courtiers, and Persons of the highest Distinction; but if we make due Enquiry into these shameful Disorders, we shall find that notwithstanding the prodigious Influence they have over the People, yet the Dissolution has never been universal. During the Corruption of the Court of *France*, in the Reign of the House of *Valois*, there

* The Destruction of the Earth and the whole Universe by Fire, is also a very antient Opinion. The *Greek* Philosophers who maintained it, seem to have taken their Notions from the *Eastern* Nations. This destructive Fire, according to *Phurnutus*, was the *Chaos*, or a confus'd Mass, as Matter was at first. Thus the Conflagration of the World is no more than the Reduction of it to its original *Chaos*.

^b *Damnosa quidnon imminuit Die?*

Ætati parentum pejor avis tulit

Nos nequiores, mox daturos

Progeniem vitiosorem.

Lib. iii. *Carm.* vi.

were several brave Soldiers, several eminent Lawyers, Philosophers, and Prelates of unspotted Characters, to counter-balance the Depravity of those licentious Times. Notwithstanding the Contempt into which Libertinism and Luxury had reduced *Italy*; yet in the Time of Pope *Leo X.* and his Successors, there were Numbers, who were conspicuous in the World for their extraordinary Knowledge, and exemplary Lives and Conversations. How gloomy so ever those Ages were, which were called the Ages of Darkness; and when Vice was so contagious, that even the visible Head of the Church was infected, there were some Men, who were distinguished for their Learning and their Virtues all over *Europe.* *France, Germany, and England* produced many shining Examples. Though Christianity it self was too visibly decaying, and Virtue seem'd just expiring, yet both at the same Time were by their Means most gloriously supported. Although *Greece* and *Italy* groan'd through the Ignorance of their People, the *Moors* and *Arabians* cultivated those Sciences which were neglected and almost lost in the *Western Parts*; and although Madness and Extravagance were become almost the essential Character of the Religion of those unhappy Times, yet even then there were such undaunted Advocates for true Piety, as were able to resist its most implacable Enemies. We must not therefore conclude, that the Number of Libertines and wicked Men, far exceeded those who were Men of Virtue and Integrity. For besides that such an Inference requires an exact Computation of both, which is impossible, we may justly observe, that Vice is more taken Notice of by Mankind than Virtue; and that the Toleration which we find more or less extensive in a State, gives us room to judge more or less advantageously of the Character of its Natives. This is sufficient for the Generality of the People to draw very general Conclusions from. Thus 'tis, that the Toleration in *Holland* and *England* of such as are not of the establish'd Religion, make some People very falsely imagine, that the *Dutch* and *English* have very little, if any regard for the true Religion. And the Privilege of flying for Shelter to Sanctuaries, which in *Italy* occasions an infinite Number of Murders, makes the Vulgar believe, that the *Italians* are all Assassins. And yet 'tis generally in such Cases and Circumstances that we see timorous People cry out, *The End of the World is at Hand.* Neither are Reasons drawn from the Appearance of Monsters, Earthquakes, and such other Phænomena in Nature, more conclusive with Men of Judgment; since they know very well, that if they are perceptible in one Country, they are not in another. In short, to conclude this Digression, we are of Opinion, that these Ideas are owing to this general received Opinion of all Ages, *viz. That no great Revolutions ever happen but they are foretold, and preceded by some Prodigies in Nature.* But what Prodigy must that be which shall forerun a universal Contempt of Religion, and a total Forgetfulness of all Virtue? This we shall never see in any Government whatsoever; and if it should one Day happen, that the Religion which we imagine the most pure, without taking Notice of any others, should be totally destroyed, as a Gentleman of a refined Genius has offered, we are informed, geometrically to demonstrate; yet we should still see the Authority of a Prince assume the Place of Christianity, and this visible God turn into Maxims of State, the most refin'd Morals and establish'd Tenets of that Religion.

“ THE great Revolutions which are to precede the Conflagration of the World will be conspicuous in Beasts as well as Men.” They have even lost the Use of their Speech, which God, whilst he lived here upon Earth, had given them as the Result of his Merits. They allow Beasts the Use of Free-Will and Liberty, believing them capable of Good and Evil, and worthy of Punishments and Rewards. In the three last Ages, six new Suns will arise one after another; and each of them enlighten the World for fifty Years. This new Constellation of Stars will dry up the Sea, kill the Trees and Beasts of the Field, and extirpate Man himself from the Face of the Earth. After all these Prodigies, a Fire descending from Heaven, shall consume the Earth: The

• *Cælo tonantem credidimus Jovem
Regnare, præsens Divus habebitur
Augustus.* Hor. Lib. iii. Carm. Od. v

Hills shall be laid low, and all Things shall be upon a Level. We may justly conclude from these last Particulars in the Tenets of the *Siamese*, that they range the Inequalities of the Earth amongst the Number of its Imperfections. A very learned ^a *Englishman* has lately endeavoured to establish this System; but with all his Ingenuity, he has found but very few who give into his Notions. The Earth, covered with Dust and Ashes, shall be purified by the powerful Blast of an impetuous Wind, which will carry off the Remainders of the Conflagration of the World; after which, it will cast forth such an agreeable Odour, as shall attract a Female Angel from Heaven, and tempt her to eat some of this purified Earth. This agreeable Entertainment will cost her dear; for she shall be obliged by way of Attonement, to dwell for ever here below, and never mount again to the celestial Regions. This Intelligence will conceive, by Virtue of this odoriferous Meal, twelve Sons and twelve Daughters, who shall repeople the World. The Males will be an ignorant, stupid Race, who for a long Time shall have no Knowledge even of themselves: and after they have, shall be ignorant of the Law for almost an Eternity. After this long Space shall be elapsed, a God will revive, who shall dissipate the Clouds of Ignorance, by instructing Mankind in the true Religion, and Knowledge of what Virtues they ought to practise, and what Vices they ought to shun. . . . He shall give them a sacred Book, in which these Precepts shall be fully explained, and the sacred Law, long since erased out of the Minds of Men, shall be then engraved a-fresh by the Care and Merit of this new Deity. This is the sole Employ which they imagine worthy of a God during his Residence on Earth; for they think it below his Dignity to concern himself about the Government of the World, the providential Care of Men and Beasts, or the Productions of Nature. Thus 'tis, that the World shall be renew'd from Time to Time to all Eternity; answering in some measure to the grand *Platonic* Year, in which both the Heavens and the Earth after they have been purified by Fire, shall resume their ^b primitive Beauty, and a supposed uniform Motion, which they imagine had been lost. The Earth shall resume its primitive Equality, and particularly its advantageous Situation, and that Equilibrium which is lost by the Deluge. . Some Antients have look'd upon this *Platonic* Year as a Revolution, by which at the Close of some thousands of Years, the same Things which passed, and which shall hereafter pass in the World, shall revive in the same Manner, and the same Order in which they now appear. We shall be born again therefore with the same Vices and the same Virtues, and live again under the same Princes, &c. . . . This is what *Virgil* has beautifully described in his fourth *Eclogue*. .

LET us come now to Mr. *De La Loubere's* Relation concerning the Religion of the ^a *Siamese*. They do not admit, says he, of any intelligent Being, who judges either of the Good or Evil of human Actions, or ordains either Punishments or Rewards. They only allow in the Room of it a blind *Fatality*, which causes, according to their Notion, the Good which accompanies Virtue, and the Evil which attends Vice; in the same Manner as she inclines heavy Bodies to descend, and light ones to mount upwards. And since nothing can be more inconsistent with Reason, than to imagine an exact Justice in *Chance*, or in the Necessity of *Destiny*, they are inclined to believe that there is something corporeal in good and evil Actions, which have, according to their Notion, the Power of being serviceable or prejudicial to Mankind according to their Deserts. But is it not true, that in one Sense Good ever attends Virtue, and Evil Vice? The *Stoicks*, and several other Heathen Philosophers have long since acknowledged this important Truth. The

^a *Burnet*, intitul'd *Telluris Theoria Sacra*.

^b *Burnet*, Lib. iii. cap. 4. *Telluris Theoria Sacra*.

^c *Alter erit tunc Tiphis, & altera qua vebat Argo,*
Deleſtos Heroas, erunt etiam altera bella,

Atque sternum ad Trojam magnus mittetur Achilles, &c.

^d Description of the Kingdom of *Siam*, Tom. i. Page 330. publish'd at *Holland*. It must be observ'd here, that the Author seems to talk in general of all the *Indians*.

Christians, who came after them have maintained the same Maxim grounded on the solid Basis of Religion. In all Probability in order to justify the *Fatality* of the *Siamese*, one might unfold this intricate Proposition after the following Manner: "Such is the Nature of Good and Evil, that as the Virtuous must of Necessity be happy, so the Vicious must of equal Necessity be miserable; for notwithstanding the Objections which Mankind make to this Rule, so conformable to that Order which is established in the Universe, Good can never produce Evil, nor Evil Good, any more than Light can produce Darkness, or Darkness Light, how conspicuous soever the Irregularities are with which the World abounds, and which tempt us to conclude, that this unerring Rule is both false and uncertain: For 'tis thro' Ignorance and Inattention that our Judgment of Things is so very imperfect and superficial."

As to their Notion relating to the corporeal Quality of good and evil Actions, and their Power of being either advantageous or prejudicial to Mankind according to their Demerits, may we not resolve it into that secret and inward Satisfaction which arises from Virtue, and that Remorse^a of Conscience, which is the natural Consequence of Vice; not to mention the Credit and Esteem, the Peace and Tranquility of *Mind*, which are the constant Attendants of all such as practise the former, and those anxious Cares and Vexations which forever threaten those who^b indulge themselves in the too frequent Commission of the latter, and keep them in perpetual Terror, in the midst of whose gloomy Reflections they have every Moment before their Eyes the most deplorable Misfortunes of this World, and the inexpressible Torments of that which is to come? All we have therefore to do is, to trace these Ideas up to the supreme Being, whom we may plainly discern even thro' the obscure Theology of these Idolaters. Be it Nature herself, or a certain universal Spirit, which is inactive, and sunk into an eternal Repose, it will be forever true, that the Laws this Being has ordained are executed by some other inferior Beings; like those of a Prince, who, after he has settled all his Affairs of State, retires with the utmost Satisfaction and Tranquility of Mind into his Palace, and resigns the future Administration of all his most important Concerns to the Care and Conduct of his favourite Ministers. We are conscious to our selves, that this Explication of the System of the *Siamese* is very defective; but all that we aim at is, to give it a favourable Construction, and an Air of Reason, which we humbly conceive is no trivial or inconsiderable Attempt. We are of Opinion at least, that this is the best Light it can possibly be shewn in, to clear them from that ill-natured and heavy Imputation of Atheism, and an absolute^c Estrangement from the Knowledge of a supreme Being. In short, if we compare what these two Travellers assert relating to the Doctrine of the *Siamese*, we shall find that they frequently clash and interfere with one another.

IN Conformity to this Doctrine, the *Siamese* and their Neighbours attribute to a Variety of infinite Spirits all the Power and Virtue of an inactive Being. The Nature and Qualities of these Spirits are such, as we can form no adequate Idea of them: They are, according to their Opinion, composed of a material Substance, tho' so subtle and refin'd as not to be touch'd or discern'd by mortal Eyes. They assert likewise that they are Souls, which in former Times had animated human Bodies. All^d Spirits, according to their Conception of them, are of one and the same Nature. The Soul enters without the least

^a ——— *Prima hæc est noxia quod se*

Judicis nemo nocens absolvitur. Juvenal.

^b ——— *Metus in vitâ poenarum pro malefactis*

Est insignibus insignis scelerisque Luella.

Carcer & horribilis de Saxo jactus deorsum,

Verbera, carnisfices, robur, pix, lamina, tædæ.

Quæ tamen, etsi absunt, at mens sibi conscia facti,

Præmetuens, adhibet stimulos, terretq; flagellis;

Nec videt interea qui terminus esse malorum

Pœnis, nec quæ sit poenarum deniq; finis,

Atq; eadem metuit magis hæc ne in morte gravefcant.

Hinc a verusis sit stultorum deniq; vita.

Lucretius Lib. iii.

^c *La Loubere ubi sup. p. 395.*

^d *Idem. ibid p 33c.*

Reluctance or Reserve into all Bodies, of what kind soever they be, and regulate all their Actions, without being physically united to them, as our Souls are to our Bodies. Since therefore the Souls of such as are dead are ranged amongst the Number of Spirits, who are Partakers of the divine Power, “ they imagine also, that they can, whenever they see “ proper, either succour or torment all such as are in the Land of the Living: And it “ is owing to this Principle, that they pray to the Dead, and in a more especial Man- “ ner to the Souls of their Predecessors, to the second and third Generation, presuming “ that all those who liv’d before them, are so far remov’d, thro’ divers Transmigrations, “ that they can no longer listen to their earnest Sollicitations, nor be any ways service- “ able or prejudicial to them. The *Siamese*,^a in almost all their Undertakings, implore “ the friendly Aid and Assistance of their good *Genii*, and load their *evil Ones* with the “ heaviest Imprecations. . . . These good *Genii* consist of such Souls as are look’d “ upon to be more or less good, according to the Degree of Virtue and Perfection to “ which they have attain’d whilst here upon Earth. The *evil Genii* consist of such “ Souls^b as either die by the Hands of Justice, or through some other flagrant Offence, “ which render’d them, as they imagine, altogether unworthy of any Funeral So- “ lemnities. This Idea is much the same with *Plato’s*, who laid it down as an esta- “ blish’d Maxim, that we ought to be so strictly attach’d to Virtue during this Life, “ that the Habit of it might be retain’d even after Death. This likewise is somewhat “ conformable to the Opinion of some antient *Christians*, who maintain’d that the Souls “ of good Men were transform’d into Angels, and the Souls of the Wicked into Devils”. And it is owing to these Ideas that the Invocations of the Dead, their Deifications, and other Acts of Devotion of the like Nature, have insensibly crept into many Religions. We shall treat of their Notions relating to perfect Happiness, Paradise and Hell, when we come to the Description of their Funeral Solemnities.

THE Account which the *Siamese* give, according to Father *Tachard*, of certain *Hermits*, who bear some Resemblance to our *Ghosts* and *Spectres*, and to the *Fauns* and *Satyrs* of the Antients, can no where be more properly introduc’d than in this Place. These *Anchorets* live retir’d in the most solitary Deserts, and are perfect Masters of all the Secrets of human Nature. They perfectly understand the Art of making Gold, Silver, and the most precious Metals: There is nothing so wonderful and surprizing, but what they can effect with the utmost Ease. They assume what Forms they please, and make themselves immortal; for they are well skill’d in all the Arts which are necessary for the Prolongation of Life. They cheerfully however resign it to God from one thousand Years to another, by voluntarily sacrificing themselves on a Funeral Pile, reserving only one of their Tribe to raise up those that are dead, by Virtue of his Magical Incantations. In this Narration there seems to be a great Mixture of the *Fable* of the *Phoenix*. They add, that it is as dangerous as it is difficult, to meet with these marvellous *Hermits*, and that the Lives of such as do, are in apparent Danger of being lost.

^a Observe how Father *Tachard* expounds their Doctrine with respect to Spirits. Their Angels are corporeal, and of both Sexes. . . . They are the ever-watchful Guardians of Mankind, and the wise Directors of the Universe. They are distributed into seven Orders or Hierarchies, of which one is more perfect and illustrious than the other; and they are seated according to their Dignity in as many distinct Heavens. Each Part of the World has one of these Intelligences who presides over it. . . . And forasmuch as they are well satisfy’d, and firmly believe, that these Angels pry, with indefatigable Industry and Application, into the Conduct of Mankind, and are Eye-Witnesses of all their Actions, in order to recompence such as are Praise-worthy, thro’ the Virtue and Merit of the Deity; ’tis to these Intelligences, and not to the Deity himself, that they make their devout Supplications in the Times of Trouble and Distress; and to them likewise do they pay their Tribute of Praise and Adoration, when they are conscious that they have receiv’d any signal Mercies. — What we have printed above in the *Italic* Character, is we imagine, worthy of the Reader’s particular Observation.

^b They do not acknowledge, according to Father *Tachard*, any other Demons than the Souls of the Wicked, who having sneak’d out of Hell, where they were once Captives, wander about the World for a certain Term, and do all the envious and ill-natur’d Actions there, which they can possibly devise. They range amongst the Number of these evil Spirits, all Infants who are still-born, Mothers who die in Child-bed, and Persons kill’d in Duels, or such as have been guilty of any flagrant and enormous Crimes of the like Nature.

THE *Siamefe* comprife their whole System of Morality in thefe ^a five *Negative Commandments*, viz. *Thou fhalt not kill; Thou fhalt not steal; Thou fhalt not commit any manner of Uncleannefs; Thou fhalt not lye; and Thou fhalt not drink any intoxicating Liquors.* The firft *Commandment* extends not only to Man and Beasts, but to the very Plants and Seeds of the Earth. By this Injunction they are of Opinion, that nothing in Nature fhould be destroy'd; fince they maintain, as I have already observ'd, an univerfal Animation. "To break the Branch of a Tree, for Example, is to do Violence to the Soul of the Tree: But when once the Soul has been expell'd the Body, they look upon it as a Destruction already committed, and therefore no Offence or Transgression to refresh themselves with the Body that remains behind. The *Talapoins* eat any thing without the leaft Referve, that is already dead; but to destroy any Thing which they imagine has Life, is deem'd a flagrant and a mortal Sin".

UNDER this *Commandment* is alfo compris'd the Prohibition of wounding, or shedding the Blood of any Creature whatsoever: But they find out feveral little Subterfuges to evade some Part of the Rigour of this *Commandment*. The *Siamefe*, for Instance, make no manner of Scruple to go a fifhing, but on thofe particular Days on which the *Talapoins* fhave their Heads. On all other Days, they think fifhing no criminal Practice, but an innocent Amusement, and offer this weak and evafive Excufe for the Juftification of it, viz. *We only drag the Fish out of the Water, but never fhed their Blood.* They make ufe of Evafions of the like Nature to palliate a War, or any other Circumftances of that Kind, where Murder muft inevitably enfue. Notwithstanding the Prohibition plainly contain'd in this *Commandment*, the *Siamefe* are of Opinion, that ^b Self-Murder is no Breach of the Law; but on the contrary, a Sacrifice acceptable to the Soul; and that by fuch an Oblation, they attain to a very eminent Degree of Virtue and Perfection. They hang themselves therefore frequently, out of a pure Principle of Devotion, on the ^c Tree of their *Pagods*. This they call an heroic *Disdain of all their Austerities*; and which we may properly call a *Gradual Suicide*.

BUT we are told, "that in this enthusiastic Zeal, which inclines the *Siamefe* thus to hang themselves, there are always fome vifible Testimonies of a Diftafte of Life". In the fame Narrative, we have a particular Account of a *Peguan*, who burnt himself to death with all the seeming Tranquility of Mind and Refolution imaginable, in a certain Temple at *Siam*, whilst his Relations, whose Conduct towards him had given him fome private Difguft, were ftanding round about him; and who, notwithstanding their Tears and Concern for him, never offer'd to diffuade him from the rash and refolute Attempt. This voluntary Sacrifice of himself was look'd upon as the fure and ready Way to his Deification. They cover'd his Body all over with Plaifter, and erected it as a Statue to his immortal Memory; they paid divine Adoration to it, and plac'd it with great Solemnity upon the Altar, behind that of *Sommona-Codom*.

By the third *Commandment* the *Siamefe* are ftremely enjoin'd to commit no Manner of Uncleannefs. Marriage itfelf is deem'd a State of Impurity; and Celibacy, on the other hand, a State of Perfection. This Idea prevails more or lefs in all Religions whatever: So ftict and fuperftitious were the *Pagans*, that no married Man would immediately

^a *La Loubere*, ubi sup. Pag. 381. Father *Tachard* fays, that their Law is compris'd in ten *Commandments*, which have a peculiar Regard to the *Talapoins*: The Laity however have but eight. The three, which *La Loubere* has omitted, are thefe which follow: *To adore the Supreme Being, his holy Word, and all fuch as endeavour to imitate his divine Perfections; to faft on Holidays, and thereon to do no manner of Work.*

^b The *Indians* in general, according to *La Loubere*.

^c The *Europeans* call it the *Tree of the Pagods*, becaufe the *Siamefe* plant it before their Temples. No private Perfon is allow'd to have this *Sacred Tree* grow in his Garden; and 'tis of this Wood that they make the Statues of *Sommona-Codom*. *La Loubere's* Description of the Kingdom of *Siam*.

after ^a an amorous Conversation with his Wife, presume to approach the Altars of their Gods. This imaginary Pollution has contributed very much to the Celibacy of our *Christian* Priests: and if the Remedy has sometimes prov'd worse than the Disease, it was owing to the Depravity of human Nature. Notwithstanding the *Chinese* marry, yet as soon as they have Children, they look upon a Separation from their Wives as a virtuous Action. ^b The celebrated *Confucius* and several other *Chinese* Philosophers, have rang'd this voluntary Divorce amongst the Number of the Virtues. There are Instances of the like Nature which might be produc'd amongst our selves, but not in our Days; we must have Recourse to that happy Age, in which our Monarchs themselves, out of Humility retir'd into Convents, and voluntarily abdicated their temporal Crowns, for that more spiritual one of a Fryar's. To shake off the conjugal Yoke, and wash away the Stains of that State of Pollution, by retiring into a Cloister, was then the infallible Means for the Attainment of everlasting Glory.

^c THE *Siamese* in general are prohibited the drinking of any intoxicating Liquors; but more especially the *Talapoins*. They are not allow'd on any Occasion how emergent soever to taste a Drop of Wine; and they are grievously offended when they see a *Christian* Priest drink it without the least Reserve. But alas! what would they say, were they to know what dissolute drunken Creatures they are in some of our *European* Countries?

ON the other Hand, the *Siamese* are of Opinion, "That all Mankind in general are not oblig'd to be strictly virtuous; and that 'tis the bounden Duty of a *Talapoin* only to be so. . . . 'Tis a Layman's Business and Profession to be guilty of any Sin; but that of a *Talapoin* not to sin at all, and to do Penance for such as do." These Notions have been instill'd more or less artfully into the Minds of People of all Persuasions. We shall only mention the Ideas which are entertain'd in this Respect a-

^a *discedite ab aris*
Quis tulit heferna gaudia nocte Venus. Tibullus.

^b *La Loubere* says that the *Chinese* Philosophers look upon a Woman as a very evil Thing, which ought to be thrown like a Weed away, after she has answer'd the Intention of Nature, which is the Production of Children into the World. After they once had *Wives*, they were by no means allow'd to marry a second Wife; since they enjoy'd the Fruits of their first Nuptials. *Confucius* himself discarded his Spouse, soon after she was deliver'd of a Son, and the Youth, in Process of Time, did the same in Imitation of his Father. Nay these People with their good Wills would have no Children at all, but that there are Duties required from them, on their own and their Ancestors Account, which by the Tenets of their Religion, are absolutely necessary to be perform'd for the Repose of the Dead. A Wife therefore is directly discarded as soon as she has educated her first Child, and constituted him a true Member of the *Chinese* Church. As for us *Christians*, our Wives and we are so much *One Flesh*, that 'tis morally impossible to shake them off, and dissolve the unhappy Union. One Instance or two 'tis possible may be produc'd of a joyful Separation; but it so very seldom happens, that it will never gain the Sanction of a Law. The Cloister we must here observe, is now no more in fashion; or at least is so little regarded, as is not worth mentioning. As to such as are of the *Protestant* Persuasion, they are oblig'd to stick close by their Wives, let the Consequence prove never so fatal. They have not so much as the very Shadow of a Cloister, or a Dispensation. Thus their own Legislators pay dear for the Rigour of their own Institutions; for they have very often the Misfortune to be wedded to such Brides as are very disagreeable in their Tempers.

Donc s'il vaut mieux Diable ou femme avoir,

Et qui des deux brut plus en menage,

is a Question very a propos. — But to be less gay, and more serious. — It seems, that *St. Paul* did not only prefer Celibacy to Marriage; but intimated likewise, that they were happy who were free and disengag'd from its irksome Bonds. Whether these Ideas are either sentent or misconstrued, the exasperated Wits have drawn frightful Consequences to the Women's Disadvantage. They are as envious and satirical against them as possibly they can be, and rave at them with the utmost Spleen and ill Nature. A certain anonymous Poet has given us this waggish Distich.

Fumina nulla bona est, at si bona vixerit unquam,

Nescio quo pacto res mala facta bona est.

Another *Misanthropist* is at a Loss to find out a Medium between the Coquetry, of a handsome Wife, and the Torment, of that poor Husband who is tied for Life to an ugly one.

Si sit formosa erit xóvvn

Si sit deformi ferit πóvvn

Lyco non est ducenda.

Another Humourist has degraded them even below their human Species, in a ludicrous Discourse compos'd on that Occasion. We are almost oblig'd to say, that we must have recourse to those extravagant Invectives for the Women's

^J *Richard's Voyages to Siam* Tom. i. Lib. 6.

mongst ourselves. We are for the most Part of Opinion, that such as make Religion their Profession lie under more indispenfable Obligations to comply with its Precepts than those who are Laymen ; but at the same Time we imagine, that there are an infinite Number of Sins which are venial and excusable in the Laity, that are not to be dispens'd with or conniv'd at, if committed by our Ecclesiasticks. It is a current Opinion likewise that the Laity may obtain the free Pardon and Remission of their Sins, on their Compliance with some general Acts of Humiliation and Repentance ; but 'tis expected that our Ecclesiasticks shou'd be constant and shining Examples of Virtue and good Manners, and be guilty, as seldom as possible, even of the common Frailties incident to human Nature. It is but reasonable indeed, that such as are devoted to a perpetual Performance of Penance for others, out of a Principle of Compassion and Charity to the Frailties of Mankind, should be deem'd more holy than other Men : But at the same Time 'tis equally just, that their Department should be modest, and free from the least Tincture of Pride ; and that whilst they are expressing a religious Sorrow for the Transgressions of others, they should ever be mindful, with humble and contrite Hearts, to confess their own.

THE Traveller whom we have quoted assures us, that the ^a *Talapoins* entertain very senseless and stupid Notions of Sin. In Consequence of this establish'd Maxim, *that it is the Layman's Privilege and Profession to sin*, they never scruple to encourage them in the Commission of it, when they have a fair Prospect of Advantage ; since afterwards by their good Works they make Attonement, and procure their Pardon. They make the Beauty of Virtue to consist in the Impossibility of the Practice of it, and the better to ^b illustrate that Impossibility, they overload it with an infinite Variety of little trivial Punctilio's and insignificant Duties. To give the Reader an Idea of their impertinent Curiosity in this Particular, one Instance, we presume, will be sufficient. " The *Talapoins* will not allow the People to kindle a Fire, because thereby they destroy " the Thing with which it is kindled ; and likewise forbid them to extinguish it when " it is kindled ". If Virtue indeed consists in Injunctions of this Nature, we may very easily conceive the Impossibility of the Practice of it. Pride is the principal Motive that prompts and encourages the *Talapoins* to abstain from Sin ; but Necessity, which has prevail'd on them to indulge the Laity in the Commission of it, has establish'd that political Maxim, so beneficial and advantageous to them both, *that Sin is only the Portion of the Laity*. Human Reason, which with Regard to Virtue and Religion takes Pleasure in being easy, expatiates, if I may be allow'd the Expression, upon Maxims of this Nature, and extends them as far as is consistent with its own Interest.

" THE profound Respect which the *Siamese* pay to their sacred Writings, is " the true Reason, as Father *Tachard* observes in his first *Voyage to Siam*, why they " durst not communicate them to us *Christians*. They are afraid to explain their " Law to us, lest in exposing it to our Censure and Ridicule, we should be " apt to treat it with Contempt, and that a Sin of so heinous a Nature would be " imputed to their Charge. They very often reproach us with our indecent Man- " ner of exposing to publick View the Images of our Saints, and with our reading " the sacred Writ with too much Irreverence and Inattention ". We shall drop at pre-

^a *La Loubere*, Tom. i. Pag. 387. There is in all Probability more Pride and ill Nature than Stupidity in these Ideas.

^b It is very difficult to reconcile this Narrative with the following Passage from Father *Tachard* : " No Christian " cou'd possibly lay down more compleat Maxims for the Regulation of our Manners, and the Conduct of our " Lives, than those which are preferib'd by the religious Laws of the *Siamese* : They strictly enjoin the Performance " of all good Works, and not only prohibit all evil Actions, but also the Will, Thought, and criminal Intention of " them. This is the Reason, why they assert, that their Law is impossible to be practis'd. . . . Neither Necessity, " nor any other Motive whatsoever, is the least Plea or Excuse for him who transgresses the Law. Several Parti- " culars which we *Christians* imagine to be Points of Counsel only, and propos'd for such as aim at Perfection, they " look upon as indispenfable Obligations ".

sent all further Discourse upon this Topick, in order to introduce some other Articles in lieu thereof. Let us come now to *Sommona-Codom*, the grand Object of the *Siameſe's* Adoration. The Confuſion in the Theology of thoſe People, and the Obſcurity of their Mythology of this extraordinary Man, thus raiſed to the Godhead, are no final Obſtacles to our being ſo exact as this Article juſtly requires. Some Books written in the *Balie* Language, acquaint us, that ^a *Sommona-Codom* was born of a Flower which ſprang from the Navel of an Infant, or rather the Leaf of a Tree in the Shape of an Infant biting his Toe, and ſwimming upon the Surface of the Water, which alone in their Opinion was cœval with God. Let us recollect here that remarkable ^b Paſſage of *Mofes*, where it is ſaid, that the ^c Spirit of God mov'd, or rather to tranſlate the Word literally, brooded upon the Face of the Waters; which bears a very near Reſemblance to the Idea of the Univerſe repreſented under the Form of an Egg. It is no difficult Matter likewiſe to trace the Idea of the *Siameſe* with reſpect to the Nativity of *Sommona-Codom*; and there is no Neceſſity to be a profeſs'd Man-Midwife, to remark in the Situation of this *Leaf-Infant* that of a Child in the Mother's Womb. We may place among the Number of like Ideas, that of the *Puzza* amongſt the *Chineſe*, ſitting upon a Flower in the miſt of the Water; and that of *Ijis* upon the Flower of *Lotos*. ^d Notwithſtanding this miraculous Nativity of *Sommona-Codom*, he had both a Father and Mother, and the Name of the latter bears ſome kind of Reſemblance to that of ^e *Mary*. The Miſſionaries, who yet nothing remarkable eſcape them, have not fail'd to make their Reflections on a Circumſtance of ſo curious a Nature. ^f *Sommona-Codom*, from the firſt Moment he was born, without the Aſſiſtance of any Tutor, inſtructed himſelf, and acquired, by the inſtantaneous Penetration of his Judgment, a perfect Knowledge of all Things relating to Heaven, Earth, Paradife, Hell, and the moſt intricate and occult Myſteries of Nature. At the ſame Time, he recollected every particular Tranſaction of all the vaſt Variety of Lives thro' which he had paſs'd. After he had fully inform'd the People of every Circumſtance which he thought material, he left them all in writing, for the future Improvement of themſelves and their Poſterity. In theſe Writings, he ſays of himſelf, that as ſoon as he had aſſumed the Divinity, he reſolv'd to maniſeſt his Godhead to Mankind by ſome very remarkable Prodigy. As he was ſitting under a Tree, deem'd ſacred by the *Siameſe*, he was glorified in a very ſignal Manner, and adored by Angels, who came down from Heaven for no other Purpoſe. His Brother *Thevatat*, jealous of his Glory, conſpired his Downfal, and declar'd open War againſt him, with all the Brute Creation. *Sommona-Codom* defended himſelf manfully by Virue of his good Works, but nothing was ſo great a Support and Protection to him, as his ſtrict Practice of the tenth Commandment, which comprehends the Exerciſe of Charity, without which he muſt have inevitably been vanquiſh'd, notwithſtanding he was endowed with all the good Works contained in the nine other Injunctions. The Guardian

^a *La Loubere*, ubi ſup. Pag. 412.

^b Genef. Chap. i. Ver. 2.

^c *Sommona-Codom*, according to the Etymology which Mr. *Herbelot* has given us of thoſe two *Perſian* Words, ſignifies, the antient Heaven, or the eternal Heaven. See *La Loubere's* Deſcription of the Kingdom of *Siam*, Tom. i. Pag. 422. There is no Neceſſity to be a *Jewiſh* Rabbi, to find out the Affinity between *Sommona-Codom*, and the *Schamalm-Kedem*; or a Doctor of Divinity, to know that the Heaven, and the Spirit of Heaven, or the Supreme Being have been often con-founded, and uſed as ſynonymous Terms, not only in Poetry but in Proſe.

^d Father *Tachard*, in his ſecond Voyage to *Siam*, Lib. v. tells us a *Siameſe* Story, which makes *Sommona-Codom* to be born of a *Virgin*, who conceiv'd by the prolific Influence of the Sun. The innocent *Virgin*, aſham'd to find her ſelf with Child, flew to a ſolitary Deſart, in order to conceal her ſelf from the Eyes of Mankind; ſhe was miraculoſly deliver'd upon the Banks of a Lake of the moſt beautiful Babe that was ever created, without any Aſſiſtance, or Senſe of Pain; but having no Milk wherewith to ſuckle him, and being unable to bear the Thoughts of ſeeing him die, ſhe jump'd into the Lake, where ſhe ſet him upon the Bud of a Flower, which blow'd of it ſelf for his more commodious Reception, and afterwards inclos'd the Infant as it were in a Cradle. The *Talapoins* ever ſince retain a more than ordinary Veneration for this Flower.

^e *La Loubere*, in his Remarks on this Narrative, ſays the *Siameſe* do not imagine *Jeſus Chriſt* to be *Sommona-Codom*, but an abandon'd Wretch, named *Thevatat*, and Brother of *Sommona-Codom*. They add moreover, that this *Thevatat* is tormented in Hell, and that his Punishment bears a very near Reſemblance to that of the Croſs.

^f Father *Tachard's* ſecond Voyage to *Siam*.

Angel of the Earth us'd her utmost Endeavours to prevail on the Enemies of *Sommona-Codom* to adore him as a God ; but at last, finding them obstinate and perverse, and inattentive to her repeated Remonstrances, she squeez'd her watry Locks, and pour'd forth such a Deluge as totally destroy'd them.

FROM the Time that *Sommona-Codom* first began to aspire after the Godhead, he had appeared five hundred and fifty Times in the World under various Forms, and always took Care to assume that which was the most beautiful and most illustrious of each Species. He frequently laid down his Life for the good of his Subjects ; he inured himself to the constant Practice of Patience and Mortification ; insomuch that once for the Exercise of his Virtue, he permitted a *Bramin* to take by Violence his Son and Daughter from him, and put them to exquisite Tortures before his Face. He accustomed himself to Solitude and Penance in the most remote and unfrequented Defarts. His Impartiality and Disregard for his own Interest was astonishing, and beyond all Imagination. He bestow'd his very Wife upon a poor Person who implor'd his Charity. Was there ever a greater Instance of Benevolence and good Nature ? After he had put his Eyes out, he gave his Flesh to the wild Beasts, that were almost famish'd for want of Food. It is proper here to remark, that the Religion of these Idolaters strictly enjoins their Charity and Good-will towards Beasts as well as Men. ^a Another Traveller acquaints us, upon the Veracity of some other Legend, that after he had generously given away all his Effects; imagining his Charity still imperfect and incomplete, he tore his Eyes out, and murder'd his Wife and Children for the Maintenance and Support of the *Talapoins* who were his Contemporaries. Our Author at the same Time very justly takes Notice of the Contradiction which he finds in these barbarous Parricides, which are rank'd amongst the meritorious Deeds of *Sommona-Codom*, and the Commandments in the Law of the *Talapoins*.

^b SOMMONA-CODOM, after he had renounced the Poms and Vanities of a sinful World, applied himself wholly to the strict Performance of all the Duties and Austerities of a Devotec. He fasted, pray'd, and employ'd his whole Time in the Performance of all Acts of Devotion of the like Nature ; and in order to make them still more meritorious, he took upon himself the sacred Function of a *Talapoin* ; and when he had compleated all his good Works, he immediately attain'd all the Benefits and Privileges arising from them. He became so strong and dauntless, that he overcame a Saint of consummate Virtue in single Combat. His haughty Antagonist, not thinking that *Sommona-Codom* had arrived to such a Pitch of Perfection as he had, challenged him to a Trial of his Skill, but fell a Victim to his Fury and Repentment. Several other Saints adorned the Age in which *Sommona-Codom* lived, and were all endowed with extraordinary Strength and Vigour, proportionate to the gigantic Size of their Bodies. The Doctrine of the *Siamese* has taken in both these Qualities to complete the Perfection of the Saint's Soul. *Sommona-Codom* had the Gift of Miracles added to his invincible Strength. He made himself invisible ; he pry'd into Things both past and to come ; he knew perfectly well in a Moment all the Transactions in the World. By a more than human Activity, he convey'd himself from one Place to another, without the least Trouble or Fatigue, on purpose to preach up and recommend the Practice of Virtue to all Nations. In this sublime and eminent State of Virtue, *Sommona-Codom* forgot himself, and kill'd a Native of ^c *Man*, and soon suffer'd condign Punishment for it. His Life was contracted ; at fourscore Years of Age he died, and disappeared all at once, like a Spark that vanishes in the Air. The Person whom *Sommona-Codom*, thus murdered, was one of that Nation, who had a natural Aversion to the Saint, and by Consequence was guilty of a most damnable Herefy. Now in this Respect, the *Siamese* think much

^a *La Louhere's* Description of the Kingdom of *Siam*. Tom. I. p. 414.

^b *Idem* *ibid.* p. 416.

^c 'Tis the Name of a People.

after the same manner as People do in other Nations. First they conceive a monstrous Idea of Heresy, and then of Course a Heretick is the Object of their Detestation. The *Siamese* describe these Natives of *Man* as a frightful People, with prodigious broad Faces, monstrous large Teeth, and Snakes on their Heads instead of Hair.

In like Manner formerly, there were some *Roman Catholics*, who very simply imagined that the *Hugonots* were not of human Shape. As a certain *General* passed through *Piemont* during the *Spanish War*, the People, deluded by the false Idea they entertain'd of the *Calvanistic* ^a *Commander* on Account of his Name, imagined that he wore Horns upon his Head like a Bull, and that all his Regimental Forces were arm'd on their Foreheads like their Leader. On the other Hand, there have been some *Protestants* such senseless Ideots, as to imagine, that the *Papists* in the Court of *Rome* wore a particular *Mark* upon their Foreheads, deluded by the Comparison of some of their zealous Teachers, who after they had artfully search'd out, and found both *Poper*y and the *Pope* in the *Revelation*, very shrewdly applied to both of them all the Qualities of the *Beast* there spoken of, and the wonderful *Mark* which its Worshippers bore on their Foreheads. These Ideas are without all dispute stupid and absurd, and by consequence disfavoured by every Man of common Sense; but when we are not accustomed to live amongst Persons of different Persuasions, and have our Ears eternally filled with the gross Absurdities of other Religions; when we have daily Transactions with People, who are forever making false Applications and Aspersions upon them; and, in short, when we have been instructed from our Infancy to estrange our selves from all such as are Professors of those Religions, and to have an utter Abhorrence of all their Principles and Tenets, the Mind is insensibly cast into such an unhappy Mould, as to be capable of receiving the most ridiculous Impressions. Such a Person in Theory imagines he has no manner of reason to be afraid of this Frame and Disposition of Mind, and yet, as it becomes familiar by Practice, he thinks and acts as absurdly as the most senseless and illiterate Peasant. As for instance, there are some *Catholics* who cannot forbear trembling, and being all in Confusion when they enter into a Church belonging to the *Hugonots*; and on the contrary, there are some *Hugonots*, whose Knees will strike together, and their Countenances fall on their Entrance into a *Roman Catholick Church*. Now, are there any real Grounds for this extravagant Fear either in the one or the other? Have they either *Romish Priests*, or *Protestant Teachers* at their Heels? Are they surrounded either with Dragoons or Soldiers? Are they, in short, threaten'd with the most tremendous Punishment? No, not in the least; but on the contrary, they reside in a Country where there is a Toleration for both one and the other. 'Tis a Terror very difficult to account for, and wholly owing to Prejudice and Prepossession, that seizes them, and has so prevailing a Power over them, that they can never shake it off as long as they live.

Now to resume our Account of *Sommona-Codom*. After the Death of this Native of *Man*, he had a strong Inclination to eat the Flesh of a Hog, into which the Soul of him whom he had thus murdered slyly enter'd, on purpose to be revenged on *Sommona-Codom*. The Legend, which Father *Tachard* has copied, assures us, that a Monster whom *Sommona-Codom* had formerly kill'd revived under the Form of a Hog, and that as *Sommona-Codom* was sitting in the midst of his Pupils, whom he was then instructing, this Monster flew at him with the utmost Fury and Indignation. *Sommona-Codom* then very well knew that his Departure out of this World was near at Hand, and he foretold his Death to all his Disciples. Some Time after he eat Part of this very Hog, and died instantly according to his own Prediction. . . . But before he expired, he strictly enjoin'd them to consecrate both Temples and Statues in Commemoration of his Godhead. Ever since his Decease, he has enjoy'd that eternal Repose, which they express by the Term *Nircupan*, of which we shall treat more at large hereafter. In this State he is subject no

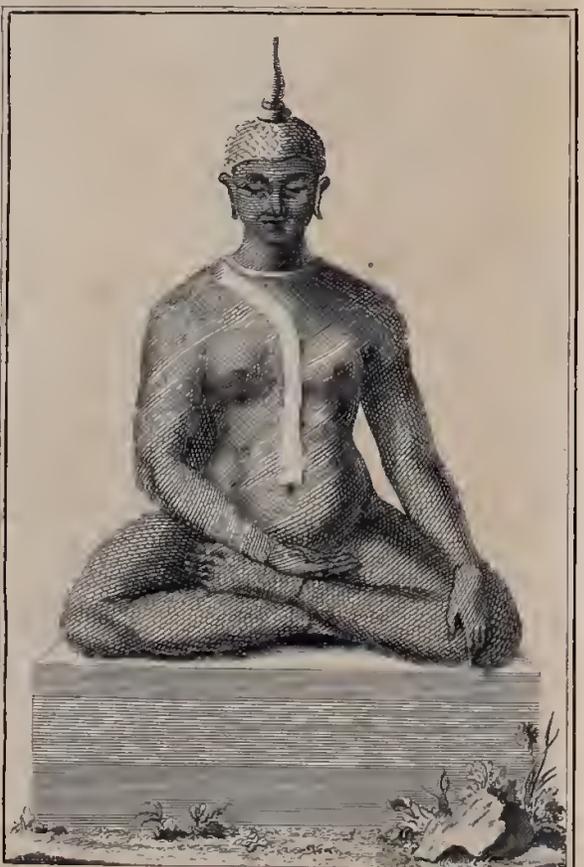
^a The *General Grenau*.





The same IDOL represented in another manner // Autre representation de cette IDOLE.

SOMMONACODOM.



Salapat or a Salaponian Umbrello. // Salapat parasol des Salapinois.

Another of the Same. // AUTRE.

more to Trouble or Sorrow. He is perfectly insensible, and the perfect Happiness which the *Siamese* conceive he enjoys in *Nireupan* consists in this Insensibility. This, says Father *Tachard*, is what they call being in a State of Annihilation: And what *La Loubere* says upon this Topick is much to the same Purpose. To talk in the Stile of the *Siamese*, ^a *Sommona-Codom is no where* He is, say they, in a State of ^b *Annihilation*; and yet they think him happy, pay him Divine Adoration, and apply to him for all those Blessings which they stand in need of. His Power, however, only regards the *Siamese*, since he has no manner of Concern for any other Nation. ^c *Sommona-Codom* left strict Orders, that after his Decease they should consecrate Temples and Statues to his Honour, lest his Name should by Degrees be blotted out of the Remembrance of Mankind, and that they should pay the Tribute of divine Adoration to all such Images as should be erected to his immortal Memory. He left the Print of his Feet in three several Countries, *viz.* in the Kingdoms of *Siam* and *Pegu*, and in the Island of *Ceylan*. Whole Crowds of Pilgrims resort to these respective Places which he has thus honour'd with the Prints of his sacred Feet; and the Devotion which prompts them to such a religious Progress is somewhat extraordinary. Abundance of Miracles are wrought there, of which Father *Tachard* produces several Instances, which the *Siamese* urge as an incontestible Proof of the Truth of their Religion. As for Example, they assert, that there is an Idol in the Town of *Sockbotay*, which being carried in Procession into the Country, in a Time of excessive Dearth, miraculously procures a sufficient Quantity of Rain for the Refreshment of the Earth. They pretend likewise to shew several Pieces of Work done by the Hands of some celestial Intelligences. In short, they boast of the Relicks of *Sommona-Codom*. His Bones, which are still to be seen there, dart forth such resplendent Beams, as dazzle the Eyes of the Spectators, and have a peculiar Virtue and Efficacy in them. They treasure up likewise part of his most sacred Locks.

^d *SOMMONA-CODOM* had two favourite Disciples, whose ^e Statues stand a-breast behind him on his Altars, but are not however so conspicuous and large as his. He that stands on the Right, once on a Time turned the Earth upside down at the earnest Solicitation of the *Damn'd*, and took into the Hollow of his Hand all the Fire that was in Hell; but notwithstanding he used his utmost Endeavours could never extinguish it. He humbly implored, therefore, *Sommona-Codom* to take upon himself that charitable Office, out of the tender Regard which he always profess'd for the Race of Mankind; but the *God*, conscious of the ill Consequences that would attend it, refused to comply with his Request. *Should Mankind*, says he, *once shake off the Fear of this Punishment, they would grow abandon'd, and most abominably wicked.* The Moral of one of their *Oriental Tales*, however, is a direct Contradiction to this: For in that *Fiction* they tell us, that as a certain Woman was carrying Fire in one Hand, and Water in the other, a *Dervise* met her, and asked, *What she intended to do with those two opposite Elements: To whom she readily reply'd, That with the one, she would extinguish the Flames of Hell, and with the other, set Paradise all on Fire, that Mankind might be honest and just, without being shock'd with any frightful Apprehensions.*

^a In Controversies, one never goes without the other.

^b *La Loubere*, *ubi sup.* p. 420. The Miracles of Saints in this World, and their extraordinary Virtues are certain Presages of their Annihilation in the other. *Sommona-Codom* was possess'd of these Gifts in the highest Degree of Perfection. Such Saints as are predestinated to this Annihilation, have not only these supernatural Qualifications, but that also of preaching Virtue, after the most efficacious Manner to Mankind. They know all that will happen till Death, and even this Death is very peculiar; for they disappear at once like a Spark that is lost in the Air. See *La Loubere* *ubi sup.* p. 394.

^c *Tachard's* first Voyage to *Siam*. Lib. vi.

^d *La Loubere*, *ubi sup.* p. 418.

^e Here we may see three different Forms of *Sommona-Codom*. He is likewise to be seen in another, with his two favourite Disciples, and some other Idols, in p. 63.

THE ^a *Siamese* live in the constant Expectation of a second *Sommona-Codom*, whose Coming was predicted, as they imagine, by the first. This Expectation of theirs makes them very easy of Belief, and superstitious. Whenever there is the least publick Discourse of any extraordinary Person, but more particularly, if that Person be stupid and senseless, they put their whole Faith and Confidence in him; because, according to their Notion, an absolute Stupidity bears a very near Resemblance to that Inactivity, and Incapacity to suffer any Pain, which is their favourite State of Annihilation. Upon this Principle a young *Siamese*, who was born dumb, and by Reason of his Stupidity might pass for a perfect Phænomenon of Nature, was deem'd worthy of enjoying one Time or other the Immortality of *Nireupan*. This Stupidity of his attracted a long Train of Admirers. His Fame spread far and wide, and 'twas confidently reported, that he was a Descendant from the first Colonies of *Siam*; and the People, who are forever fond of what is conformable to their own Ideas, flock'd in Crowds from all Parts to pay him divine Adoration, and lay their Free-will Offerings at his Feet. This Folly and Extravagance was carried to so high a Pitch, that the Prince on the Throne was reduc'd to the Necessity of punishing some of the Devotees, to prevent the Consequences of it, which in Time might have prov'd fatal. What they relate concerning an Imposture of the *Bonzes* in *Cochinchine*, is also no less remarkable. These *Bonzes* brought up an Idiot amongst them, and recommended him as a God to the People. The Devotees flock'd to him from all Parts; and it is reasonable to suppose, that so great a Concourse of People considerably increas'd the Revenue of these Impostors. When they thought they had carried on their Cheat as long as it would yield any Profit, they gave it out, that the God intended to burn himself; and accordingly they burnt him in Reality, after they had stupified his Senses by some artful soporiferous Potion. Can we imagine that this Imposture was in any Danger of being discover'd by so tragical a Catastrophe? Not at all: No Scheme could ever be more politically laid, or better adapted to the Humour and Taste of the superstitious Vulgar. When the Priests pursue this Method of falling in with, and espousing vulgar Notions, their Impostures are very seldom, if ever detected.

^b TEVETAT, or *Thevatat*, was during his Life-Time an implacable Antagonist of *Sommona-Codom*. The Tradition of the *Siamese* asserts, that this *Thevatat* was his Brother, or near Relation. After he had taken upon him the Profession of a *Talapoin*, he obtained in Conjunction with some other young Persons of his own Age and Quality, the extraordinary Gift of working Miracles, and assuming what Form soever he pleas'd, but he never attain'd to that State of Perfection which constitutes a true *Talapoin*. Pride and Jealousy confirm'd him the mortal Enemy of *Sommona-Codom*. His first Artifice therefore was, to establish himself at the Head of a numerous Party; and afterwards he persecuted *Sommona-Codom* with the utmost Malice and Rancour imaginable. The sublime Virtues however of the one, and the flagrant Iniquities of the other were so conspicuous, that *Thevatat* at once lost all his Friends and Followers. Thus abandoned to all the World, and reduc'd to the last Extremity, he determin'd, if possible, to make his Peace with *Sommona-Codom*. In order to act this Part to the best Advantage, he artfully propos'd to him five Articles, which were sufficient to dazzle the dim Eyes of the weaker Sort of *Sommona-Codom*'s Disciples, viz. *to retire into the most solitary Desarts; to live wholly upon the Charity and Benevolence of well-disposed Persons; to be cloathed in Rags; to reside no more in Convents, but live and lie under the open Trees; and, in short, to be entirely debarr'd the Liberty of eating of Fish and Flesh.* To which Proposal *Sommona-Codom* return'd him this Answer; *That Austerities of this Nature ought to be the Result only of Freedom and Choice; and that he would never oblige any of his Disciples to act contrary to their Inclinations, or require the Performance of such Duties as they could not comply with.* *Thevatat* gain'd ground by this Answer, and seduc'd five or six hundred of *Sommona-Co-*

^a *La Loubere, ubi sup. p. 414.*

^b *La Loubere's Life of Thevatat, in his Description of the Kingdom of Siam, Tom. II Page 1. & seq;*

dom's Disciples, under pretence of conducting them in the direct Road to everlasting Happiness. These Devotees strictly observed the five Articles above-mention'd; but in Process of Time, they were reclaim'd by the oratorical Persuasions of one of *Sommona-Codom's* Disciples. *Thevata* soon after fell dangerously ill, and earnestly desired to be reconcil'd to *Sommona-Codom*, but all his importunate Sollicitations were obstinately rejected. *Sommona-Codom* however prophesy'd, that after a countless Number of Years, *Thevata* should become a God; that is to say, that in order to be purified from his manifold Iniquities, he should undergo an infinite Number of Transmigrations, in Conformity to the Doctrine of the *Siamese*, who are of Opinion, that the Souls of the wicked are sanctified at last by such a long Series of Mortification. *Thevata*,^a however, was buried in the Bowels of the Earth, and as low as Hell itself; where he is fixt immoveable, as a just Judgment for his implacable Enmity and Hatred to his Brother *Sommona-Codom*. The Description of the Manner of *Thevata's* Punishment is very remarkable, and an Original in its kind. His Head is thrust into a large Iron Cauldron, made red-hot with the Fire of Hell: His Feet hang down into the Flames, and his whole Body is impal'd with one Iron Spit length-ways, and truss'd up cross-ways by two others. The Torments of Hell, however, as they imagine, are not eternal, but cease upon the Regeneration of the Sinner. There are manifest Contradictions nevertheless in this Doctrine. They hold, that after all the Afflictions of this Life, there are Torments still to undergo, which are beyond all human Conception.

^b FATHER *Tachard* relates some other particular Circumstances of this *Thevata*, either upon the Credit of some other Legend, or on the bare Report of some certain *Siamese*; the most remarkable of which are as follow. *Thevata*, when he declar'd open War against *Sommona-Codom*, appear'd at the Head of this new Sect of Men, and engaged several Kings and Nations in the Debate. This Schism divided the World into two Parties, and gave Rise to two different Religions, whereas before there was but one. They range the *Christians* amongst the Number of those Disciples who followed *Thevata*, and pretend, that there is a manifest Resemblance between him and *Jesus Christ*, as they both seem doom'd to a like ignominious and shameful Punishment. Pride and Ambition prompted *Thevata* to aspire at the Deity; and forasmuch as he had the Gift of Miracles, he determin'd to make all the ill Use he possibly could of that divine Power against his Brother. This fatal Ambition depriv'd him of a very considerable Part of that Knowledge and Light to which he had attain'd; but in a more particular Manner, render'd him incapable of Improvement by any Instruction from *Sommona-Codom*. It is to this Privation of Knowledge and Light likewise, that they attribute all the Controversies, Obscurities, and Debates which arise amongst his Disciples.

THEVATAT in his new Doctrine intermix'd several Articles which he had taken from that of *Sommona-Codom*; for which Reason there is some visible Resemblance between the Laws both of the one and the other; but those of *Thevata* are much less rigid and severe than *Sommona-Codom's*; for thereby Men were indulg'd and allow'd the Privilege of killing, and eating any Animals whatever, altho' that Practice is looked upon as sinful and illegal. The Doctrine of *Thevata* is a Source of Schism and Division, and from thence have sprang seven several Sects, which have a great Affinity one with another. They apply this Tradition, says Father *Tachard*, to the Heresies of the *Dutch*, the *English*, and all such as separate themselves from the Church of *Rome*; in the same manner as when a venerable Doctor of ours pronounces decisively *ex Cathedra*, that the Doctrine of the *Devil* is a Source of Heresy, and that from thence all those Schisms and Divisions arise, which are repugnant to our Tenets.

^a *La Loubere's* Life of *Thevata*, in his Description of *Siam*, Tom. ii. Page 1. & seq;

^b Voyage to *Siam*, Lib. vi.

^c *La Loubere*, in the Life of *Thevata*, seems to say directly the Reverse

THEVATAT having been cast headlong down to Hell, *Sommona-Codom* who had assum'd the Godhead, saw him there, and remember'd him again. Father *Tachard's* Legend, which, altho' it be but cursorily mention'd, has doubtless some Reference to the Christian Scheme, assures us, that *Sommona-Codom* found *Thevatat* nail'd fast to a Cross, his Head crown'd with Thorns, and his Body most miserably pierced. *Sommona-Codom* propos'd to him to pay divine Adoration to three distinct Things, express'd by three mysterious Words, which almost comprise the Idea of the *Trinity*; for they signify *God*, the *Word of God*, and the *Person who imitates the divine Perfections*. *Thevatat* was willing to comply with the two first Propositions, but could never be prevail'd upon to acknowledge the last; and 'tis owing to that obstinate and perverse Refusal, that he is tormented at present, and will continue to be so for some Ages to come.

WE shall close this long Article with some curious Remarks, extracted from the two Travellers who have wrote with most Judgment and Impartiality on the Religion of the *Siamese*. Father *Tachard* intimates, that 'tis this unhappy Resemblance between *Jesus Christ* and this *Thevatat*, which is the grand Obstacle that deters these People from embracing the *Christian* Faith. They imagine that Hell will inevitably be their Portion, in Case of their Compliance with our Tenets. *La Loubere*, convinc'd by his own Experience of the Offence which the Doctrine of *Christ Crucified*, altho' unhappy and innocent, gave to the Eastern Nations, is of Opinion, that our Missionaries should conclude where they begin, that is to say, that they should never discourse to them of the Mysteries of Christianity, 'till they have first insensibly led their *Catachumens* from the most simple and self-evident Truths, to those Notions which are more intricate and abstruse. But a zealous Missionary finds this Method impracticable, and therefore puts on at once the Armour of our holy Mysteries to attack these *Indian* Infidels, and afterwards conducts them with an incredible Expedition to the very Gates of Heaven, without giving them the least Time for any Retreat or Deliberation. It seems, by what we have quoted from Father *Tachard*, that this learned *Jesuit* very much question'd whether a Conquest, so hastily obtain'd, would prove of any long Continuance. 'Tis the Opinion likewise of *La Loubere*, that we should treat the *Eastern* Legislators, and the Founders of their Religion, with the utmost Decency and Respect. This Notion doubtless is very judicious and well grounded; for Calumny and Detraction very seldom if ever gains Profelytes to any Religion. To tell them that the Founders of their Religion were Impostors and Enthusiasts, is no less than charging them, tho' indirectly, with the evil Practices and superstitious Follies of their Predecessors. Now the human Understanding is naturally shock'd by such ungenerous Reproaches, what Distinctions soever may be made between those Errors which proceed from Malice and those from Ignorance. 'Tis *La Loubere's* Advice likewise, that we should talk with more Courtesy and Complaisance of the *Talapoins*, and of the other *Eastern* Devotees; and that in our Attempts to new model their Ideas in Matters of Religion, in hopes to bring them over to the Christian Tenets, we should conceal some particular Mysteries as much as possibly we can. 'Tis something of this Nature which our Jesuitical Missionaries are reproach'd with; they are even charg'd with attempting to rectify the Ideas of these Idolaters, after such a Manner, as reflects some Dishonour on the Christian Profession. We are willing to believe, that this Accusation has been laid to their Charge with too much Partiality by their Enemies; for were it absolutely true, how improbable would it be, that several of these Jesuitical Missionaries should have suffered the worst of Torments, and even Death itself, for the very Shadow of Christianity? But we have no Occasion to lay too great a Stress on what the Jesuits themselves say; for we have ^a Travellers enough of indisputable Credit, even among the Protestants, who can justify the Truth of their Sufferings for the *Christian* Cause. In short, the most effectual Method that could possibly be taken for the Conversion of

^a The Embassies of the *Dutch* to *Japan*. Divers Voyages in the Collection of the *Dutch Company*, and several other Authors. *Kamffer* in his History of *Japan* gives very great Encomiums of Bishop *Louis*, Missionary to *Siam*, and a Jesuit.

these *Eastern* Infidels would be, in the Opinion of *La Loubere*, to imitate them in the Simplicity of their Morals, their Patience, their Austerities, and other Virtues. It is requisite, that such as are zealous to convert others should imitate them, and comply with their Customs as near as possibly they can; since such a courteous Deportment would be the most natural Motive to procure their Respect, and gain that Love and Friendship which People can scarce refuse to have for Strangers, who endeavour to live amongst them, as it were, like Natives, by a chearful Compliance with all their Modes. With this Mark of Condescension and Complaisance we should preach to these Infidels, and instruct them by our own Examples. This golden Rule is as absolutely necessary to be complied with in the Christian Religion as in any other, on Account of the Intricacy of its Doctrines, which seem as unintelligible to the *Eastern* Nations, as those which they profess do to the *Europeans*. It is, however, by our bad Example that we offend, and make them shun us. The Practice of the *Christians* in the *Indies* is almost as distant from the Beauty of their Moral Laws, as Light is from Darkness. By their scandalous and dissolute Deportment, they in some measure merit the Contempt of those *Indian* Idolaters. ^a One of the blessed Apostles has assured us, *that he would shew his Faith by his good Works*; but 'tis as difficult to determine the Faith of a Modern Christian, as it is to find it agreeable to this Apostolical Standard.

WE read, that heretofore there were some thousands of People, who unanimously forsook their native Country, and were so inviolably attach'd to the Doctrines they profess'd, that no corporal Punishment, no arbitrary Seizure of their Estates, cou'd ever prevail upon them to renounce their Religion: These poor persecuted People not only mov'd the States through which they pass'd to compassionate their distressed Condition, but by Degrees got themselves establish'd on a sure and lasting Foundation. Several valuable Privileges were granted them, and not only Settlements, but considerable Pensions were allow'd them, out of a thorough Persuasion, that Persons of so unspotted a Character must both know and practise all the moral Virtues, with much more Integrity and Strictness than other People: But in Process of Time, the Conduct and Principles of their Successors too often jarring together, it was not long before they were openly expos'd, and the World was soon convinc'd, that their Practice was no ways conformable to the Theory of their Duty. So universal is the Frailty of human Nature.

Concerning their FESTIVALS, their TALAPOINS, &c.

THE *Siamese* have divers Kinds of Festivals ^b which seem to have little or no Tendency to Religion: The Consecration of a new Temple, especially if they erect therein a new Statue of *Somma-Codom*, is always a Holiday.

^c THEY make Illuminations every where upon their River, as soon as the Waters begin to run off, as a Tribute of Thanks for their Decrease, and the Fruitfulness of their Lands, which is wholly owing to its Inundations. The whole River is cover'd with Lanthorns, which swim upon the Surface of the Water, and in a Manner accompany it, as it glides away. The Size and Decorations of these Lanthorns depend entirely on the Zeal and Devotion of each particular Person. The Antient *Egyptians* celebrated a Festival in Honour to the *Nile*, by way of Thanksgiving for the Fertility of their Grounds, occasion'd by its periodical Inundations, much after the Manner of those abovemention'd, and there remain some Footsteps of these Ceremonies amongst the *Egyptians* to this very Day. The *Siamese*, moreover, make publick Illuminations, as a grateful Acknow-

^a St. James in his Catholick Epistle.

^b *La Loubere ubi sup.* p. 150.

^c *La Loubere ubi sup.* Tom. i. p. 147.

ledgment to the Earth, when she favours them with a plenteous Harvest ; which Ceremony has a very near Resemblance to a religious Custom of the *Egyptians*, when they offered up Ears of Barley and Wheat to the Goddess *Isis*, as a Tribute of Praise and Thanksgiving for the many signal Mercies which she vouchsaf'd unto them. The Festivals and religious Pageants of these last were also accompanied with an almost infinite Variety of Illuminations.

THE *Talapoins* reside in Convents, which the *Siamese* as well as they, look upon as sacred almost as their *Temples*. The *Temple* and the *Convent* are both built on a large *Quadrangle*, with two *Inclofures*, according to the Representation of them in the Print hereunto annexed. The *Temple* stands in the Center of the *Square*, as being esteem'd the most sacred Part ; the little Cells for their Habitation are rang'd all round about it at some small Distance, like *Tents* in a *Camp*, in the empty Space which lies between the two *Inclofures*. These little Cells are all distinct Apartments, and there are a Number of *Pyramids* to be seen all round about the *Temple*.

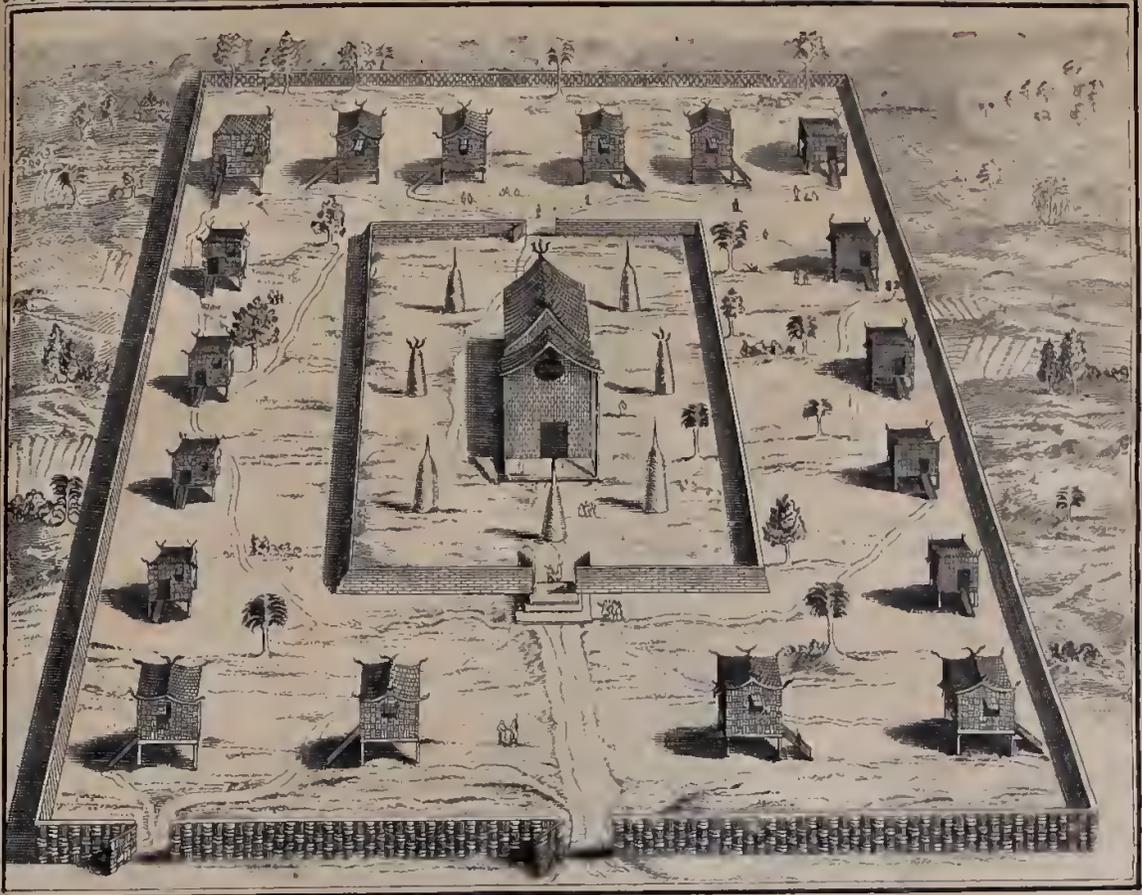
FATHER *Tachard* assures us, that one can scarce travel a *League* without meeting with a *Pagod*, which always denotes some small *Convent* of the *Talapoins*. There are, adds he, according to the common Computation, above fourteen thousand *Pagods* in the Kingdom. Every individual Thing, of what Nature or Kind soever, that is in the *Temple* is holy, and such as are detected in the least Act of *Sacrilege*, are sentenc'd to immediate *Death*, as the just Punishment due to their *Démérites*. The same Father has given us a Description of the *Metropolitan Pagod of Siam*. There is an *Idol* to be seen there, says he, compos'd of massy *Gold*, which is worth at least twelve Millions and a half of *French Livres*. This Image was cast in the very same Place where it now stands, and the *Temple* was erected afterwards. The Father adds, with a pious Concern, that he was shock'd to see one *Idol* only of greater Value than all the *Shrines* and consecrated Vessels which are to be met with in our *European Churches*. When he made this melancholy Reflection, he forgot surely our *Lady of Loretto*, and the costly Offerings made to the *Virgin Mary*, and several other *Saints* in *Spain* and other Countries.

THERE are likewise several *Female Talapoins*, or *Nuns*, who are under the same Regulations as the other *Talapoins*, and live in the same *Convents*. These *Nuns* are very old, and their *Antiquity* is the *Guarantee*, or *Surety* of their *Virtue*. If we may take the *Duke of Montausier's* Word for it, *Women at their Age are of no Sex at all*. Such *Fryars*, however, as are inclin'd to an amorous Conversation with them, wou'd alledge that these *Addresses* are only Acts of *Penance* and *Mortification*, and therefore a new Sort of *pious Benefactions*. But be that as it will, there are not *Female Talapoins* in all their *Convents*, but where there are, their Apartments are never far distant from those of the *Men*.

THEY have likewise *Nens*, or young *Talapoins*: These wait upon the old ones, and there are sometimes three of these Children in a religious Father's Cell, who takes the Education of them upon himself. There are some likewise, who live in the State of *Nens* to an old Age: But we are somewhat at a Loss to determine, whether we may look upon it as a State of *Probation* or *Servitude*. This, however, we are very well assured of, that they are employ'd in such Services, as the *Talapoins* cannot, without *Sin*, perform

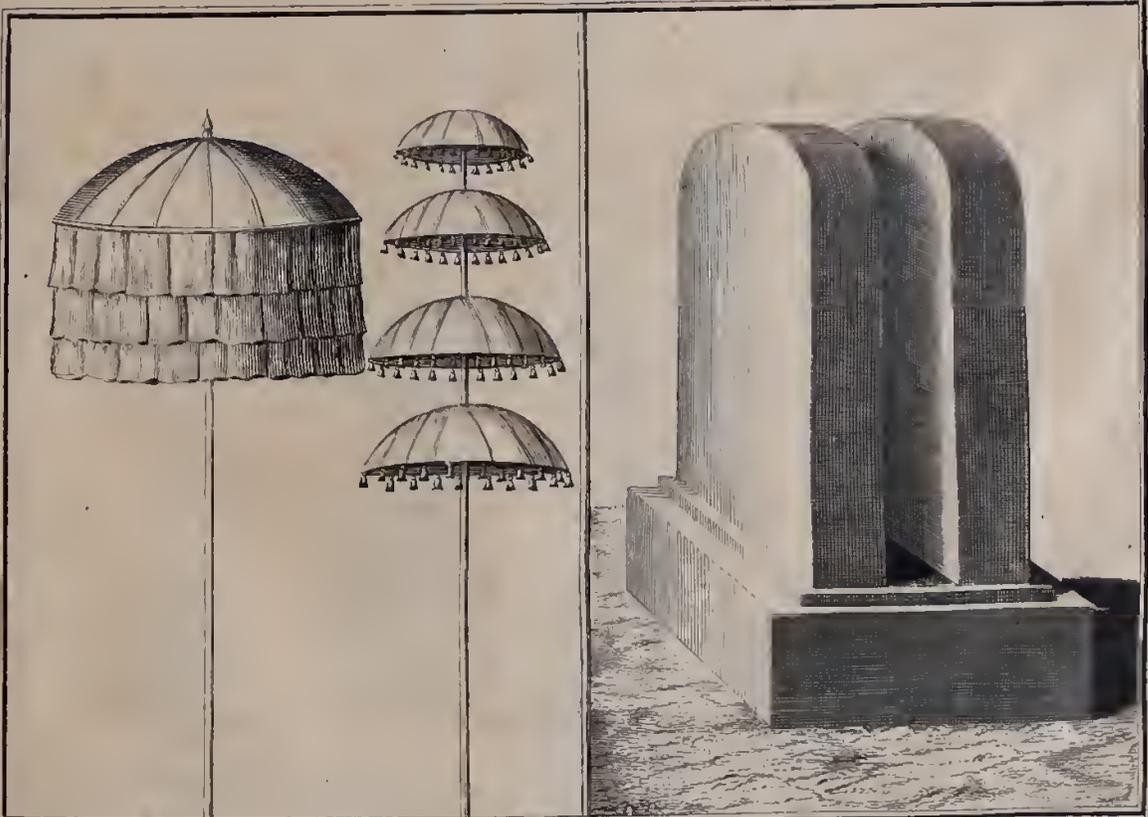
^a This *Pagod* is in all Probability the *Temple of Barkalan*, of which *Kaempfer* speaks in his *History of Japan*, L. i. Chap. 2. And that the Image here mentioned is the *Idol of Sommona-Codon*, which, according to *Kaempfer*, stands in a Chappel contiguous to the *Temple*. Here likewise is erected the *Statue of Sommona-Codon*, and his two Favourite Disciples.

^b *Bussy Rabutin* in his *Letters*, Tom. iv.

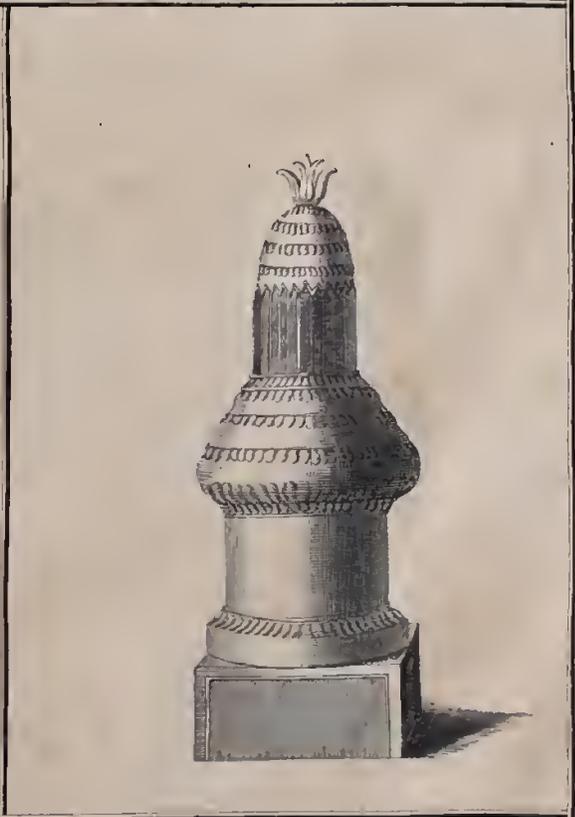
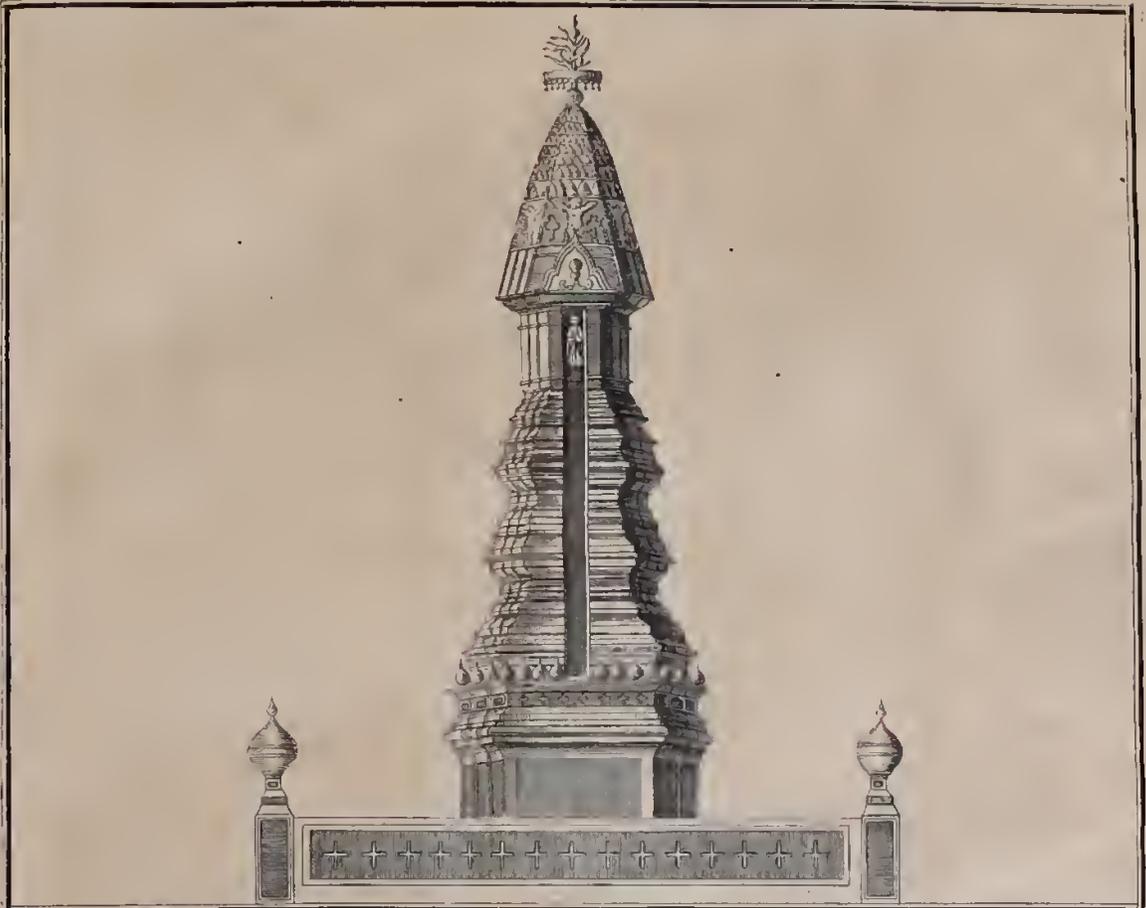


A CONVENT of the TALAPOINS.

COUVENT de TALAPOINS.

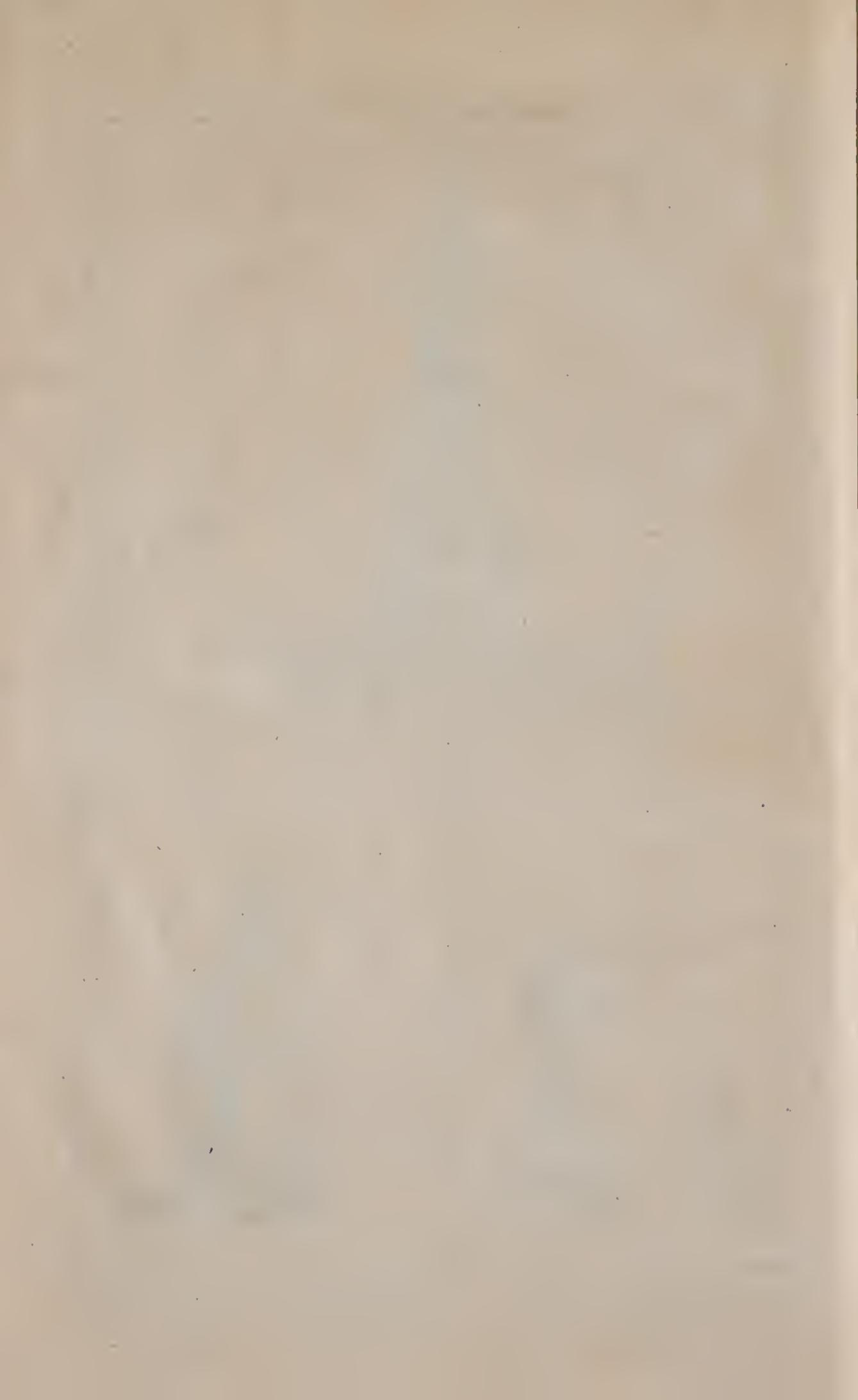


UMBRELLS of honour given by PARASOLS d'HONNEUR que le KING of SLAM w^h SANCRATS. ROI de SLAM donne aux Sancrats. HEW'D STONES in form of MITRES placed near the PAGODS. PIERRES en forme de MITRE que on voit auprès des PAGODES. —



Divers Sorts of PIRAMIDES, placed round the PAGODS at SIAM.

Piramides de plusieurs formes que l'on voit à Siam autour des PAGODES.





A. ORNEMENS HIEROGLYPHIQUES des Insulaires des MOLUQUES B. ABILASAS des Baridiens semblables à ces ORNEMENS 123 MAMAKERS, ou BRACELETS qui ont du rapport aux COLLIERS de CANADA.

themselves. The Discipline of these *Nens* is notwithstanding very rigid and austere. Father *Tachard* assures us, that they fast six Days in every Mouth; that they never eat but twice a Day; neither are they allow'd to sing, or lend an attentive Ear to any such idle Amusements, &c.

EVERY Convent of the *Talapoins* is under the particular Direction of a Superintendent, whom they call a *Sancrat*. This *Sancrat* is look'd upon as one above the Prior, or usual Superior of a House, and answers, as we conceive, to our *Bishop*, as the *Prior* does to our *Curate*. None but a *Sancrat* can constitute a *Talapoin*; as none but a *Bishop* can ordain a Priest: He has no Manner of Authority, however, over the *Talapoins* of any other Convent, nor any Jurisdiction over the People. There is no particular Qualification, or Title which constitutes him a *Sancrat*; but he gradually rises to that Dignity, by being first a *Principal* of such a Convent as is devoted to a *Sancrat*, which is always distinguish'd from the rest by certain Stones, fix'd either round the Temple, or near the Walls of it. As these Stones are placed two together, bearing some Resemblance to a *Bishop's Mitre*, erected on a Pedestal, some imagine, that these *Sancrats* are Successors of some of our *Bishops*; from whence likewise they conclude, that the Origin of these *Sancrats* may be trac'd from the Hierarchy of these People when *Christians*. We have already observ'd, that such as are inclin'd to account for the Rise of some particular Things, but more especially such as seem, tho' but indirectly, to favour the Pretensions of Religion, act like those partial Grammarians, who always believe their Etymologies are very easy and natural, and doubt not in the least to reconcile their Words with such Notions as have no manner of Relation to them. The Name of these Stones, which denote a Convent where there is a *Sancrat*, is, in the Language of the *Siamese*, call'd *Sema*. We must not, however, confound these *Sema's* with the Pyramids round about the *Pagods*, which are always devoted to some particular *Idol*, and each assumes the Name of that Deity to which it belongs. Some of them may not improperly be call'd Altars; for they are made hollow like Cups, for the better Reception of the Free-will Offerings of the Devotees. We have here given you the Representation of four of them, formed after a different Model.

THE King honours the chief *Sancrats* with a Title, an Umbrello, a Sedan, and proper Domesticks to carry them where they please. Amongst those Marks of Favour and Distinction, that of the Umbrello is look'd upon as none of the least. His Majesty either bestows, or grants a Licence for the Use of this Convenience to whomsoever he thinks proper. Such Umbrello's as have several Circles at some Distance one from the other upon one Handle, as if they were several Umbrello's artfully grafted upon one Stock, are only appropriated to the King's Service. The Umbrello's of the *Sancrats* have but one Circumference, but three Rows and sometimes more of painted Cloth. The *Talapoins* carry their Umbrello's, which are made in the Shape of a Screen, or a Fire-Fan, in their Hands as they go along. This Sort of Umbrello is made of the Leaf of a Palm Tree cut round and folded, the Plaits whereof are ty'd with a Thread near the Shank, and the Shank, which they twist into the Form of an S, is the Handle. They call them *Talapats*.

FROM what has been already offer'd, it is very plain, that the *Talapoins* are both *Priests* and *Fryars*. The Distinction nevertheless of that Function, and that of the *Laity*, is not settled and adjusted so fully as it is with us. They can at any Time, and without any Difficulty, pass from one to the other. . . . It is on this Account, that altho' they

^a See the Form of these Stones and Umbrello's in the Print, which represents one of the Convents of the *Talapoins*.

^b It is proper upon this Occasion, to remind the Reader of what we have already observed with respect to the new Names given to such as were Favourites of the *Eastern Princes*. The King of *Siam* never promotes a *Mandarin*, but he confers upon him the Honour of a new Title. This Title is always an Encomium on his Person.

^c *La Louberc ubi sup.* See the fourth Figure in the Print of *Sommona-Codom*.

are exempted from the six Months Attendance on the King, which every *Siamefe* is oblig'd to without any Consideration, yet they are not struck out of the Register of the People; because they are at their Liberty to become subject to the Civil Law, and become Laymen again whenever they think proper.

THE very Life and Spirit of this Institution of the *Talapoins*, consists in their subsisting on the Sins of the People; undergoing a Course of Penance for the Iniquities of such as bestow upon them their charitable Benevolence, and living upon those voluntary and liberal Contributions. Nothing can possibly be more commodious for the *Laity* than this artful Insinuation, which is notwithstanding more or less conspicuous in all Religions. And indeed, if we trace it from its Original, we shall find it establish'd on a Principle which is not altogether false and groundless; because a retir'd Devotion, and an uninterrupted Meditation on divine Objects, which are the natural Results of Solitude, and a Renunciation of the Poms and Vanities of a wicked World, are not only acceptable to the Almighty, but also draw down his peculiar Favour and Benediction on the Heads of all those who make a constant Practice of such Religious Virtues. If the *Laity* are deceived, it is not for want of Judgment, but the Fault of such as make an ill Use of the Notions which the People have universally receiv'd. These *Talapoins* are very indulgent and charitable to all Strangers; nay their Charity amounts to Hospitality it self. There are two Lodges on each Side of the Entrance to their Cells, which are wholly reserv'd for the Accommodation of their Visitors.

THERE are, says *La Loubere*, two Kinds of *Talapoins* at *Siam*; one frequent the Woods, and the other reside in Cities, and Places of more publick Resort: The former live much after the same Manner as the other *Indian Fryars*; both the one and the other, however, are under an indispensable Obligation to live single, during all the Time that they profess themselves *Talapoins*. Such as presume to infringe upon this sacred Law, are doom'd to be burnt without any Pardon or Reprieve. The King shews them no manner of Favour or Indulgence, and this severe Sentence, is, as they tell us, the Result of political Prudence; since to connive at the Transgressions of such, as enjoy so many valuable Privileges as the *Siameshan Fryars* do, might prove fatal in the Consequence. Notwithstanding this strict Prohibition, is it to be imagin'd, that these *Talapoins* are Proof against all Temptations, and that they never find out Ways and Means to evade the Rigour of these Laws? It is sufficient, however, that they are publickly authoris'd, and those who are so unfortunate as to be found guilty of the least Violation of them, are inevitably undone, and die for their Presumption.

ANOTHER Piece of State Policy of the King of *Siam*^a is, to examine, or cause to be examined, from Time to Time, all the *Talapoins* with respect to their Learning and Qualifications for their sacred Function. Such as on the Tryal prove deficient, are immediately degraded, and reduc'd from a Spiritual to a Secular Profession. What a blessed Reform wou'd such an impartial and strict Examination create in some other Countries!

THE *Talapoins* preach the Day after the New and the Full Moon; and constantly twice a Day from the Beginning of an Inundation to its Decrease. The Minister sits cross-legg'd in a large Elbow Chair, rais'd some considerable Height from the Ground, and when he has concluded his Discourse, another *Talapoin* steps up, and supplies his Place. As soon as the Sermon is over, the Alms of the Congregation are collect'd, which sometimes amount to a very considerable Value. Such as have a good Talent, and preach often upon these Occasions, when the People are full of Hopes and Fears for the Suc-

^a *La Loubere ubi sup.*

cess of their Harvest; and more especially, if they can exert themselves in the same Function all the Year round, may soon become rich, without any great Difficulty or Fatigue. Thrice happy Talent! happy Priests! who, thro' the Zeal of the *Siamese* are sure to be rewarded according to their Merit! How many of our Christian Preachers are there, who labour early and late in the Vineyard, and yet are never the richer, nor the more esteem'd?

* WE cannot here forbear giving our Readers a more particular Account of their Sermons, and of the Audience that attend them. The *Talapoin* who preaches, always takes his Text out of the Proverbs, or wise Sayings of *Sommona-Codom*: After the Congregation is assembled, the *Talapoin* reads one Sentence or Verse, very modestly and gravely, with his Eyes intent on his Book, without any Gesticulations whatsoever: Afterwards he expounds the Mysteries of his Religion, from which he raises some moral Doctrines for the Edification and Improvement of his Auditors, who sit in a very humble Posture, with their Hands closed together; the Men on one Side, and the Women on the other. After the Text is read, the Congregation, lifting up their Hands to Heaven, and lowly bowing their Heads, cry out with an audible Voice, 'Tis the Word of God, and the perfect Truth. Father *Tachard* assures us, that the Women are more zealous and attentive to these pious Discourses than the Men; but we have no Reason to be surpris'd at such an obvious Reflection.

THE ^b*Talapoins* keep several Fasts, but more particularly at such Times as those Inundations happen, which we have before-mentioned, than at any other. Their Manner of Fasting is to eat nothing after Mid-Day. It is remarkable, that Fasts are more frequent, and less difficult to be observed in Southern Countries. It is very certain, that excessive Heats debilitate the Stomach, in which case Sobriety and a strict Regimen are the best Preservatives of its due Tone and Vigour. After the Harvest these Fryars watch all Night in the Fields for three Weeks together, under Huts made of Leaves, rang'd in a quadrangular Form. As soon as it is Day, they return to their Devotions in the Temple, and then repose themselves to Rest in their little Cells. We have no Account of the Motive that induces them to the Observance of these nocturnal Ceremonies.

In their Prayers they make use of a *Chaplet*, which consists of one hundred and eight Beads, or, according to Father *Tachard*, one hundred and eighty. Their Devotion is accompanied with so much Attention and Zeal, that Father *Tachard* seems to have been very much affected with the Manner of their Deportment. He observ'd them ^cfitting upon the Ground, with their Hands somewhat elevated, and closed together, either singing or praying without Intermision, and without taking the least Notice of any other Object than the Idol they adore. This Idol is expos'd to publick View on an exceeding high Table. They sing in Chorus, and without any Pauses or Intermisions. Father *Tachard* being very curious to know what Favours they begg'd of God in their Prayers, asked them several serious Questions on that Topick. One of them answer'd, *That he prayed to God in hopes that he should find Favour, and be meritorious in his Sight.* The Father ask'd him, *where that God was whom he thus devoutly invoc'd.* The *Talapoin* replied, *that for near two thousand Years last past, his God had been in* ^d*Nireupan.* But, continued the Father, *if your God is indulging himself wholly in his Pleasures, it is a seeming Contradiction to suppose that he is at Leisure to listen to your Prayers.* ^e*God,* replied the *Talapoin*, *has commanded us to pray, and I, by that Act of Devotion, testify my Obedience to his divine*

^a Father *Tachard's* Voyages, Lib. vi.

^b *La Loubere, ubi sup.*

^c Father *Tachard's* second Voyage, Lib. iv.

^d See the Notes above.

^e See *Bayle's* Critical Dictionary, Article of *Sommona-Codom.* This Article contains several curious Remarks on this Subject.

Will. The *Jesuit*, in order to confute this Answer, argued, that it was useleſs and ineffectual to regard the Commandments of a God who never concern'd himſelf about us, and illuſtrated his Poſition by this familiar Compariſon: " Whilſt the Maſter of a Family is living, the Servants execute his Orders, becauſe they either hope to oblige him, " or ſtand in awe of his Diſpleaſure: But when he is dead, all his Domeſticks quit his " Service; thoſe who were good being unable to oblige him any longer; and the bad being then under no Apprehenſions of being puniſhed for their Injuſtice or ill Conduct." The *Talapoin* might very well have retorted on our Father by another Compariſon, which we conceive as juſt, and as much to the Purpoſe as his own. *Tho' a Maſter of a Family indulges himſelf in the Purſuit of his Pleaſures, he expects notwithstanding that his Servants ſhould obey his Commands, by obſerving a juſt Decorum and a good Oeconomy in his Houſe, without being guilty of any Irregularities or Misdemeanours; and that they ſhould entertain the Reverence and Reſpect that is due to his Perſon, and imitate his Virtues, &c.*

THE *Talapoins* are oblig'd to keep their Heads, Beards, and Eye-brows ſhaved: The Principal ſhaves himſelf, becauſe no Perſon can touch his Head without being guilty of an Act of Diſreſpect. For the ſame Reaſon, a young *Talapoin* never preſumes to ſhave an old one; but the old *Talapoins* frequently ſhave the young. Their Times for this Operation are at the New and the Full Moon. 'Tis at thoſe Times, likewise, that the People carry in their voluntary Contributions to the Convents, that they faſt, and abſtain from going a-fiſhing. On theſe ſolemn Feſtivals the People frequent the Temples with more Zeal and Devotion than ordinary. One of their remarkable Acts of Benevolence, is to ſet the Beaſts which are under Confinement at Liberty. The Oblations which are deſign'd for the *Idol* are not directly offer'd up to it, but to the *Talapoins*, who afterwards preſent them to the *Idol*, either by holding them in their Hands in his Preſence, or by laying them in a ſolemn Manner upon his Altars. We are inform'd likewise, that the People frequently bring with them lighted Wax-Tapers, which the *Talapoins* afterwards tie to the Knees of the ſacred Image.

^a AT the Full Moon of the fifth Month the *Talapoins* waſh their *Idol* with perfum'd Water, but out of Reverence and Reſpect never preſume to touch his Head. This Precaution is owing to their Notion that the Head being the ſupreme and nobleſt Part of the Body, the Seat of the Underſtanding, and all the Faculties of the Soul, it ought therefore to be treated with the utmoſt Reverence and Reſpect. Inſomuch that to touch a *Siamerſe's* Head, or his Hair, is, according to *La Loubere*, the greateſt Affront imaginable: Nay, to touch his Hat, if he has hung it up, is look'd upon as a very uncivil Action, and an egregious Violation of good Manners. Our Author further adds, that a Hat or a Cap is never careleſly laid down, but is directly given to a Servant, who holds it above his Head upon the Top of a Stick without preſuming to touch it. This Stick is made with a Foot, that it may ſtand firm of itſelf, in caſe the Servant, whoſe Place it is to hold it, happens to be called away on any particular Occaſion. We ſhall not here be ſo vain as to introduce a Crowd of learned Reflections, either antient or modern, which might with Eaſe be collected on the Virtues and peculiar Merit of the *Head*; but ſhall content ourſelves with making only a few ſuitable Obſervations on the Folly and Caprice of ſuch ſuperſtitious Cuſtoms. The antient *Greeks* uſed to touch the Head, Beard, or Chin of the Perſon whoſe Compaſſion and Aſſiſtance they ſtood in Need of, and hop'd to procure; but now we ourſelves, according to the preſent Mode, ſhould be as much offended at ſuch an Act of Inſolence and Freedom, as we are at the awful Diſtance and reſpectful Formality of the *Siamerſe*, which appear ſo very ridiculous and affected.

AFTER the *Talapoins* have waſhed their *Idol*, they perform the ſame Reſpect to their Superiors, and the People to them. In private Families likewise they waſh one another,

^a *La Loubere, ubi ſup.*

always observing that the Inferior performs the Ceremony of Ablution for the Superior, and that without the least Regard to one Sex more than the other. Either the Son or the Daughter washes the Father and Mother, Grandfather and Grandmother, &c.

^a THE *Talapoins*, altho' oblig'd by their Constitution to rise betimes, never get up, however, till 'tis light enough to discern the Veins of their Hands, left in the dark they should kill some Insect or other, without being conscious of so unhappy an Accident. As soon as they are up, they attend their Superior to the Temple, and there sing or read over some set Form of Prayers, for about two Hours together. The Laity have no Books, because very probably they have learn'd by Heart the Morning-Service; or perhaps they have attain'd a certain Habit, as they have thro' Custom in many other Places, whereby they readily comprehend all the *Talapoin* says, and fall into the very Accent and Tone of his Voice. How many of our own Devotees are there, who say *Amen*, and answer directly, as if they were truly attentive to what is said, tho' their Thoughts are engag'd another Way, and who lift up their Eyes to Heaven as devoutly, as if at the same Moment God alone was the Object of their divine Contemplations. But to drop any further Remarks on our own Devotees, those of *Siam* fit in a very decent and modest Manner in their Temples, and cross-legg'd like the *Talapoins* themselves; but these last are forever fluttering their *Talapats*. The Fan flirts to and fro at every Syllable that is pronounced. As they enter the Temple, and as they go out, they prostrate themselves three Times successively before the *Idol*, and the Laity do the same. When they are in the Temple they both sit cross-legg'd alike. When the *Talapoins* go in and out of their Convent, they prostrate themselves in such a reverential Manner before their Superior, that they touch the very Ground with their Foreheads; and so far as the Superior is generally seated cross-legg'd, they take one of his Feet with both Hands, and lay it upon their Heads, as a Mark of their Submission and Respect.

AFTER Morning-Service is over, the *Talapoins* go for about an Hour from Door to Door, to collect the Alms of such as are charitably disposed. They make their Appearance, but never speak a Word, and immediately withdraw, in case they find the Person not inclin'd to relieve them; but it very seldom happens that they prove unsuccessful, and return home empty-handed. They have a comfortable ^b Subsistence, however, independent on these daily Contributions. There are not only Lands and Gardens belonging to their Convents, but a sufficient Number of Slaves to cultivate and take care of them. After their Morning Collection they go to Breakfast, but think themselves indispensably oblig'd to offer the first Morfel to their *Idol*. As soon as Breakfast is over, they retire to the usual Employments of their Convent, *viz.* Reading, Prayer, and Meditation. After Dinner they first instruct the young *Talapoins* who are committed to their Care, and then for a short Time repose themselves to rest; afterwards they sing and pray for about two Hours, as in the Morning, then sweep the Temple, and set it in proper Order, &c. In short, to conclude what relates to the Discipline of these Monks and *Siamese* Priests, we are inform'd, that these Convents have not only their Slaves, but Lay-domesticks, who assist in the Cultivation of their Lands, dressing their Gardens, and doing all such other necessary Work as the *Talapoins* cannot with Innocence comply with. These Domesticks, whom they call *Tapacons*, receive also the Money which the well-disposed Devotees give to the Convent; for 'tis a Sin for a *Talapoin* but to touch it. This is an unparalleled Piece of Superstition, to prohibit by the solemn Ties and Obligations of Religion,

^a *La Loubere, ubi sup.*

^b *Rabelais*, in Chap. xxviii. Lib. v. of his *Pantagruel*, says pleasantly enough, in discoursing on some certain *Monks*; This Brotherhood throughout the Universe make Gods of their Bellies in private, and yet pretend that they are abstemious, and have barely the common Necessaries of Life; but that the Devil lays Claim to the Princes and Potentates of the Earth as his indisputable Right and Title.

or to speak more properly, under the Umbrage and Pretence of living in a perpetual State of Poverty, to prohibit, I say, the very Thing which Men can't possibly subsist without, and which may contribute towards an infinite Number of good Actions; whilst at the same Time in their Retirements they admit of certain Conveniencies of Life, which in the Enjoyment are equally fatal and pernicious. To be in the peaceable Possession of fruitful Lands and flowry Gardens, to ^a live in Indolence and Ease, and at the Expence of the Publick is no Offence in the least; but a *Siamefe* can't bear to see a *Talapoin* touch Money, forsooth, because 'tis such an abominable Sin. Scruples of this Nature are perfect Bansters in Religion; but not to lead the Reader into an Error, we desire him to observe that we are speaking of none but the *Siamefe*.

EVERY one is at free Liberty to take upon him the Function of a *Talapoin*, and lay it down again at Pleasure: But 'tis a Crime of a very aggravating Nature to oppose the Admission of a *Talapoin*. Moreover, as the *Talapoinacy* or *Priesthood* is very ^b advantageous, and as there is no Confinement for Life, or Compulsion in Case of Dislike, most Parents are well enough pleas'd to see their Children embrace that sacred Profession. When any one is inclin'd to be made a *Talapoin*, he first makes his Applications to some Superior, who is willing to admit him into his Convent; but as the *Sancrat* has the sole Power of conferring the Monastic Weed, his Consent must be first had and obtain'd, provided the Superior be not a *Sancrat* himself. The Person who is thus entering into the Order is attended by all his Friends and Relations on that public and solemn Occasion; and the Ceremony of his Profession is never perform'd without singing and dancing. As they move along in Procession, they make several Halts, or Pauses for the proper Introduction of those pompous Entertainments. As soon as they are arriv'd within a small Space of the Temple, the Singers and Dancers, as well as the Women who make up the Train, all stop; neither the one nor the other being then permitted to enter that sacred Place. The Person who stands Candidate, and those who belong to the Convent are only admitted. There they shave his Head, his Beard and his Eye-brows. Then the *Sancrat* gives him the Habit, which he puts on, and strips himself at the same Time of all his secular Drefs, which drops down under his new Religious Vestments. All this Ceremony is perform'd with a mysterious Form of Words, which are peculiarly adapted to this solemn Occasion, and pronounc'd by the *Sancrat* himself. The new-created *Talapoin*, after this, retires to the Convent where he is to reside, and his Friends and Relations wait on him to his new Habitation. Some few Days after, the Relations make a grand Entertainment at the Convent, and at Night there are several Interludes, at which the new *Talapoin* is not allow'd to be present: Nay, he is forbid to listen to any Kind of Musick, or to cast an Eye on the most agreeable Dancing.

THE *Talapoinesses*, of whom we have already spoken, are not reckon'd compleat Nuns, one single Superior being sufficient to give them the Habit, as well as the Nuns before mentioned, who are brought up by the *Talapoins*. If one of these Women happens to violate her Chastity, she is not doom'd to the Flames without Mercy or Remission, as a *Talapoin* is, but she is deliver'd up to her Relations, to be severely bastinado'd; no *Talapoin* or *Talapoiness* having any Privilege to strike any Person whomsoever.

WE may justly look upon these *Talapoins* as a Kind of Pharisaical Sect amongst the *Siamefe*; for they think that none are virtuous but ' themselves. They have an extravagant Opinion of their own Perfections, and look down with Pride and Disdain upon

^a Sed veluti Mures, alieno parva Labore
Carpitis, & Vitam ducitis Angelicam.

Says Buchanan, in his *Fratres Fraterrimi*.

^b La Louvere, ubi sup.

^c They have nevertheless one Maxim, which seems directly opposite to this Character; but then it relates only to the Laity. The Reader will find it thus express'd in the Description of the Kingdom of *Stam*, Tom. ii. *Do not boast of thy self, saying, thou hast attain'd unto a State of Sanctity* It is absolutely necessary to be a *Talapoin* in order to become a Perfect Saint.

all the Laity. They always affect to take Place of them, never to salute them, to show no Sorrow or Concern for the Death of any One of them, either Stranger, Friend or Relation. They have one particular Custom which bears some Resemblance to our Confession, but this Confession is far from being a true and sincere Acknowledgment of their Sins with a contrite Heart, which is the Life and Soul of such an Act of Humiliation. They run over, in the Presence of their Superior, all the establish'd Maxims of their Moral Law, and boldly assert, that they have not offended in any one Particular. In this they are either much less sincere, or more blind than other Pagans, who were far from boasting of their own Uprightness and Integrity, but seriously recollected at Night on their Pillows the Sins of the preceding Day. Let us in the mean Time, do Justice to the Evangelic Moral Law, which alone can save from these spiritual Illusions all such as have the Happiness to understand it aright; but at the same Time a perfect Knowledge of it is so seldom attain'd, that we find Abundance of People comprehend it but by Halves, and for that Reason, can neither be term'd true Servants of GOD or MAMMON.

To what has been already said with respect to the Character of these Talapoins, let us add one Thing, which is an undeniable Demonstration of that Spirit of Hypocrisy and Deceit which reigns among these Monkish Siamese. In order to maintain the Doctrine of the *Metempsychosis*, there are some, says *La Loubere*, who assert with the utmost Assurance, that they perfectly remember the various Transmigrations through which they have pass'd: Upon which our Traveller adds, "that such invincible Proofs cannot fail of being sufficient to confirm the People's Belief of the *Metempsychosis*". This is so apparent a Truth, that it would be needless to produce Instances for the Confirmation of it.

NOTWITHSTANDING such Pharisaical Principles, these Monkish Siamese appear very much addicted to Contemplation. But to what Purpose alas! are Contemplations, when the Heart is a meer Stranger to them, and in Fact, this modest Deportment, which too often deludes others, as well as the Siamese, is all Hypocrisy, all outward Appearance, and affected with no other View, than to conceal from the Eyes of the World some secret Vices and Imperfections. "A Talapoin is guilty of a Sin, if when he walks the Streets, his Looks are not demure, and his Thoughts seemingly engag'd on some religious Matters. 'Tis imputed to him likewise for a Sin, if he concerns himself in the least with any Transactions relating to the State". This is so extraordinary a Maxim, that it ought not to pass uncensured. Our Ecclesiasticks are Christians, and yet, as if they were Persons of far less Consideration than the Siamese, are not only allow'd to make the Affairs of the Government their Study and Amusement, but are frequently entrusted with its most important Secrets.

THE Talapoin pretends, that all Secular Concerns are entirely out of his Province; and that 'tis his bounden Duty strictly to pursue all the private Injunctions of the Convent, and to instruct Mankind, by being a shining Example of Virtue and good Manners. A Talapoin however is not infallible. They likewise hold the Doctrine of religious Obedience. But here *La Loubere* has introduc'd a very judicious Salvo. Obedience, says he, is a Tenet universally receiv'd at Siam; and therefore 'tis no great Wonder that it should be strenuously maintain'd and preach'd up in their Cloisters. We

^a *La Loubere ubi sup.*

^b This Narration seems to contradict what Father *Tachard* says, viz. that they confess their Sins to one another

^c ——— *Neque enim cum Letulius, aut me*

Porticus exceptit, desum mihi; restius hoc est,

Hoc faciens vivam melius, &c. ——— Hor.

^d Madam de *Sevigné's* Expression in her Letters, Tom. i. Lett. 34. publish'd at Holland. "I have a great Ambition to be a Devotee (I mean a true One) for I am betwixt both, and am neither God's true Servant, nor the

^e Devil's. — A melancholy State this! None of the Devil's Slaves, because I fear God, and have some religious Principles in me at the Bottom; neither God's true and faithful Servant, because his Law is too rigid for me.

^f This is much the same Maxim as that of the Duke of *Rochefort's* on Gravity in Mankind."

have already observ'd, that a *Talapoin* is under an indispensable Obligation to be chaste and virtuous. In what follows, the Reader will perceive a very lively Resemblance of the true Evangelical Moral Law^a. A *Talapoin* sins, if he barely coughs, with an Intention to attract the Eyes of the Women upon him; if he presumes to cast an amorous Glance at any of the Sex, or desires a wanton Return. In short, he is not allow'd to be perfum'd, to have Pendants at his Ears, or be any ways gay or modish in his Dress: He must have no more than one Garment, and that plain and coarse; he must eat or dispose of his daily Provision, and have no Thought for the Morrow. We have sufficiently shewn how shamefully these Maxims, so beautiful in the Speculation, have been marr'd and corrupted in the Practice.

THE religious Habit, as well as the Convent of the *Talapoins*, is so sacred and inviolable, that whenever a Revolution happens in the State, both Kings and Princes secure themselves under that sacred Disguise.

LA LOUBERE, Author of the *Description of the Kingdom of Siam*, has given us a Collection of the most remarkable Maxims of these *Talapoins*. It must be confess'd, that there are many of them which are worthy, not only of a *Christian's* Observance, but his Imitation. For Instance, how beautiful is that which enjoins them not to censure or judge any one, and not to assert, *This Man is good*, and *That is bad!* And that other likewise, which recommends a modest and unaffected Deportment, and an humble abject State of Life! 'Tis very visible, however, by the Narration of this very Traveller, that they do not always reduce these golden Precepts into Practice.

Of their OATHS, their SUPERSTITIONS, their ART of PHYSICK and other CUSTOMS.

THE^b Form of an Oath of Allegiance consists in solemnly swallowing some Quantity of Water, upon which the *Talapoins* pronounce several direful Imprecations against the Party that drinks it, in Case he ever proves a Rebel to his Prince. No Person among them of what Country or Religion soever, is exempted from giving this public Testimony of his being a loyal Subject.

^c THE *Siamese* likewise admit of several extraordinary Evidences, both by way of Fire and Water, in their legal Prosecutions. For the Trial of a Criminal by Fire, they erect a Pile in a Ditch, (dug deep on Purpose) and the Top of the Pile always lies level with the Ground; this they set on fire, and the Prisoner, if innocent, is expected to walk bare-foot from one End of it to the other, without receiving any visible Damage from the burning Coals. If two Persons are at Law with one another, both Plaintiff and Defendant are oblig'd to undergo the same rigorous Experiment. He who gets off unhurt, or he, over whom the Fire has had the least visible Influence, carries the Cause. It is surprizing, that Trials of this Nature, so frequently practis'd by several Nations, in other Respects human and tolerably civilis'd, and so well known likewise amongst the Ancients, should be still in Force, and able to maintain their Credit, notwithstanding the innumerable Mistakes and Impositions to which they are unavoidably expos'd. But it is indisputably certain, that the Generality of Mankind are sooner induc'd to believe a Falshood, which has only an Air of Truth, than a plain and incontestable Truth itself. Here our Author has

^a Father *Tachard*, in his first Voyage, L. vi. mentions others that are no ways inferior to them.

^b *La Loubere's* Description, &c. Tom. i. p. 247.

^c Id. ib. p. 263. We may trace the Footsteps of these Sort of Justifications in *Sophocles*. They are practis'd likewise amongst the *Cafres*, on the *Mosambic* Coast. In the Kingdom of *Angola*, they make use of a burning Plough-share. When we come to treat of the *Cafres*, we shall give the Reader a Description of this Trial by the burning Plough-share, which these People call *Xoca*.

given us a very flagrant Instance, how easy a Matter it is to impose upon Mankind, and make Cullies of the Credulous. “ As the *Siameſe* are accustomed from their Youth to go bare-foot, their Soles are as hard as a Piece of Horn. We are inform’d, that the Fire very often has no Influence at all over them, if they tread firm and hard upon the Coals; the way to be burn’d being, it seems, to trip nimbly and lightly over them. For the Generality, two proper Officers walk by the Side of the Party upon Trial, and lean with all their Weight upon his Shoulders, to prevent him from making too sudden a Dispatch: And this Weight, or seemingly rigorous Treatment, say they, is so far from exposing the Person to the Fury of the Fire, that it stifles and suppresses its Heat, and the Power of its Operation”.

BESIDES this Method of Trial by Fire, they have also another by scalding Oil, or any other boiling Liquid, into which they thrust their Hands. There is Artifice and Leger-de-main, no doubt, in this Experiment, as well as the other. *La Loubere* tells us, “ That a certain *Frenchman*, from whom a *Siameſe* had stolen a considerable Quantity of Pewter, was prevail’d on, for want of proper Evidence, to put his Hand into some of that melted Metal, and tho’ he withdrew it in a Moment, yet it was almost perish’d by the Intensity of the Heat. The *Siameſe*, being more dextrous, underwent the same Experiment without the least Damage, and was acquitted accordingly. . . . Six Months afterwards however, the *Impostor* was convicted of the very Theft which the *Frenchman* had laid to his Charge”.

THEIR Trial by Water is likewise made after the following Manner. Both Parties plunge in at the same Time, each having a long Pole, by which he gradually descends. He who remains longest under Water carries the Cause. In order to attain these Arts, which they imagine they shall have Occasion for one Time or other, they make it a Practice from their Youth, to play with Fire, and dive like Ducks. Constant Custom and an habitual Practice make both Elements familiar, and as it were, natural to them. Every one almost has heard of the famous Fellow who would make a Meal of some hot burning Coals. Tho’ he really perform’d this surprising Operation, by some secret Artifice, he took Care to conceal it, and the Vulgar seldom suspect any Imposition they do not plainly discover. As to the other Experiment, how many Stories are there publish’d of the long Continuance of some artful Divers under Water?

THE *Siameſe* have another kind of Experiment, which is made by some little physical Pills, artfully prepared by the *Talapoins*, who pronounce direful Imprecations upon them. Both Parties are obliged to swallow these Pills. The best Indication of a good Cause, is the Retention of them in the Stomach for a considerable Time without throwing them up; for, ^b says the Author of the Description, they are of an emetic Quality. These Trials are made in publick, before the Judge and the Spectators. If both Parties go out of the Court equally well, or equally sick, the Dose is then to be repeated. . . . But we shall amuse our Readers with one Custom of this Nature, still much more barbarous and inhuman. “ The King of *Siam*, when he thinks fit, exposes both the Plaintiff and Defendant to the Rage of some hungry and merciless Tygers, and if either of the Parties is so fortunate, as to escape their devouring Jaws, during the Time limited for that Purpose, he is publickly declared the injured and innocent Party. In case the Tygers make them both their Prey, they both are then deem’d equally guilty: But on the other Hand, if the Tygers prove merciful, and hurt neither of them, then they have Recourse either to some new Justification, or else tarry till the Tygers grow more hungry, and are disposed to devour either one alone, or both together”.

^a See *Journal des Savans*, in the Year 167. . . *Naudi*, in his *Instructions* relating to the *Rosserucian Order*, makes mention of a *Turkish Dervise*, who took a red hot Iron out of the Fire, put it in his Mouth, and turn’d it so often about with his Tongue, that when he spit it out, it was perfectly cold.

^b *La Loubere ubi ſup.* p. 264.

^a THE *Siamefe*, when they are dispos'd to swear a sincere Friendship with one another, drink *Brandy* together out of the same Cup; but when they propose to bind this Oath, in the most solemn Manner they can possibly devise, they swallow a small Quantity of each other's Blood. This Custom we may find likewise observ'd amongst the Antients.

NOT to enter into a long Detail of their Astronomy, for which we refer the Reader to the ^b *Description of the Kingdom of Siam*, we shall only take Notice, that they, like the *Indians* and *Chinese*, are of Opinion, that at the Time of any Eclipse a furious Dragon attacks the Orb of Light, and obscures its Brightness: In hopes therefore to assist the celestial Body, thus oppos'd, they make a most hideous Noise with their Frying-Pans and Kettles, firmly believing that thereby they shall terrify the Dragon, and oblige him to quit his Hold. There are a thousand Remarks that might be made on other Objects of their Superstition. They imagine, that the Art of Prophecy is to be attain'd by proper Application, as well as the Art of Physick. If indeed by this Art of Prophecy they mean the Power of falling into an Extasy or Trance, and in their religious Transports to divulge a thousand Visions, which are the wild Ideas of a distemper'd Brain, it is not in the least to be doubted, but that such enthusiastic Arts may be practis'd amongst them, as have frequently been in other Countries, even within our own Remembrance, and whereof we our selves have had ocular Demonstration. The Antients have furnish'd us with innumerable Proofs thereof. The *Roman Catholicks*, as well as the *Protestants*, have had Enthusiasts of this kind appear publickly amongst them; on this Account therefore there is no room for Censure and Detraction on either Side. The Prophets of *Siam* are properly speaking Astrologers, and Southsayers. Whenever they prove unsuccessful in their Predictions, the King orders them to be reprimanded and chastis'd only, as Persons that are careless and negligent in their Profession, and not as ^c Impostors. "Neither the Prince, nor the People, will presume to undertake any important Affair, or a Voyage, unless these Augurs. . . . have first settled and determined the lucky Hour on which it is to be undertaken. His Majesty never ventures to stir out of his Palace, in case these Southsayers dissuade him from it, and declare his Absence will prove impititious; neither, if he is abroad, will he return without their Approbation. . . . But he has an Almanack by him for his general Direction, which points out, as well for his Majesty as his Subjects, all the fortunate and unfortunate Days for the Execution of all the common Occurrences of Life." As for our own Parts, our Almanacks are not only a Rule of Faith for some old Wives; but several Persons of Credit and tolerable good Sense, put an extraordinary Confidence in their Predictions, and superstitiously regard the numerous surprizing Tales which for the Generality embellish that annual Treatise. Nay, there seems some Likelihood, that we *French*, who were formerly an incredulous People, will be made Converts by these modern Astrologers; for the prodigious Number of astrological Amusements which were published at *Paris* in the Year ^d 1727. is an incontestable Proof both of their intrinsic Merit, and the general Approbation of the Publick.

THE *Siamefe* imagine the hideous Roarings of wild Beasts, and the shrill Shrieks of Deer and Monkeys, to be unlucky Omens, as the incessant Howling of our Dogs by Night is thought hideous amongst us. If a Serpent crosses the Road, if a Thunderbolt drops from the Heavens, or any Thing falls down from an Eminence, the Accident is deem'd impititious, and sufficient to delay at least, if not to frustrate the most important Undertaking. Their Superstition, as we are inform'd, carries them to such a Pitch of Folly and Extravagance, that they determine what they shall do, or what they shall leave

^a *La Louberie ubi sup.* p. 232.

^b Tom. I. c. xi.

^c *La Louberie's Description, &c.* p. 201.

^d See *Bib. Francoise*, Tom. ix. Part I.

undone, from the very first ^a Words which they accidentally hear uttered. Thus formerly, even amongst us, there were some People so superstitious as to imagine, that the first Words they heard sung in the Church, were like divine Oracles for the Regulation of their Conduct, as if the whole Congregation had Regard to their private Affairs, or rather, as if the Almighty had summon'd a considerable Number of his faithful Servants together for no other Purpose, than to determine the good or ill Fortune of one individual Person. The *Italians*, they tell us, amuse themselves with a superstitious Custom which bears a very near Resemblance to that which we have just mentioned. They wash their Feet in Wine on the *Vigil*, or *Eve* of *St. John*, and then throw it out of the Window, listening with the utmost Attention to what is said by the next Stranger that passes by. The very first Word which they distinctly hear, is the infallible Omen of the good or bad Success of their intended Undertaking.

“ THE *Siamefe* likewise bestow abundance of Pains and Time about their *Talismans*, or *Celestial Figures*, and other Hieroglyphic Characters, which they use as magic Charms; insensibly to take a Persons Life away, or prolong it by making him invulnerable; and to hush both Men and Beasts at their Pleasure, whenever they are engaged in any criminal Action, and dread to be discover'd. When they prepare a Dose of Physick, they fasten to the Rim of the Vessel several small Pieces of Paper, in which are written some certain mystical Terms, to prevent the Evil *Genii* (who hover, tho' invisible, in the Air, and are able, as they imagine, to do what Mischief they think fit) from extracting the Virtues of their Medicines as the Steam of them evaporates. These Spirits, or Demons, delight in Maidenheads, and have always the first Conversation with their young ^b Virgins, when they give them that pretended Wound, which hath its monthly Returns afterwards. In a Storm at Sea they tack up abundance of Papers of the same Nature, which they imagine have a magic Virtue in them to hush the boisterous Winds, and make the Tempest cease.” They have several superstitious Customs likewise, which peculiarly relate to their Wives at the Time of their Lying-in: Some of them, however, may possibly arise from Necessity and Convenience more than Superstition. They purify their Wives after they have lain in, as well as the *Jews* did in antient Times; but their Manner of performing the Ceremony is, we conceive, very particular, and an Original in its kind. On this Occasion they lay their Women down before a large Fire for a whole Month together, and never suffer it to be extinguish'd during all that Time on any Account whatsoever, and frequently turn them, first on one Side, and then on the other. During this Term of their Purification, the Smoak, which evaporates but very slowly thro' a small Cavity made in the Roof of the House for that Purpose, must needs be vastly incommodious and offensive to them. The *Peguans*, however, whose Customs are in most Respects conformable to those of the *Siamefe*, treat their Wives in this Particular after a far more savage and inhuman Manner. They broil their Wives, as it were, upon a sort of a large wooden Grate, raised some considerable Height over a moderate Fire; which extravagant Manner of Purification they repeat five Days successively. Notwithstanding this severe Discipline, with which the Sex are oblig'd to comply, the *Siamefe* Women are as fond of being married as those of other Countries. What Inconveniences, what Mortifications will not the Sex cheerfully undergo, to answer the Calls of Love and Nature? Some comply with them out of a religious Principle; some, out of a tender Regard to the Propagation of their Species; and others out of a conjugal Affection for, and a cheerful Obedience to their Husbands. From whence we may reasonably

^a This superstitious Custom has frequently been practis'd amongst the *Christians*, and has sometimes succeeded. We have a remarkable Instance of a Devotee, who took Holy Orders for no other Reason, but that accidentally he pass'd by a Chappel, whilst the Priest was reading those Words of our blessed Saviour, *Peter, follow me*. When the *Siamefe* are desirous to discover such Things as they are very uneasy about, they repair to some Cavern, and there sacrifice to the Genius of the Place. After they have said their Prayers they depart, and the first Word they hear is look'd on as the Oracle's Answer. *Father Tachard's Voyage to Siam*, Lib. i.

^b These Spirits are much of the same Nature with the *Incubi*; which, through Priestcraft, were disguis'd under the Form of Deities, to conceal the Disgrace of their base-born Heroes, such as *Alexander*, *Romulus*, &c.

conclude, that our *European* Brides would, if required, undergo the very same austere Treatment with as much Courage and Resolution as those of *Siam*. When the Fire has thus perfectly purified their Wives, the Husbands invite all their Relations to an elegant Entertainment. They never touch one Morfel, however, till an Oblation has been made of the whole Meal to the Fire. The Ceremony of this Offering consists in laying their Provisions for some short Time before it; by which is meant and express'd the Husband's Gratitude to so advantageous an Element. The Women, during all the Time of their Lying-in, are allow'd to eat or drink nothing but what is very warm.

WE shall here by the Way briefly treat of some of those dangerous Philters, or Love-Potions, whose extraordinary Virtues the *Indian* Narrations so mightily boast of. ^a There are some, which create so great a Disorder in the Imagination, that a Man instantaneously becomes as tractable as an Infant, and during its Operation is perfectly submissive to the superior Conduct and Discretion of his loving Spouse. The Juice of the Herb *Dutroa* infallibly infatuates those Husbands whose Wives are determin'd to be inconstant, and to sacrifice their Virtues to their own wanton Pleasures. This fatal Stupefaction lasts for about four and twenty Hours, and during all that Time, those lustful and ^b abandon'd Dames entertain their Gallants, and without the least Dread or Danger of any jealous Repentment, take all the indecent Liberties they think proper before their Husbands Faces. Some Authors are of Opinion, that this *Dutroa* is the same Herb with the celebrated ^c *Nepenthes* of the beautiful *Helen*, of whose wondrous Virtues *Homer* has given us a very particular Description. But be that as it will, it is universally allow'd, that *Helen* was a *finish'd Coquet*. That fair Inconstant had learn'd a World of Experience in her Travels, but most visibly improv'd whilst she resided in *Egypt*, where doubtless the Virtues of the *Dutroa* were very well known. A Princess of her refin'd Taste and Gaiety of Temper, could not but be naturally inclined to try the Force and Efficacy of the *Nepenthes* on her Husband. It was in *Egypt* likewise, that she pry'd into the secret Qualities of some particular *Simples*, of which she us'd to make her Love-Potions, so well known among the Antients, that ^d *Helen's Cup* became a Proverb. From what has been said, we may very reasonably conclude, that the *Egyptian* Ladies were as inconstant, and practis'd all the Arts of Coquetry with as much Dexterity and Address as the most faithless *Indians*.

SOME Historians assure us, That the ^e *Siamese* are afflicted with certain Distempers, the Symptoms whereof are so uncommon and extraordinary, that they imagine their Cause ought wholly to be imputed either to some latent magic Charms, or to the superior Influence of Evil Spirits. Their Physicians, therefore, take the Advantage of this universal Credulity; and when they are at a Loss to account properly for a Patient's Distemper, or find their Prescriptions prove ineffectual, artfully conceal their Ignorance under those specious Pretences. It is almost needless to remark, that in those Countries where the real Art of Physick is either very little, or at best but imperfectly understood, a Patient's principal Dependence is on supernatural Remedies and magical Incantations for the Restoration of his Health: And in all Probability, this Want of Skill is attended with no small Degree of Superstition. For there is but one Step from Bigottry, or religious Extravagance, to Hypocrisy and Imposition: Both the one and the other are of singular Service to the daily Practice of the *Empiricks* at *Siam*. As soon as a dead Corpse has been half consum'd upon a Funeral Pile, they, in a very formal Manner, rescue it from the Flames, and open it before all the Spectators, to give a Sanction to this their knavish Artifice, and to confirm the illiterate Vulgar in the Belief of their Delusions. In order

^a *La Loubere ubi sup.* Tom. i. p. 205.

^b We are inform'd, that the only Way to remove this Stupefaction, and restore these Husbands to the free Exercise of their Reason, is, to wash the Soles of their Feet with cold Water.

^c One of the principal Virtues of the *Nepenthes* was, to banish Care and Sorrow.

^d *Helena Crater.*

^e *La Loubere ubi sup.*

therefore

therefore to carry on the Cheat with the better Success, they very gravely amuse the gaping Crowd with finding, as they pretend, in the Intrails of the Party deceas'd several undigested Pieces of Swines-Flesh, or such other Animal as they think proper; and afterwards insinuate, that they were convey'd there by the resistless Force of Magic, and that unless they were destroy'd, they might serve for the same fatal and impious Purposes again. But as^a *La Loubere* has oblig'd us with an Account of their more rational Proceedings in the Art of *Physick*, we shall entertain our Readers with an Extract from thence, without making any farther Remarks on their artful Concealment of their Ignorance and unskilful Practice.

“ WHEN any Person, *says he*, happens to fall sick at *Siam*, he takes special Care, in the first Place, to have his whole Body *mollified* (that is properly speaking, mortified) by some skilful Person, who understanding the Operation, and getting upon him, kneads and tramples him under his Feet: Nay, their big-belly'd Women, it seems, have Recourse to an Expedient of the same Nature, and procure some Infant to perform it, in order to be brought to Bed, as they imagine, with the greater Facility: For in hot Countries, notwithstanding the Women seem by Nature form'd for an easy Delivery, yet their Throws are very painful, which may very probably arise from the small Evacuations which precede them.

“ THE *Indians* formerly prescrib'd nothing but a strict Regimen or Diet, for any gross Humours of what Nature or Kind soever: Neither do they disapprove of that Practice to this very Day: Nay, it is so absolutely requisite in these hot Countries, that our *Europeans*, who are by far more dissolute and irregular than the *Indians*, learn by fatal Experience that this is the most sovereign Remedy for the Preservation of their Health; and such as in *India* despise this wholesome Advice, must thank themselves for the Shortness of their Lives, and the long Train of Diseases with which they are attended. “ The *Siamese* frequently venture now a-days to be bled, in case they can meet with a skilful *European* Surgeon; and sometimes, instead of bleeding, they make use of *Cupping*, or *Leaches*, as we do. They have some purgative Preparations which are peculiar to themselves, and others, which we make use of as well as they. But they observe no Regulation in Point of the Time when these Purges ought properly to be administred, and have no Idea of (what we call) the *Crisis*, or *Critical Minute*. They are so far from being ignorant, however, of the Art of Sweating, that on the contrary, they highly approve of all Sudorificks. The *Europeans* have instructed them in the Nature and Quality of the *Jesuit's Bark*, and the artful Method of prescribing it. All their Medicines in general are of a hot Quality; they never prescribe any internal cooling Potions, but they bathe even in a Fever, or any other malignant Distemper whatsoever. From whence we may conclude, that every Thing which contributes to, and augments the natural Heat, is in their Opinion sanative, and suitable to their Constitutions. Their Patients are allow'd nothing but Rice-Broth, and that as thin as possible. Meat Broth is the most pernicious Diet imaginable, and for the most part fatal at *Siam*; because it too much relaxes and cools the Stomach. When a Patient is so far recover'd, as to be able to eat any Thing substantial, they indulge him first of all with a^b Piece of Pork, as being in their Opinion most wholesome and easiest of Digestion.

“ THE *Siamese* are peculiarly fond of all Chymical Preparations, and boast of their being Masters of that occult Science. *Siam*, in short, swarms with *Chymists*, *Quacks*, or *Cullies*. Their late King spent two Millions of *French Livres* in a vain Pursuit

^a *La Loubere, ubi sup.* p. 192.

^b This seems somewhat surprising, because Pork is look'd upon amongst us as hard of Digestion; but according to *La Loubere's* Account, 'tis the most wholesome Victuals that can be eat in those hot Countries.

“ after the *Philosophers Stone*”. This Phrenzy, which has prov'd so fatal to the Fortunes of thousands in *Europe*, particularly in *Italy*, and the *German Dominions*, was brought over from the *Eastern Nations*, and the *Moors*. . . . We had too many Ways before, alas! to squander away our Substance, without indulging this new, this fatal Delusion. We may very properly apply what *Madam Desboulviers* says, with respect to Gaming, to these unhappy Misers, that a young Gamester is a Coxcomb, and an old one a Bite.

ANOTHER vain and extravagant Chimera of the *Siamese* and *Chinese*, is, their fruitless Pursuit after an universal, and infallible Antidote against Death it self. However wild and romantic the Hopes of such a Discovery may seem to be, it has however, been more than once attempted. The surprising Virtues of the ^a *Ginseng* have buoy'd up the *Chinese* in these airy Expectations. We our selves have attempted the same Thing both by liquify'd Gold, and by a Transfusion of Blood. Some have boasted of Methods much more plain, easy and natural, and prescrib'd Temperance, Cheerfulness and Tranquility of Mind, and a Regimen of Life by Weight and Measure, in order to find out the precise Quantity which the Stomach will digest, and to know the exact Nature of each particular Constitution. But after all, what are the mighty Results of these their earnest and curious Enquiries? At most, no more than this, to extend their little Span to an hundred Years, and, if I may be allow'd the Expression, to patch up a ^b broken Constitution. The grand Secrets of making ourselves immortal, and for ever rich, will never be found out, and are both equally impracticable. Tradition indeed assures us, that some very extraordinary Persons have liv'd for whole Ages together, and that others have found out the Art of making Gold; but no Tradition, however, has carried the Point so far, as to assert, that the former became ^c immortal; or, that the latter, with all their Art and Ingenuity, could supply themselves with Gold at all Times ^d when their Necessities required it. The Story of the *Wandering Jew* has for a long Time amus'd the Vulgar, which was grounded on a false Interpretation of a particular ^e Expression of our blessed Saviour. The *Flying Pistol* was another old Wife's Tale, which in all Probability ow'd its Original to the Story which the Ancients tell us of the celebrated *Pafes*. That subtle Magician never wanted Gold, ^f because, as fast as he spent it, it would invisibly return into his Purse again.

IF some Men have wreck'd their Inventions too much in the Pursuit after such Secrets as are meerly chimerical, they have, however, in lieu thereof, found out others, that have prov'd of uncommon Service to the Publick. The Pride and Ambition of becoming immortal, or at least of prolonging this Life to a thousand Years, has produc'd a thousand very valuable Remedies, which would otherwise, in all Probability, have for ever been undiscover'd. This very Affectation has brought Physick and Anatomy to its Achme. The Search

^a See the Description of this Plant, in a Letter of Father *Jartoux*, Tom. iv. of the Collection of Voyages to the North.

^b For the Reader's Amusement on this Topick, we refer him to a little valuable Treatise of *Cornaro*, a Noble *Venetian*, entituled, *Instructions how to live for a hundred Years*.

^c *Naudé*, in his *Instructions to the Natives of France, relating to the Rosicrucian Order*, gives us a particular Account of an *English Gentleman*, who got his Throat to be cut, and his Body laid low in a warm Dunghil, that he might there be restor'd to his former Youth and Activity, like old *Æson*, in the Cauldron of *Medea*, as *Ovid* has related the Story, in the seventh Book of his *Metamorphosis*.

^d Almost every Thing that has been publish'd upon this Subject, is either absolutely false and groundless, or interspers'd with too much Fiction. The most credulous and easy to be impos'd on, have allow'd, that of those who have succeeded, some have done it by meer Accident; and that others have thereby ruin'd their Fortunes; and their Expences have infinitely exceeded the Rewards of their Labour. The publick Declaration made by the Members of the *Rosicrucian Order*, who in the Year 1615. assur'd all the Potentates of *Europe*, that they should be Possessors of more Gold than ever the King of *Spain* had procur'd from both the *Indes*, and who boasted of inexhaustible Treasures, drew in no Cullies, and was no Temptation to any one individual Person whomsoever.

^e The Gospel according to St. *John*, ch. v. The Words relate to St. *John* the Evangelist; and from thence arose the vulgar Error of his being the *Wandering Jew*.

^f This occasion'd the ancient Proverb, *Pafesii Obolus*, see *Naudé* in his *Apology for Illustrious Personages*, &c. p. 271. publish'd at *Holland*, 1712.

the Philosopher's Stone has had the same happy Effects, and produc'd as salubrious Antidotes against the numerous Maladies to which the frail Contexture of Mankind is daily expos'd. 'Tis to this, and this alone, that we are indebted for all our inestimable Secrets in *Chymistry*, for making Bras, the Art of blanching or polishing Sapphir-Stones, the Separation of Metals, &c.

AFTER all the superstitious Customs which we have already mention'd, we can't forbear subjoining a short Relation of the high Esteem and Veneration which the *Siamese* profess for the *Elephant*, but in a more particular Manner the *White One*. 'Tis true, we have already taken Notice of it in the Article of *Pegu*; but with our Reader's Leave, we shall resume the Subject, and hope what we have to offer will prove no disagreeable Amusement. The *Siamese* imagine, that the Elephants are perfect rational Creatures. ^a *La Loubere* assures us, that a formal Leave was taken of three of these Animals, which the King of *Siam* sent as a Present to the young Princes, Grandsons of his late Christian Majesty the King of *France*. The *Siamese* whisper'd in their Ears, wish'd them a pleasant and successful Voyage, entreated them not to be any ways uneasy in their Passage, but to divert themselves with the Thoughts of having shortly the Honour to appear before, and enter into the Service of three such illustrious Princes. The *Indians* imagine that so noble, so robust, so docible a Creature, must without all Dispute be inform'd by a truly generous Soul; a Soul that once actuated some glorious Prince, or at least some Person of the most illustrious Extraction. But all this is poor, to the exalted Idea they entertain of the White, or rather Flesh-colour'd Elephant. The Soul of some heroic Monarch as they imagine, always informs it. The King both of *Siam* and *Pegu* assume the Title of Kings of the white Elephant. They can scarce refrain from thinking them ^b Saints, and looking on them as worthy of Deification; or at least, of being reverenc'd as much as those Men amongst them who are most conspicuous for their consummate Virtues. To comprise all, in short, within a small Compass, these two Monarchs have been engag'd in a long, bloody, and expensive War, on no other Account than their inordinate Affection for this darling Creature. This religious Veneration of the *Siamese* and *Peguans*, or this extravagant Respect which approaches very near it, is entirely owing to the last Metamorphosis of *Sommona-Codom*, who made himself manifest under the Form of a White Elephant.

As the Natives of the *Eastern Countries* are inur'd to Slavery, they are naturally submissive, fawning, complaisant and formal. A *Siamese*, when he waits on his Superior, enters his Apartment bow'd almost double, prostrates himself before him, continues on his Knees, and sits upon his Heels: His Head is inclin'd, his Hands are clos'd, and elevated as high as his Forehead: He never presumes to speak first. They all crouch after this formal Manner from the lowest to the highest: When a *Siamese* passes accidentally by a Person for whom he retains a more than ordinary Respect, he bows almost to the Ground, and claps his Hands to his Forehead, in the Manner above mentioned. The highest Place, with respect to Eminence, is esteem'd such an Honour, that they never presume to go up Stairs, when any Person of Distinction happens to be below. They take particular Care to have no Passage under their Stair-Cases, lest any one should pass under the Feet of another that happens to be going up. But this Precaution, as *La Loubere* observes, relates only to such Houses as are built by Foreigners^c. "The *Siamese* build their Houses but one Story high, for if they should, the lower Floor would be perfectly useless; since none of them would either lodge, or walk under ano-

^a *La Loubere ubi sup.*

^b Like the *Elephant*, in *Epistolis obscur.* *Viror.* which fell down on his Knees, in the most obsequious Manner, before his Holiness, the Pope of Rome; & *quando vidit Papam, tunc genuclavit & dixit cum terribili Voce, BAR, BAR, BAR.*

^c *La Loubere*, p. 170. *ubi sup.*

“ ther’s Fect. And for this Reason, notwithstanding their Houses are all built upon Pillars,
 “ they make no manner of Use of the lower Part. . . . The *Siamefe* Embassadors
 “ once accidentally lodging at a public Inn near *Vincennes*, the Principal in the first
 “ Floor, and his Associates in the second; One of the latter, as soon as he was con-
 “ scious that he was unadvisedly placed over his Royal Master’s Letter, flew out
 “ of his Apartment, bemoan’d his unpardonable Carelessness and ill Conduct, tearing
 “ the Hair off his Head like a Person in the utmost Despair.” Our Reader, if he
 consults the same Author, will find the Regulation of their Civil Ceremonies attended
 with a thousand Impertinencies, as capricious to the full as those we have already
 mentioned. We shall content our selves with making this one Remark, upon the Credit
 of his Relation, that every Punctilio is so strictly observed, that all their Apartments
 must be built after the very same Model, and that their Visitors seem sometimes to require
 as artful and sudden Motions, as those of Military Men under Exercise. “ When there are
 “ several Persons in a Room together, and a Stranger accidentally comes amongst them,
 “ the Postures of the whole Company are often alter’d in a Moment. They understand
 “ to the utmost Nicety and Exactness, before ^a whom, and how low they ought to
 “ bow, when they ought to rise, and when to sit; whether they must close their Hands or
 “ not, and how high they must be elevated, or to what Degree depress’d; if, when
 “ they are sitting, whether they must advance one Foot, or both; or conceal them both
 “ by resting on their Heels: And he who neglects any of these Punctilio’s, is liable to
 “ be chastis’d with a Bastinado on the Spot, either by the Person who receives the Af-
 “ front, or any one else whom he thinks proper to nominate and appoint.” This
 Train of idle Ceremonies would seem to us as difficult to practise, as to submit to with Pati-
 ence. Nothing is more disagreeable, in our Opinion, than a Person of Distinction, who is
 haughty, and keeps his Inferior at a Distance. Although we are very sensible it is ne-
 cessary that there should be Degrees and Distinctions of Honour, to avoid Confusion
 and Anarchy in Civil Government, yet we have a natural Antipathy to all those who
 by their proud and supercilious Deportment insolently put us in Mind of their being
 our Superiors. We must however do the *Siamefe* Justice to acknowledge, “ that not-
 “ withstanding their numberless Ceremonies are unaccountably extravagant, and re-
 “ tain too much of the Pride and Tyranny of the East; yet if we would but seriously
 “ reflect on the ^b pompous Titles, and exalted Encomiums which we daily bestow on
 “ some of our own Quality, who have too often no intrinsic Merit, and nothing to boast
 “ of but their illustrious Descent; our Customs in all Probability would appear to one
 “ who is perfectly impartial and unprejudic’d, as absurd and ridiculous as theirs appear
 “ to us.”

FROM what has been said, however, we ought not to conclude, that the whole Order of
 their Ceremonies are at all Times punctually observed: Court Intrigues and political Views
 frequently occasion some Exceptions to the general Practice. A Superior, whose Interest
 it is to gratify and oblige his Inferior, and who is desirous to testify his peculiar Value
 and Regard for him, artfully conceals his Authority, by industriously avoiding him in
 Publick. By this Act of Condescension, he saves his Inferior the Trouble of paying him
 all the Submissions which are his Due, and upon an Interview, must be indispensably
 paid him. ^c What we have further to add, relating to this Matter, we shall introduce un-
 der another Head, and conclude at present with two or three particular Customs, which in
 our Opinion are inconsistent even with common Decency and good Manners. “ ^d The *Si-*
 “ *amefe*, as we are credibly inform’d, take the Liberry to belch without the least Reserve
 “ before any Company whatsoever: Nay, they never so much as turn their Heads aside, nor

^a *La Loubere ubi sup.*

^b *La Loubere ubi sup.*

^c *Ubi infra*, Artic. of Kings.

^d *La Loubere*, Tom. i. p. 174.

“ put their Hands before their Mouths on such an Occasion:” Resembling in this Respect the unpolished *Spaniards, Hollanders, English,* and all the Northern People in general, who take the same indecent Liberties, preferring their Health before an Act of Complaisance that is so incommodious and uneasy to them. In short, they seem fond of the ill Habit, and take a sort of Pride in the Practice of it: So far are they from acting like that modest ^a *Consul* of old, who never did, even on the most emergent Occasion, indulge himself in such an unseemly Action. These Nations may have one plausible Plea, perhaps, for this indecent Freedom; and that is, the good-natur’d Edict which the Emperor ^b *Claudian* once publish’d, on Account of a Gentleman who had like to have lost his Life out of an Act of Complaisance, and an ^c inviolable Regard to the Laws of Decency and good Manners. From what has been said, it must be allowed, that there is something very odd and fantastical in the Customs of all Nations. Why should not we be indulged in such an agreeable Discharge of Nature, provided we do it under decent Restrictions, as when we either sneeze, cough, or spit? As to the Liberty last mentioned, the *Siamese* admit of it, indeed, but ’tis with this Proviso, that they take all imaginable Care not to besmear the Floor; for which Reason they are never so ungentle as to go abroad without their Spitting-Boxes. This is such an Excess of Neatness, that *Holland* itself, as yet, is a perfect Stranger to the Mode. The last Custom which we shall take Notice of, with respect to the *Siamese*, is this, that they never refuse to accept of any Thing that ever is offered them. For to say *I have enough*, is look’d upon as a Solecism in good Manners.

Their MARRIAGES, and the EDUCATION of their CHILDREN, &c.

THE ^d *Siamese* never suffer their young Virgins to have any Conversation with their young Batchelors; but notwithstanding all the Care and Precaution of their watchful Mothers, they will have their Assignations, and sometimes make a shameful Use of their stolen Visits. For why should not Nature have a prevailing Influence there, as well as in other Countries? A Love-Intercourse, however, or a Correspondence fairly carried on between a young Couple, is so far from being thought dishonourable or scandalous, that it is looked upon as a solemn Engagement, and a kind of Marriage; and the least visible Coldness or Indifference, a Misfortune almost equal to a Divorce. It must be confess’d, that these Ideas are a severe Reflection on the Inconstancy of all the *Europeans* in general. “The Women of *Siam*, according to *La Loubere*, have Pride enough to keep Strangers at a Distance, and are not so easy, as to surrender at the first Onset. . . . The Women of *Pegu*, who reside at *Siam* as Foreigners themselves, are more fond and indulgent to Foreigners, and are look’d upon as loose and abandoned Harlots, in the Opinion of all such as are unacquainted with their honest Intentions to provide themselves with Husbands. . . . They are very faithful and constant till their Lovers forsake them. If they happen to prove with Child, they are not on that Account treated with the least Indignity or Disrespect by those of their own Nation.” But we shall now proceed to Matters of more serious Importance, with Respect to Love-Affairs. Notwithstanding the *Siamese* marry their Children very young; yet there are some of the Female Sex, who have the Gift of Continence, look down with Contempt on the Charms of Wedlock, and chuse to end their Days in a State of Virginity. None of them, however, are constituted *Talapoineses* till

^a *Pompeius consularis nunquam rursavit.*

^b *Dicitur medietate editum quo veniam daret flatum crepitumque ventris emittendi cum periclitatum quemdam pro Pudore ex continentia reperisset.* Suet. in Claud.

^c The Antients assure us, that the *Egyptians*, fully convinc’d of the many Disorders which the Wind creates in this our Microcosme, thought themselves obliged to deify a *Fart*. We find in the Sequel of the *Memoirs of M. De Sallengre*, Tom. i. Part. 1. printed in *Paris* in 1726. a whole Dissertation on this extraordinary Deity; which after all was perhaps no other than a Symbol. Father *Montfaucon* takes very little Notice of this Deity.

^d *La Loubere* Tom. i. p. 155.

they are exceeding old, which doubtless is the most proper Time for them to break off all Commerce with Mankind. Our antient Maids, I mean such as are really so, become for the most part seeming Saints, but are very ill-natured and censorious; and our Coquets are metamorphosed into formal Prudes. When the *Siamese* are upon a Treaty of Marriage, the Relations of the young Man make their Applications to the Parents of his Mistress: And for the Generality some discreet old Women of indisputable Reputation are employ'd to sue for an Alliance. They treat with them, advise with them, enquire into all such Circumstances as are requisite on so important an Occasion, and take particular Care to be fully appris'd before they part of the young Woman's Inclinations. At the same Time they inform themselves of the particular Hour of both their Nativities, and then the Friends on both Sides go to the Fortune-Tellers, to know whether this Match will be happy or unhappy, whether they shall live peaceably and comfortably together all their Lives long, or whether any matrimonial Discords will arise so high between them as to terminate in a Divorce. In this Country all private Persons are studious how to conceal their Fortunes from the Avarice of their Courtiers, and the Tyranny of their Prince. They know nothing of each other's Fortune but what they learn from the Southsayers whom they consult, and whose Approbation or Dislike determines the whole Affair. As to what relates to the intrinsic Happiness of the Marriage-State, we may venture to say, that they return no wiser from these their Love-Counsellors, than *Panurge* did, in *Rabelais*, after his long Consultation upon the same Subject. When the Marriage is on the Point of Conclusion, the intended Bridegroom pays three Visits to his Mistress, and makes her a Present of some *Betel*, and some of the most agreeable he can procure for her, but never any Thing of greater Value. At the third Fruits Visit the Relations on both Sides meet; at which Time they first compute the exact Valuation of the young Ladies Dower, and then deposite it in the Hands of the intended Bridegroom, together with his own Fortune, which very seldom, if ever, as we are credibly informed, exceeds that of the Bride. All this is done upon the Spot, publickly, in the Presence of their Parents, &c. and without any written Contracts or Obligations on either Side. What an Instance is this of Plain-Dealing, Integrity and Trust! We, who are *Christians*, must have long, tedious Conveyances, drawn by the ablest Council, in the strongest Terms that can possibly be devised; and the whole must be subscribed to by a sufficient Number of credible Witnesses, *cum multis aliis*; and yet, after all this wondrous Precaution, how often are we expos'd to a thousand Quirks and Evasions, which terminate at last in a long and expensive Law-Suit? The other Relations likewise make such Presents as they think proper to the new-married Couple. Thus we have given you an Account of all the Preliminaries as a legal Marriage. For according to the Author, on whose Veracity we depend, that Institution is not incumber'd with a Multitude of impertinent Formalities. They consummate therefore the Marriage without any other Ceremonies either Civil or Religious. Nay, the *Talapoins* are not allow'd to concern themselves in the least about it. Some few Days, however, after the Consummation, they wait upon the new-married Couple, to besprinkle them with Holy Water, and repeat some particular Prayers (by Way of Benediction) in the *Balie* Language, which, as we have before observed, is amongst the *Indians*, equivalent to the *Latin* amongst the *Christians* of the *Roman Catholick* Persuasion, and to the *Hebrew* amongst the *Jews*.

On their Wedding-Days they have publick Diversions as other Countries have; but neither the Bridegroom, nor the Bride, nor any of their Guests admit of Dancing as a Part of their Pastimes. This Festival is kept at the Bride's Father's, in a Hall erected for that Purpose, but at the Expence of the Bridegroom. After this, the new-married Couple are conducted into a solitary Apartment which is built at a considerable Distance from the aforesaid Premises, but however, upon some Part of the Appurtenances thereunto belonging. The Bride and Bridegroom live there retired for some Months together, either

either in order to make Trial of each other's Tempers, or out of a Principle of Fondness and Affection, which is natural enough to imagine; but be that as it will, they say, that before the Marriage is absolutely compleated, the intended Father-in-Law keeps his intended Son-in-Law for six Months without any Intermission in his House, by Way of Probation.

THE *Siamese* admit of Poligamy, 'tis true; but we are told, it is comply'd with only out of a Principle of Pride, or to gratify a vicious Inclination. They are of Opinion, however, that it is the Part of a sober and discreet Man, to have but one Wife. They who indulge themselves in a Plurality, establish one as Super-intendent over the rest, who is called the *Primary Wife*; the others, although legally married, are subservient to her Orders, and are called *Secondary*, or *Subordinate Wives*, being purchased for ready Money, and by Consequence no better than Slaves. The Children which they have by these Bond-women, call their Father by Way of Distance and Submission, *Father, my Lord*, whereas the *Governant's* Children call him, with more Familiarity, only *Father*. 'Tis no difficult Matter to trace the Origin of this whole Practice in the Lives of the antient Patriarchs. *Rachel* had two Hand-maids, which may very well be look'd upon as two Concubine Slaves of *Jacob*, without Prejudice to, or Reflection on the Virtue of that holy Man, since the sacred Scripture has thought fit to mention this Particular, without the least Censure of his Conduct.

THO' Marriage in the first Degree of Consanguinity is prohibited at *Siam*, yet they are permitted to intermarry with their first Cousins. They may marry likewise two Sisters one after another, but not both at the same Time. The Kings of *Siam*, however, are by no means circumscrib'd by this Law, imagining that no Women are worthy of their Alliance, but such as are the nearest in Relation to them, not excepting their Sisters themselves.

HAVING thus given the Reader a transient Idea of their Marriage Rites, we come naturally, in the next Place, to treat of their Divorces. Matches are for the most Part happy at *Siam*; but when they accidentally prove insupportable, they have Recourse without any more ado to that effectual Remedy, a Separation. It is surprizing, that the *Christians* should be so averse to this *Derniere Resorte*. Is it Religion that prescribes this Patience to the married Couple? We can hardly believe it. Discord, when it once reigns in a Family, is a Fountain of Sin, which all the Confessors in the Kingdom can never exhaust. People are therefore, in this Respect, govern'd purely by human Dictates, which have nothing of religious Merit in them, and will never entitle them to be canonized for Saints. This Divorce, according to *La Loubere*, is seldom, or never practis'd at *Siam*, by any but the common People. Such as are rich, and have a Plurality of Wives, maintain without any Reluctance those for whom they have no Affection, as well as those whom they really value and esteem: And this, perhaps, may be comply'd with out of a political View; for sometimes even an unfavoury Dish will go down very agreeably when the Appetite is keen.

^b *Le changement de Mets rejouit l'Homme:*
Quand je dis l'Homme, entendés qu'en ceci
La Femme doit être comprise aussi.

The Women of *Siam*, in fact, do partake of this Privilege as well as the Men, but with such Restrictions, as the Modesty of the Sex requires. As for Example, though they are not allowed the Pleasure of Poligamy, yet they have the Liberty to dissolve at Plea-

^a *La Loubere*, Tom. i. p. 159.

^b *Fountain's Tales*.

sure a Union which they disapprove of, and to marry again, if they think fit, the very Day of their Divorce: And their good-natur'd Husbands never torment themselves with any Debates relating to the Father of the first Child, that is born after the second Marriage: But if we may take our Traveller's Word for it, entirely rely on the Veracity of their Wives on that Occasion. They who procure a legal Divorce, or prevail with their Wives to consent to live in a State of Separation, are obliged to return the Portion they received with them. The Children are divided between them; the Mother is entitl'd to the first, third, fifth, and every odd Child; the Father to the second, fourth, sixth, and so on; by which Means, in Case there is but one Child in a Family, 'tis the Mother's sole Right and Property; and if the Number be unequal, the Mother has one more than the Father. These are the Laws of *Siam* with Relation to Divorce. We are assur'd, that notwithstanding the easy Accomplishment of such a State of Separation, the *Siamese* look on it as a very deplorable Misfortune, and, as it were, the inevitable Destruction of their Children, who for the Generality are very ill treated after their Parents second Marriage. . . . " This is one of the Reasons which they give us, why the Country is not so very " populous, notwithstanding the Wives of *Siam* are as Teeming Women, and produce " Twins as often as any of their Sex in other Countries." It must be confess'd, that nothing should induce Men to bear up with Patience under the Yoke of an uneasy Marriage, more than the Thoughts of their Children, who suffer for the most Part too much from their Parents unnatural Divisions.

" THE Power of a Husband is so despotick over his Family, that he has Power to " sell his Children, and all his Wives, except his *Primary* one, whom upon any Dis- " pleasure he can only divorce, or put away. The Widows inherit the same absolute " Authority of their Husbands, with this Restriction, that they cannot sell the Chil- " dren which they have in even Numbers, if the Father's Relations oppose it: For " the Children themselves dare not presume to interpose or contradict their Mothers. " After a Divorce, both the Father and Mother may sell those Children which have fal- " len to their Lot. . . . The Parents, however, have no Power to take away the Lives of " their Children; nor the Husband to lay violent Hands on his Wife; because all Mur- " der in general is prohibited at *Siam*." Nothing approaches nearer to this Authority, " or to speak more properly, nothing exceeds it, but that of the antient *Romans*: The Lives and Deaths of their Children were entirely at their Dispose. They sold them, expos'd them, and made them Slaves at their Pleasure. They^b sold them, if they thought convenient, three Times successively; but the Child was absolutely free for ever after, and delivered from the shocking Tyranny of his Father. As to the Mother, she partook of but a very small Share of that arbitrary Power. 'Tis our Happiness, that Christianity has banish'd from amongst us such Customs as are so inconsistent with the Dictates of Humanity.

ADULTERY is a Vice which but few are guilty of; because the Women have very seldom, if ever, any Opportunity of being idle. Constant Employment is often the Principle of Virtue, but Idleness is the certain Inlet to all Misfortunes. We are inform'd likewise, that the Women of *Siam* are Strangers to a luxurious Course of Life, Gaiety of Dress, Gaming, Theatrical Entertainments, and the Conversation of the Men; and that they are obliged to maintain their Husbands by their own Industry in their respective Employments. If to the Considerations already mentioned, we add the Privilege which an injur'd Husband has to murder his Wife, in case she proves false to his Bed, or to sell her for a Slave, or gratify his Rage and Repentment in what Manner soever he thinks proper, 'tis no such great Wonder, that most of the married Women of *Siam* are so much upon their Guard, and so observant of their Nuptial Engagements. Travellers,

^a *La Loubere*, Tom. i. p. 162.

^b Several Authors have written on this Subject. See also Monsieur *Haincius's* Treatise, entitl'd, *Antiquit. Roman. Jurisprudenciam illust. Syntagma*, &c.

^c *La Loubere*, ubi sup.

however, acknowledge, that there are perfidious and inconstant Brides to be met with even amongst those who reside at Court. But when any of those amorous Dames are detected in the Pursuit of their lawless Pleasures, they are first prostituted to a wanton Horse, kept high, and train'd up for that lascivious Purpose; and afterwards put to an ignominious Death to make Attonement for the Violation of their Honour.

AT ^a *Patana* the Woman that is taken in Adultery is deliver'd up to her own Relations, who indulge her in nothing more than the Choice of such a Death as she thinks most agreeable, which for the Generality is to be strangled. When, on the other Hand, an Adulterer is detected, he is likewise delivered up to his Relations; who, to testify their Abhorrence and Resentment, stab him that Moment to the Heatt.

JEALOUSY is a Passion which for the Generality the Men are Strangers to at *Siam*, or at least bear with more Patience and Moderation than any of the other Eastern Nations. Their Women are so far from complaining of their Restraint, which, how moderate soever it may possibly be, would exasperate to the last Degree, or at least extremely offend some of our *European* Ladies, that they think it their greatest Honour and Glory, ^b and seem at least to have an Aversion for too much Liberty. It is very probable, that these Ladies of *Siam* owe this happy Turn of Thought, so distant from ours, to a constant Habit of Diligence and Application to the Affairs of their respective Families, and to their being so seldom expos'd to the Temptations of a general and mix'd Conversation. Altho' it be undeniably true, that the more Virtue is try'd the more it is refined, yet it is a singular Advantage to the Female Sex to have theirs but seldom, or never ^c expos'd.

THE Ladies of Distinction at *Siam* very seldom go abroad, but when they do, their Faces are unveil'd, and their Dress but a little distinguish'd from the Female Slaves which attend them. One natural Consequence of that Principle, or Maxim which is ascribed to the Women of *Siam*, and indeed the *Asiatic* Ladies in general, that Jealousy is an incontestible Indication of their Husband's Fondness and Affection, is to die with Pleasure by their Hands rather than become Captives, and subject to the lawless Embraces of an Enemy. The antient as well as modern History of the *East* furnishes us with innumerable Instances of this their heroic Fortitude. And as the Eastern Nations add Slavery to the Loss of Honour, we may likewise say, that Captivity by that Means becomes an insupportable Burthen to the ^d Ladies. It was a Custom amongst the antient *Greeks*, who were originally a People of the *East*, to make Female Prisoners their Slaves and Concubines.

THE ^e *Siamese* are as jealous of their Daughters, as of their Wives. Such of them as forfeit their Honour are sold to a Person, who has a Licence to prostitute them to whom he pleases for his own Advantage, on the Payment of a certain Stipend to the Crown. We may very justly observe here, that the Excess of the Punishment renders the Misfortune incurable.

“ The Right of Inheritance in private Families descends to the *Primary Wife*, and
 “ then to her Issue, who are joint Heirs, and the Estate and Effects of their Parents are
 “ divided amongst them in equal Proportions, Share and Share alike. The *Secondary*
 “ *Wives*, and their Issue, are liable to be sold by the Heir, if he sees convenient, and

^a *De Bry, E. Ind.*

^b *La Loubere, ibid.*

^c Tho' there are some particular Women, who have been abandon'd to Vice from their very Cradles, yet the Sex, for the Generality, would lead virtuous Lives, and never deviate from their Duty, were they not industriously tempted and debauch'd.— The Lady Marchioness of *Lambert* expresses herself thus in her Letter *Upon true Glory. Biblioth. Francoise. Tom. ix. Part. I.*

^d See *Homer*, and *Fritli's Antiq. Homer.*

^e *La Loubere, ubi sup.*

“ have nothing but what that Heir bestows voluntarily upon them, or what the Father
 “ before his Decease had given them with his own Hands. For the *Siameſe* never make
 “ their laſt Will and Teſtament as we do. The Daughters, who are the Iſſue of theſe
 “ *Secondary Wives*, are generally fold, in order to become *Subordinate Wives* them-
 “ ſelves. . . .

WE ſhall now treat of the Nature of their Poſſeſſions, which conſiſt as much as poſ-
 ſible in moveable Commodities. For notwithstanding they have a Right to purchaſe
 Lands, and can legally convey them from one Party to another, yet they are, as it were,
 averſe to all Acquiſitions of that Nature: Becauſe the King is under no Reſtraint by
 their Laws, any longer than 'tis conſiſtent with his Intereſt, and never ſuffers them any
 ways to controul, or interfere with that deſpotic Power ſo univerſal over the Eaſt, and ſo
 glaring in all the Deſcriptions of our Travellers. Theſe People therefore, decline as
 much as poſſible the Purchaſe of all immoveable Effects, and are moſt fond of trea-
 ſuring up Diamonds and other precious Stones, &c. as being eaſily conceal'd, or mov'd
 off the Premiſſes, if Occaſion ſhould require. In other Countries, where the Prince him-
 ſelf or his Favourite Miniſters have not dared to oppreſs the Subjects, or openly appro-
 priate their Immoveables to their own Uſe, they avoid ready Money, and other Effects of
 the like Nature, as dangerous Commodities, and make it their principal Aim to ſe-
 cure either Lands or Houſes to themſelves and their Heirs for ever. Such *Indians*
 as are very rich, compliment the King, before their Decease, with one Moiety of
 their Eſtate, in Hopes to ſecure the Remainder to the Uſe of their Heirs and Aſſigns.

PARENTS have the Art of procuring their Childrens Affection, as well as their Obe-
 dience: The Fathers eſpecially are almoſt aſſur'd of the latter, on Account of their
 deſpotic Power over them: It is ſurpriſing, however, that the former ſhould be car-
 ry'd to ſo high a Pitch as we are inform'd it is. “ Theſe Parents, ſays our Tra-
 “ veller, whom we have ſo often quoted, are accountable to the Prince for the Miſ-
 “ demeanours of their Children; they bear a Part in the Punishments inflicted on
 “ them, and particularly are oblig'd to ſurrender them when demanded. But altho' a
 “ Son ſhould have fled from Juſtice by ſuch Means to evade the Punishment due to
 “ his Demerits, he never fails of appearing and reſigning himſelf up voluntarily, as ſoon
 “ as ever he hears that the Prince has commenc'd a Proceſs againſt either his Father, Mo-
 “ ther, or any other more diſtant Relation that is older than himſelf, and for whom
 “ he retains the leaſt Affection or Reſpect imaginable”. As for our Parts, we are
 treated with more Indulgence and Humanity than the People of the Eaſt. We are
 neither ſuch deſpotic Tyrants ourſelves over our Children, nor ſo answerable for them;
 and notwithstanding, we ſhall very ſeldom find amongſt us ſuch conſpicuous Teſtimonies
 of Filial Affection. Is it Education, or the Effect of our Northern Climate, which
 makes us ſo cold or remiſs? We are not, however, altogether ſtupid and ſenſeleſs:
 When we feel the Rod of our Sovereign, tho' never ſo gently fall upon us, we pre-
 ſently murmur; when the Sun does but ſhine a little too intenſely on us, we hea-
 vily complain, inſtead of gratefully acknowledging, that the uninterrupted Rays of the
 latter kindly diſſipate the uſeleſs and ſuperfluous Vapours that are prejudicial to us;
 and that the Chaiſement of the former is an Act of Indulgence only, and an incontest-
 ible Proof of his Paternal Affection.

It is principally owing to this univerſal Love and Duty which Children pay to
 their Parents, that moſt Families live in ſuch a perfect Harmony and Agreement. ^b A
 Son who ſhould preſume to go to Law with his Father or Mother at *Siam*, would be
 look'd upon as a Monster. “ For which Reaſon *La Loubere* adds, that no body there

^a *La Loubere, ubi ſup.* p. 164.

^b *La Loubere's Deſcription, &c.* p. 228 of Tom. I.

“ is in the least afraid either of Marriage, or a numerous Issue. Interest there never breaks the Bonds of Friendship in Families, and Poverty itself never makes the Marriage Yoke uneasy”. Yet both, alas! notwithstanding the Purity of our Morals, and the Excellency of our Principles, have too powerful an Influence over us: But this unhappy Difference must be ascribed to the numerous Necessities to which, thro’ Luxury, Ambition, Commerce, and other various Customs we are daily expos’d. There is one Thing more which we think very remarkable, and that is, that they look upon begging as perfectly scandalous, and no *Siamefe* will encourage, or suffer a Beggar in his Family. We have as odious and contemptible an Idea of Vagabonds as they have, but the Difference of our Customs, and the excessive Price of our Provisions, make it more difficult for us to extirpate and suppress them. The Dissolute and Indolent inevitably ruin the Family to which they unhappily belong. Theft is still more scandalous at *Siam* than Beggary itself. Every individual Person is so fearful, lest he should partake of the Disgrace, “ that no Relation, how near soever, will justify, or in the least countenance any one that is detected in such an abominable Crime.” The *Siamefe*, however, notwithstanding this seeming Aversion to so sneaking a Vice, are the most insolent, audacious Pilferers under the Copes of Heaven.

As soon as their Children attain the Age of eight, nine, or ten Years, they are sent to the Convents in order to be instructed by the *Talapoins*; but we have said as much as is requisite on that Topick.

Of their FUNERAL CEREMONIES, and their Notions relating to the State of the Soul after Death, &c.

EACH individual *Siamefe*, according to a certain ^b *English* Traveller, formerly worshipped one of the four Elements, and his Body after his Decease, was committed to that which in his Life-Time was the Object of his Adoration. The Funeral Solemnities of the *Siamefe* seem at present to retain no Resemblance of that Custom. We shall entertain our Readers with a Description of these Rites, extracted from another Traveller. “ As soon as any one is dead, they enclose his Body in a wooden Coffin, varnish’d and gilt all over, and lest any infectious Vapours should exhale from the Corpse through the Crevices of the Coffin, they make it their Business to consume the Entrails of the Deceased by a Mercurial Preparation. . . . Sometimes they make use of a leaden Coffin. . . . The Wood of their Coffins is not so valuable as that of *China*. . . . The Coffin is placed, with a due Regard to Decency, at some Distance from the Ground, and for the Generality upon a Bedstead that has Feet. As long as the Corpse continues in the House, whether they wait for the Master of the Family, in Case he happens to be absent, or whether they are employ’d in procuring proper Materials for the Funeral Solemnities, they perfume the Room with Frankincense, and light up Wax Tapers all round about the Coffin. Every Night the *Talapoins* attend, and ranging themselves in Form all along the Walls, sing their *Requiems* in the *Balie* Language, in the Chamber where the Corpse lies expos’d to public View. The Relations of the Deceas’d entertain them, and gratify them for their Trouble. The Substance of their *Requiems* are

^a *La Loubere* has furnish’d us with a very particular Instance. One of the Officers belonging to the Treasury of the King of *Siam*, having stolen some Quantity of Silver, his Majesty order’d that he should die, by swallowing three or four Ounces of liquid Silver, and it happened that the Person who was order’d to take the Silver out of the Throat of the Criminal, could not forbear pilfering some Part of the Silver himself, who being detected, was ordered likewise to undergo the same Punishment; and a Third, with an undaunted Resolution made the like Attempt, but was likewise discover’d. The King however gave him a gracious Reprieve, saying, I’ll proceed to no farther Punishment, nor put the Honesty of my Subjects to further Trial; I shall destroy them all one after another, if I am not determin’d to pardon somebody.

^b *Ovington*, Tom. ii. of his *Voyages*.

^c *La Loubere’s* Descript. &c. Tom. i. p. 371. & seq.

“ some Moral Reflections upon Death, with some Ghostly Advice, whereby they pretend
 “ to direct the Soul of the Deceased in its Way to the Realms of everlasting Glory. In
 “ the mean Time, the Family conclude on some proper Place in the Country, where-
 “ unto the Corpse is to be convey'd in order to be burnt, which for the most Part,
 “ is a little Spot of Ground contiguous to some Temple, which either the Deceas'd
 “ himself or some of his Ancestors had formerly erected, or to such other Temple as
 “ they think most proper, in Case the Deceas'd had no Right to any particular Place of
 “ Interment. This little Spot of Ground is fenced in with a square Enclosure
 “ made of Cane, which is embellished with Papers, either painted or gilt, and art-
 “ fully cut in the Form of Houses, Utensils and Implements of Household, and all
 “ Kinds of living Creatures.” Those Papers for the Generality represent such Things
 as they imagine will be of most Service to the Deceased after his Passage to the other
 World. They believe, as well as several of their neighbouring Nations, that this Paper,
 when burnt, is Transubstantiated, and in Reality becomes the very Thing in the o-
 ther World which it represented only at the Funeral of the Deceased. Whether
 their innate Credulity actually carries them thus far or not, or whether it is only a formal
 Pretence for the Justification of their Conduct, it is however certain, that their Scheme
 is a very parsimonious one, and yet equally answers the End of serving and providing
 for the Dead. The *Talapoins*, however, secure these Papers as much as possibly they
 can from the Flames, in order to make them serve again at some other Funerals.
 “ In the Centre of the Inclosure is erected the Funeral Pile, compos'd either in the
 “ Whole, or in Part, of odoriferous Wood in Proportion to the Circumstances
 “ and Dignity of the Party deceas'd. But the greatest Pomp and Magnificence of a
 “ Funeral consists in the Elevation of the Funeral Pile; not so much with Respect to
 “ the Quantity of Wood, as to the lofty Scaffoldings, on which they first cast up as
 “ much Earth as they think convenient, and then lay the Pile upon it.” Those par-
 ticularly which are design'd for their Kings and Queens are very magnificent, and raised
 to a prodigious Height. “ When the Time is come for conveying the Corpse to the Fu-
 “ neral Pile, which is always done betimes in the Morning, the Relations and Friends of
 “ the Deceas'd accompany it with the solemn Sound of instrumental Musick. The
 “ Corpse moves first; after that, the Family of the Deceas'd both Men and Women,
 “ all dress'd in White, and veil'd with Linnen, shewing all the outward Marks of the sin-
 “ cerest Sorrow; and after them the more distant Relations and Acquaintance. If the
 “ Procession can conveniently be made by Water, they generally chuse it. . . . They
 “ never burn the Coffin, but take out the Corpse, which they lay upon the Funeral
 “ Pile, and the *Talapoins* of that Convent which is nearest to the Place where the
 “ Corpse is burnt, sing for about a Quarter of an Hour, then retire, and are seen no more.
 “ After this, their pompous^a Interludes begin at which the *Talapoins* think they
 “ cannot assist, without being guilty of a mortal Sin. . . . These Theatrical Enter-
 “ tainments have nothing in them that favours of Religion, and they are only practis'd
 “ to make the Funeral Solemnities more splendid and magnificent.” At these Inter-
 ludes the Tears of the Relations of the Deceased are whimsically intermix'd, but no
 Persons attend there who are hired as Mutes or Weepers upon that Occasion.

“ ABOUT Noon, a Servant of the *Talapoins* sets Fire to the Funeral Pile, which
 “ burns for the Generality about two Hours. Altho' the Fire only roasts the Corpse, as it
 “ were, and that but very indifferently, they imagine notwithstanding, for the Credit of
 “ the Deceased, that 'tis consum'd to Ashes, on the Place erected for that Purpose,
 “ and that there are no other visible Remains.” The King himself sets Fire to the
 Funeral Pile of a Prince of the Blood, or any Favourite Minister of State. This is

^a These Interludes are called the *Cone* and *Rabam*; the *Cone* is a martial Dance, consisting of several Entries of Heroes dress'd in Armour and Masquerade. This Dance has some Resemblance of the *Pyric* Dance amongst the Antients: The *Rabam* is a double Dance, very gay and gallant, and perform'd by Men and Women. See *La Leubere*, ubi sup. p. 146.

contrived, however, without giving his Majesty the Trouble of going out of his Palace, by means of a lighted Flambeau, which slips down a long Cord slop'd from some convenient Window of the Palace to the Funeral Pile.

THE Relations of the Deceased entertain their Company, and give Alms for three Days together. " On that Day the Corpse is burnt they bestow their Benevolence on " the *Talapoins* who have sung their *Requiem* round the Corpse; the next Day on their " Convent in general, and the last on their particular Temple. . . . Sometimes a Person of Distinction causes the Body of his deceased Father, who had been interred for " some considerable Time, to be taken up, that his Funeral may be solemnized anew " with greater Pomp and Magnificence, in case at the Time of his Death he was buried " in an obscure Manner, and below the present Dignity and Station of his Family. . . . " After the Corpse has been burnt, the Ashes, or Remains are deposited in a Coffin under one of the Pyramids which surround the Temple." We shall not here trouble the Reader with a tedious Repetition of what we have already said relating to these Pyramids; but content ourselves with making this one cursory Remark, that the antient Christians preserved the Custom of embellishing the Sepulchres of their Dead with Columns or Pyramids, and that they were indebted to the ^a Pagans for those monumental Decorations. " The *Siamese* sometimes bury their costly Jewels and other valuable Treasures with the Corpse; the Grave being an Asylum which their Religion renders inviolable. We are informed likewise, that they throw the Ashes of their Kings into their River. It is proper to observe here, that the *Peguans* observe much the same Custom.

" SUCH as have neither a Temple, nor a Pyramid, sometimes preserve the Remains of their deceased Relations, though never so indifferently burnt, in some commodious Place belonging to their own Habitation; altho' there is scarce a Man at *Siam*, who has Ability enough to erect a Temple, but what willingly bears the Expence of it, and buries therein not only the Dead who belong to his Family, but likewise his most valuable Effects. Those Temples are look'd upon as inviolable Asylums; and the Kings of *Siam* themselves, as well as their Subjects, consign their Treasures to them." Some Kings among the antient *Barbarians*, more cautious and wary than these *Indian* Monarchs, drain'd the Waters from their oozy Beds, buried their Kings and their immense Treasures in the Deep, and afterwards restor'd the River to its native Course. . . . " The poorer sort of the *Siamese*, who have not Substance enough to accomplish the Building of a Temple, never fail, however, to erect, or cause to be erected, some favourite Idol, which they devote to some particular Temple that was built before. . . ." Whether this Statue be a Deity already establish'd at *Siam*, or only a private Saint belonging to the Family, we cannot absolutely determine. If this Custom be complied with more out of a Principle of Religion than Pride and Ambition, we may reasonably conclude, that this Way of Canonization is cheap enough, since 'tis so very common. But to add one Remark more to what has been said in Relation to the Burial of their Treasures with their Dead, it is very probable, that the ^b Erektion of Temples, tho' to all outward Appearance an Act of Piety and Devotion, is at the same Time a political Scheme to secure their Riches. Our *Europeans* are perfect Strangers to such an artful Contrivance. It is well known, indeed, that our Churches are ready to receive all, but seldom or never make any Returns. The Time has been when several Families would gladly have entrusted their all with the Church, could they have obtain'd the least Assurance, that whilst they were studious to avoid one Rock, they should not split upon another.

^a See the Remarks of Mr. Muratori upon an Epigram of St. Gregory Nazianzen, in *Ansæ Græcis*, p. 14.

^b *Loubers ubi sup.* p. 377.

“ THE poorest sort of all bury their Relations without burning them; but if they can
 “ any ways afford it, they will invite the *Talapoins* to the Funeral, who expect a Gratu-
 “ ity go where they will. Such as are so very indigent that they cannot raise a small
 “ Sum for these mercenary Priests, think they do their dead Relations sufficient Ho-
 “ nour, in carrying them into the Country, and there exposing them on an Eminence;
 “ that is to say, a Scaffold, built for that Purpose, where the Vultures and Ravens may
 “ in Time devour them.

“ WHEN any epidemical Distemper rages amongst them, the *Siameſe* bury their Dead
 “ without burning them: But they take them up again some Years afterwards, and then
 “ burn them, when they imagine all Danger of the Contagion is over. They never burn,
 “ however, their condemn'd Malefactors, their Children that are Still-born, their Wo-
 “ men who die in Child-Bed, nor such as drown themselves, or die by any sudden
 “ Disaster, of what Nature or kind soever. These unfortunate Creatures are all rang'd
 “ by them amongst the Number of Criminals.” We have already observ'd, that in the
 Opinion of the *Siameſe*, they must have been Criminals in another Life. There is a par-
 ticular ^a Passage in *Virgil*, which proves at least that the antient *Pagans* excluded all In-
 fants from the *Elyſian Shades*.

FATHER *Tachard* has oblig'd us with a long Description of the Funeral Solemnities of
 a *Talapoin*, which, not to be tedious, we shall take the Liberty to abridge. “ The
 “ Coffin, in which the Corpse was enclos'd, was rais'd on a Funeral Pile, round about
 “ which were erected four Columns, compos'd of Wood and finely gilt, which served
 “ as the Base to a Pyramid several Stories high. To this pompous Funeral Fabrick were
 “ added several little square Towers, of a considerable Height, compos'd of Wood, and
 “ covered with Past-board, painted after an inelegant Manner, with a large Quantity
 “ of Figures cut out in Paper. All this was fenc'd in by a square Enclosure, on which
 “ were ranged in regular Order several other Towers, at an equal Distance one from the
 “ other. . . . The Towers, which stood at each Angle of the Square, were rais'd as high
 “ as the grand Pyramid itself. . . . which, as well as all the rest, were full of Fire-works.
 “ To these particular Towers at each Corner were adjoin'd several wooden Outhouses,
 “ or little Huts, on which were painted divers grotesque Figures, such as Dragons, Apes,
 “ Demons, &c. Between these Huts were several Apertures, or arched Thorough-Fares,
 “ for their ^b *Balons* to pass and repass. A vast Number of *Talapoins* in those *Balons*, or
 “ little Boats, took up almost all the Void or Interval which was between the Funeral
 “ Pile and the Fence of the great Square. They were all very grave and modest in
 “ their Department, singing every now and then, and at proper Pauses observing a pro-
 “ found Silence. A prodigious Number of People of all Sorts crowded behind to
 “ see this pompous Solemnity. . . . which was attended also with Interludes and Gro-
 “ tesque Dances. . . . ’Tis a Maxim of the *Talapoins*, that the more expensive the Ob-
 “ sequies of the Dead are, the more advantageously is the Soul of the Deceased situated,
 “ either in the Body of some Monarch, or at least some lordly Animal. The *Siameſe*,
 “ by Virtue of this vain and romantic Notion, frequently ruin themselves for the Pur-
 “ chase of a magnificent Funeral.

“ THEIR Mourning is sincere and unaffected,” that is to say, it results not from any
 Regard paid to a meer Decorum, which Men are ashamed to neglect, because they think
 it grounded on the Dictates of Nature, and by Consequence unavoidable, even by those
 who look down with Contempt on all other Formalities. “ The *Siameſe* in that Re-
 spect are no Hypocrites; for they never grieve, or seem any ways concern'd with-

^a Lib. vi. *Aeneid.* 426. & seq; A zealous Divine would be tempted to prove from this Notion of the Heathens,
 that they had some Idea of Original Sin.

^b A kind of Boats made use of at *Siam*.

“ out a real Cause : For which Reason, the Fathers and Mothers oftner go in Mourning for their Children, than the Children for their Parents. Sometimes the Father, on the Death of a beloved Child, takes the Habit of a *Talapoin*, and the Mother that of a *Talapoinefs*, or at least both of them have their Heads shav'd”. From whence we may conclude, that the whole Reverence and Respect already mentioned of Children for their Parents is principally grounded on Fear, or rather an Obedience to Rules and good Order, in the same Manner as Domesticks are subservient to their Masters. Altho' we are fully convinced, that Love and Affection seldom ascend from Children to their Progenitors, yet we have never heard of any in *Europe* so disrespectful, as to shew no outward Appearance of Concern for the Loss of their Parents; neither, on the other Hand, have we ever heard of any Parents so indulgent, as to take up the religious Habit, and shut themselves up in a Cloister to bemoan in Solitude the Death of their dearest Darlings.

* WE have already mention'd the Opinion of the *Siamefs*, as to the powerful Influence of the Souls after Death. They pretend to be frequently tormented with their Apparitions. For our Parts, we have in some measure shaken off that idle Chimera. But they, in order to ^b appease or lay these restless Spirits, carry Provisions to their Tombs, and give Alms to the *Talapoins* on their Behalf, being fully persuaded that Acts of Charity make Attonement for the Sins of the Dead, as well as of the Living.

THOUGH, on the Credit of this Narration, we cannot, without being ungenerous, assert, that the ^c *Siamefs* deny the Immortality of the Soul, yet it must be acknowledged at the same Time, that they imagine it to be a meer material Substance. The Idea of a pure Spirit is so much beyond the Comprehension of human Nature, that several great Men, justly admir'd for their Piety and Learning, nay, several Fathers of the Church, have seem'd to favour the Materiality of the Soul. The *Siamefs*, therefore, are not the only Persons to whom the Doctrine of a pure Spirit seems unintelligible. Were we to examine the Sentiments of the Christians in general, we should find Numbers amongst them, who imagine *God* himself to be no other than a very majestic human Figure, encircled with Rays of Light and Heat, like the glorious *Sun*, exalted above the Heavens as the proper Place of his Residence, and seated amidst a numberless Choir of Angels, all young, fair, and of beauteous Form, adorn'd with Wings all in short, sprightly and active, and though superior in their Natures, fashion'd like ourselves. 'Tis the defective Frame of our Organs which makes us interpret the Scriptures in a literal Sense; and though they are in all Respects so beautiful, so inimitable and divine, yet they are very much depreciated by being adapted with such Indulgence to our weak Capacities. In our Infancy Truth reflects but her feeblest Rays; she only dawns upon us; and we can form no other Ideas of her, than those which are imprinted on our Minds by our Preceptors, whose Orders Organs are as defective as our own, and who, to mend the Matter, have with their Age and long Experience, contracted a favourable Regard for vulgar Notions. But not to lose Sight of the ^d *Siamefs*: We are sure that they, like the other Eastern *Pagans*, maintain, “ that there is a *Something*, which subsists after a Man's Death, separately and independently from the Body; but which has, however, both Form and Extension.” They ascribe to this *Something*, the same Members, and also all the other material Elements of which our Bodies are composed; and yet imagine them too subtle and refined to be the Objects of our Touch or of our Sight; but in case one of them should meet with an accidental Wound, the Blood distilling from it, would, as

^a *Ubi sup.* p. 50.

^b *La Loubere, ubi sup.* p. 379.

^c People of all Nations almost unanimously agree in the firm Belief that there remains *something* of the Man after his Death.

^d *La Loubere, ubi sup.* p. 361.

they say, be obvious to our naked Eyes. It is so well known, that the *Greeks* and *Romans* maintained much the same Notion, that it would be needless, if not impertinent to produce a Multitude of learned Quotations for the Confirmation of it.

ALTHOUGH, according to the Maxims of the *Indians*, the same Souls transmigrate indifferently into the Bodies of Men and Beasts, yet they always retain, in their Opinion, the human Shape exclusive of all others, and by Consequence are no ways solicitous, lest any other Misfortunes should attend them, than those to which human Nature in this Life is continually ^b exposed.

THESE Souls are respectively punished or rewarded, and their Pains and Pleasures proportion'd to their enormous Vices, or their shining Virtues. But they resume at last new Bodies, and therein enjoy a Life more or less happy, according to their good or ill Conduct in their preceding State. We shall entertain our Reader with what remains to be said on this Subject, in the Terms of another Author, who is in our Opinion very exact and judicious. " Besides the Variety of States . . . which Souls are from Time to Time subject to in this Life, the *Siamese* tell us of several Mansions in another World, where Souls are either punished or rewarded; some whereof are more happy than this our terrestrial Habitation, and others more unhappy. These Mansions are establish'd, one above another, throughout the whole Expanse of Nature, but their Authors differ with respect to the Number of them . . . Their general Opinion, however, is, that there are nine Abodes of Bliss, and nine of Sorrow. The former are over our Heads, and the latter under our Feet. The higher each Mansion is, 'tis the more delightful and joyous in their Opinion; and on the other Hand, the lower, the more dismal and tremendous: Insomuch that the happy are exalted far above the Stars, as the unhappy are sunk ten thousand Fathoms deep below the Earth. The *Siamese* call those who inhabit the Realms above *Thenada*; those who are the Inhabitants of the Shades below, *Pii*, and those who reside here upon Earth, *Manout*." The *Portuguese* being very fond of making the Ideas of the *Siamese* conformable to those of the *Christians*, insist that the *Thenada* are Angels, and the *Pii* Devils; that the former reside in Paradise, the latter in Hell. 'Tis owing very much to this whimsical Inclination that the different Sentiments of each People are so strangely disguised, and set in so false a Light.

BUT *La Loubere* adds, that the *Siamese* are not of Opinion, that Souls on their Separation from their Bodies are remov'd directly into these Mansions, in the same Manner as the *Greeks* and *Romans* imagined they went down to Hell. They are born, according to their Notion, in those very Mansions whereto they go, and there live after such a Manner as we have no adequate Idea of, but subject, however, to the Infirmities of this Life, and to Death itself. Death and Regeneration are always the direct Way from one of these Mansions to another; and when any Soul has lived during an appointed Time, in a cer-

^a The *Greeks* and *Romans* acknowledg'd the Existence of Souls, and added also, their Vehicles or Shades, which in our Opinion are much the same with the Souls of the *Siamese*. The Doctrine, however, both of the one and the other, is not on that Account the less confused, or the less uncertain. *Virgil* tells us, that *Deiphobus*, *Anchises*, and *Palinurus* familiarly conversed with *Aeneas* in Hell. *Deiphobus* all over Blood and Wounds, and *Palinurus* like a Man that had been drowned. These deceased Heroes are properly neither Souls nor Bodies; they are no more than the faithful Shadows of themselves, a Something of too refined and subtle a Nature to be touched.

Par levibus ventis, volucrique similima somno.

This Shade however, suffers in reality all the Torments of a Soul united to the Body as if it actually existed. Shall we venture to assert, that the Antients rightly understood what they said, or that we ourselves so perfectly understand them as to be able to solve their *Ænigma's*? They seem likewise to have held the Divisibility of the Soul, and that its most subtle and refined Parts, which were the least encumbered with Matter, ascended up to Heaven like a Vapour.

^b *M. de La Loubere* gives us the following Account in his Description in the Kingdom of *Siam*. When the *Tartarian* Emperor of *China*, would have obliged his Subjects to shave their Heads according to the *Tartarian* Fashion, several of them chose rather to suffer Death than to make their Appearance bare-headed, as they imagin'd, before their Ancestors in another World; taking it for granted, that the Head of the Soul must inevitably be shaved at the same Time.

^c *La Loubere*, *ubi sup.* p. 363 See also Father *Tachard*, Lib. v. of his first Voyage, and compare their Accounts together.

tain Number of them, either in Pain or Pleasure, they are at last regenerated, and so become in Time Inhabitants of our World. And, as they imagine, that these Souls enter upon a new Oeconomy in the several Mansions wherein they are new-born, they conclude by consequence, that they have Occasion for all the Conveniencies and Accommodations of this Life. It is on this Principle and Belief, that all the Funeral Solemnities of the Idolaters both of the old and new World, are confirmed and established. From the various Necessities of this present Life, they have taken the Hint, and thought it requisite to allow the Dead a numerous Retinue, together with every Thing proper for their more commodious Settlement in another World. The *Siamese* and several of their Neighbouring Nations have substituted in the Room of those Things which heretofore were actually burnt with their Dead, the Images or Representations of them in Paper gilt, painted or cut out. And even this Expence, as we are inform'd, has sometimes amounted to a very considerable Sum.

^a WHEN a Soul has once attain'd to so high a Pitch of Perfection, as that no Enjoyments here on Earth, how refin'd soever, are suitable to the Dignity of its Nature, the *Siamese* imagine, that it is then freed from all future Transmigrations. From that happy Moment it appears no more in this World, but rests for ever in *Nireupan*; that is to say, in a State of perfect Inactivity and Impassibility: In short, according to their Notion, consummate Happiness, and the ineffable Joys of Paradise, entirely consist in this Sort of *Annihilation*. The remarkable Passage ascribed to *Mufcus*, by the Ancients, viz. "that Virtue will hereafter be rewarded with an eternal Ebriety," so nearly resembles that of the Impassibility of the Soul, that these two Opinions may be resolv'd into one, without the least Difficulty or forc'd Construction.

ALL the Enjoyments of the nine several Mansions abovementioned are transitory, and subject to frequent Inquietudes and endless Revolutions. As to the Torments of Hell, they hold no other, than such as are transitory likewise, in the nine Mansions that are oppos'd to those of Paradise. For according to *La Loubere*, in the Account which he gives us of this particular Tenet, "altho' the *Siamese* imagine that there are Torments in some of these lower Abodes which never cease, and whose Flames are unquenchable; and altho' it be decreed, that some Souls or other shall always reside in those dark and dismal Mansions, yet they shall not be the same individual Souls. None shall be so unhappy as to live for ever in a State of Torment. They shall be born there indeed, and be confin'd to reside in those Places of Torment for a certain Season; but then by Death they shall be deliver'd from their Sorrows. . . . Hell in the Abstract, according to their Notion, consists in an eternal Transmigration of Souls, without the least Prospect of attaining to *Nireupan*. Such unhappy Souls are so encumbered, and heavy laden with their Sins, that they never can acquire a sufficient Degree of Merit, to entitle them to that happy State."

^b To conclude, they ascribe to some particular Angels, whom they imagine to be the impartial Ministers of Justice, the Employment of registering all the evil Actions which Mankind in general commit, and of examining into the the Nature of them, in order to punish each Offender after his Death, in Proportion to his Demerits. 'Tis during this Examination, that the Person who is the immediate Object of their Notice, sympathetically sneezes here on Earth.

^a *La Loubere, ubi sup.* p. 392.

^b Father *Tachard*, l. 5. of his first *Voyages to Siam*.

^c *Ubi sup.* p. 17.

Concerning their Kings, &c.

IT may possibly be objected, that 'tis foreign to our present Purpose, to give an Account of their Kings, amongst their Religious Rites and Ceremonies, they being the Objects only of a Political Enquiry: And why therefore, perhaps the Critics may say, should they be introduced into a Religious Dissertation, wherein they are by no means properly concern'd? To which I answer, Kings are the Gods of the Earth, and the People of *Asia* for the Generality look on them as such, and very often treat them with as much, and sometimes more reverential Awe than the Gods themselves. The greater Slaves a Nation are, the more ready are they to ascribe to those ambitious Powers such Attributes as belong alone to the supreme Being; viz. vain-glorious Titles, boundless Authority, supernatural Knowledge, and even Deification after Death. The Eastern Nations never scruple to attribute these pompous Prerogatives to their Monarchs. The *Europeans* indeed acknowledge, that such Attributes belong to God alone, because they are Christians; but in their Practice, too often transgress the Bounds which Religion has prescribed between an earthly Monarch, and the King of Kings. We ourselves have several Ceremonies, which in all Probability would seem as whimsical and extravagant to the *Oriental* Nations, as their Submissions appear ridiculous and absurd to us. As for Instance, what would they think of the Ceremonies which were observed at the Consecration of that celebrated Statue of *Lewis XIV.* of *France*, which is erected in the *Place des Victoires*? The *Marshal de la Feuillade* bow'd down to it with all the formal Demonstrations of Respect and Veneration imaginable; the Governour of *Paris*, the Provost of Merchants and other Magistrates follow'd his Example, each of them paying in his Turn the same Homage to it with the solemn Sound of Drums and Trumpets. We shall not insist on the boundless Liberality of the *Marshal* on that joyful Occasion. He thought himself in Duty bound to signalize his Loyalty, by a Settlement of five and twenty thousand *Livres per Annum*, to keep that beauteous and magnificent Statue in constant Repair, and to cause four pompous Illuminations to be erected near the Statue, in Honour to the immortal Monarch it represents. The Eastern Nations would scarcely have the Confidence to compare the Homage paid to this Statue, and the Zeal which was thus testified for its Honour and Glory, to the most abject Submissions which they pay to their Monarchs. The *Chinese* indeed might venture to produce those which they pay to their Ancestors, as able to stand in Competition with it. If now the very Statues of earthly Kings are treated with that Respect which approaches so near to the Adoration of the Supreme Being,

^a The Kings of the *East*, according to *La Loubere*, are look'd upon as the Children of Heaven by Adoption. The People imagine, that their Souls being of divine Extraction, and exalted beyond all others, by virtue of their intrinsic Merit, that they are more happy than all the Race of Mankind besides.

^b Were we duly and impartially to examine into that slavish Praise and awful Respect which we ourselves pay to our Christian Princes, we should doubtless find, that the Eastern Nations might often justly charge us with as fulsome Panegyrics, and as abject and servile Submissions as their own. But lest we should be thought fond of Censure, we shall mention only one Instance, (amongst a thousand that might be produc'd) which glares in our own History; I mean, that of his late Most Christian Majesty *Lewis XIV.* of *France*; who, without any hyperbolical Expression, has been treated, we may say, as one who was more than human, and almost worthy of divine Adoration. His fawning Sycophants immortaliz'd him, and set him in Competition with the *Numen* of the ancient *Romans*, ascribing to him as absolute an Authority over the States and Kingdoms of the Earth, as to the great God himself, who disposes of all Things according to his own Good-will and Pleasure.

Natu, Rex, stabunt Regna cadentque tuo.

They have made him equal with that glorious Orb of Light the Sun.

Servit uterque Solo, servit uterque Polo.

They have likewise compar'd him to all the Deities and Heroes of Antiquity. In your Majesty (says one of those refin'd Sycophants, who ought to have been born in Eastern Slavery) is included the Intelligence of *Saturn*, the Omnipotence of *Jove*, the Fortitude of *Mars*, and the Brightness of *Apollo*. He is indebted to *M. de Overton*, in his new *Pantheon*, printed at *Paris* in the Year 1686, for this Pedantic Compliment. But we ought at the same Time, to do that great Monarch the Justice to allow, that 'tis very improbable, One so wise and pious as he is represented to be by all but his profest Enemies, could take any Delight in such fulsome Entomiums.

^c Treatise on Statues by *Lamee*, printed at *Paris* in 1688.

Can any one justly charge us with a Deviation from our Design, by giving the Kings themselves a Place in a Dissertation which comprehends the Religious Ceremonies of all Nations? Nay, were we to consider Kings but in the Capacity of Men, establish'd on purpose to preside over their Fellow Creatures, and to take all the Care imaginable that the Laws both divine, and human be punctually observed, they must be allow'd, in our Opinion, to be the proper Subjects of a religious Discourse.

THE King of *Siam* is absolute Lord and Master of the Lives, Effects, Fortunes and Liberties of his Subjects. As such, he rules them, according to his own free Will and Pleasure, with an Iron Rod, and the Weight of it is sometimes very heavy. His Subjects obey him like Slaves, with Fear and Trembling. The Submission of the Eastern Nations has something in it very fulsome, and disagreeable to such as were never acquainted with the Conduct of Slaves: But on the other Hand, when they find themselves treated with the least Indulgence and Humanity, they grow immediately, as Slaves generally do, intolerably insolent and outrageous. *Solomon* assures us, "that nothing is more imperious and insupportable than an abject Slave, when he meets with Favour and Advancement." The King of *Siam* gives his Subjects this Character, "that they are of the Nature of Monkeys, trembling and submissive to the last Degree, when they are bound down, and kept close to their Duty; but when their Chain is with Indulgence loosened, all Obligations are in a Moment cancell'd and forgot, and their Masters are no longer the Objects of their Fear or Affection.

I SHALL make bold, with the Reader's Leave, to expatiate a little farther on their arbitrary Government. Their King can determine any Affair of State, when and how he pleases, without any Regard to the Approbation, or Dislike of his Privy-Counsellors. He is sole Judge whether the Advice which they give him, is either good or bad; for which Reason, good Counsel is liable very often to meet with Punishment, and the Reverse with Recompence and Applause. For the Safeguard of his Majesty, the Courtiers are never allow'd to visit each other without his particular Licence, and Consent, or to whisper when they meet; but are oblig'd to speak aloud, and in the Presence of a third Person. Every one must upon Pain of Death be an Informer; the King however confides not in one alone, but has a numerous Train of Spies, whom he artfully conceals almost in every Corner.

THE King of *Siam*, and indeed all the Eastern Monarchs in general, imagine the only way to be secure, is to keep their Subjects in Awe, and in the utmost Subjection. This extravagant Jealousy induces the King of *Siam* to prohibit all private Friendship and Familiarity amongst his Courtiers; to keep the Gates of his Palace constantly shut; to admit no Person whomsoever that has any Weapon of Defence about him; and to disarm his very Lifeguards. One would imagine that the Author of *Telemachus* had drawn the Character of his jealous and distrustful *Pygmalion* from these Eastern Monarchs, who like him are never in Safety, nor in all their Lives enjoy one Moment's Ease. "They secure themselves by no other Means than shedding the Blood of all those whom they suspect and fear: Their very Children are so far from being a Joy and Comfort to them, that they are the Objects of their Terror, and by their unnatural Deportment towards them, they make them their most dangerous and implacable Enemies."

A SIAMESE, on the bare Suspicion of Disloyalty, is liable to be punish'd. An Accusation only, without the least Evidence, is sufficient, we are inform'd, to prove the Fact. An innocent Action becomes Criminal, as soon as any one thinks proper to put an evil Construction upon it. The Pomp and Grandeur of this King and of all the

* *La Louberie Descrip. &c.* p. 334.

† *Lib. iii. p. 51 and 52 of the Amst. Edit. 1725.*

Asiatic Monarchs in general, consists in their Arbitrary Power over all around them, even their own Brethren and Children. "The Kings of *Siam* have many Ways to "disable and maim their nearest Relations, when it suits with their Convenience. "They will sometimes by Fire either weaken their Optic Nerves, or totally deprive "them of their Sight; sometimes disable them by dislocating their Bones, and some- "times render them senseless and stupid by Medicinal Preparations; not thinking "themselves secure from their Plots and Conspiracies, but by making them "incapable of sitting upon the Throne." *Chardin*, *Tavernier* and *Bernier* describe, much after the same Manner, the tyrannical and inhuman Deportment of the Emperors of *Persia* and the Great *Moguls* towards their nearest Relations. "When the King of "*Siam* is inclin'd to make away with any of them, or when an Ufurper aims at the "Extirpation of the whole Royal Family. . . . in order not to shed the Blood of "these Princes, they either cause them to die directly with Hunger, or by slow De- "grees, retrenching every Day some Part of their poor Pittance; or stifle them with "the Weight of the richest Brocade; or extend them on their Backs upon a scarlet Cloth " and with a heavy Log of *Sandal* Wood press'd hard upon their Stomachs, force "the Breath out of their Bodies." As to the People in general, they never depreciate, or speak disrespectfully of their Prince, without feeling the severest Marks of his Royal Displeasure. It very often happens, as we are told, that both the Informer and the Person accused, the Innocent and the Detractor are equal Sufferers. Their Punishment is attended with some open Insult or Act of Indignity; and his Majesty is sometimes weak enough to shew his Resentment and punish the Offender with his own Hands. 'Tis true, that *Homer's* Heroes have done the very same, and that the Footsteps of such base Actions are to be met with in the sacred Scriptures. The King of *Siam* usually punishes Extortioners by pouring liquid Silver down their Throats; others he exposes to Tygers, Bulls and Elephants; such as are guilty of Lying, or divulging any Secrets with which they are entrusted, have their Mouths sew'd up; and such as conceal those Secrets which for the public Good ought to be openly revealed, have their Mouths slit open. The Punishment for the Generality, is in some Measure adapted to the Crime committed. We shall not here enlarge on their various Punishments, but we cannot pass over in Silence one Circumstance, which plainly demonstrates the Capriciousness, and Extravagance of Customs and Opinions in general. The most open and shameful Punishment that is ever inflicted amongst the *Siamese*, is dishonourable no longer than the Time it lasts: "For he who suffers the "most ignominious Punishment to Day, shall to Morrow, if the Prince sees convenient, "be advanced, and entrusted with Affairs of the last Importance The *Siamese* "even glory in their Punishments as being signal Marks of their Sovereign's Paternal "Affection and Indulgence towards them. They receive the Compliments of their Friends, "and sometimes Presents, after having undergone the Pain and Disgrace of a severe "Bastinado. . . . Correction is accounted throughout the East, as a Testimony of Af- "fection." They, who imagine we have no Examples of the like Nature in our Christian Countries, are very much deceiv'd. We shall find an undeniable Instance of it in the North. The Vassals, or rather the Slaves of the *Livonian* Nobility, boast after the same Manner, of the severe Stripes which their Lords and Masters are pleas'd to confer upon them. They imagine themselves entitled thereby to the Character of being their Masters Children. For which Reason they stile them Lords and Fathers.^b The Reader will find by the Notes, the Author to whom we are indebted for this Narration. In short, to conclude our Remarks on this Subject, they punish at *Siam* as at *Japan* and most Parts of *Asia*, not only the Offender, but the whole Family in general to which he belongs. Amongst such a Number of bad Maxims, however, they have one which is wondrous good, in Case the Rigour of it was but qualified by some proper

^a *La Loubere's* Description, &c. p. 322.

^b *Descript. of Livonia*, Letter xv. Printed at *Utrecht*, 1705.

Restriction, viz. " They punish a superior Officer for the Misdemeanours of those who are
 " under his immediate Inspection ; because he ought to have a watchful Eye over
 " all his Dependents in general ; and as he has a Right to chastise them when guilty,
 " so he ought in Justice to answer for their Conduct. In like Manner, the Master of
 " a Family is accountable for the Faults which are committed by his Domesticks,
 " and by Consequence, a Father for the Misprision of his Son." * There is an Apo-
 logue in the celebrated *Æsop*, which is grounded on this Maxim.

THE Consequences which naturally attend the tyrannical Government of these Kings, are, that their Subjects fear them, detest them, and submit to them indeed, but never love them, nor have any sincere Regard for the Welfare and Prosperity of their Country. As they have sufficient Grounds to be for ever fearful, and no Prospect, no Hopes of Favours, they never concern themselves about the good or ill Success of the Prince upon the Throne, and seldom or never give themselves any Trouble about the Revolutions of their State. *M. de la Loubere* ^b assures us, that they will " sometimes lay down their Lives without the least Reluctance, to gratify a private
 " Pique or Resentment, or to avoid an over-anxious Life, or a too cruel Death ; but
 " to die gloriously for their King and their Country's Cause, is a Virtue they are not
 " ambitious of. They are perfect Strangers to those resistless Motives which animate
 " the *Europeans* to a vigorous Defence of their lawful Princes, and the Liberties and
 " Properties of their free-born Subjects. They have no Estates of Inheritance to lose,
 " and their Liberty is frequently a more insupportable Burthen to them, than Servi-
 " tude itself.

THE King of *Siam* conceals his Royal Signet with the utmost Precaution, conscious in all Probability, that by such a fatal Misfortune as the Loss of it, he should lose his Authority. During the Rebellion at *China*, says the Traveller above quoted, he who got Possession of the Royal Signet, made himself Lord and Master of every Thing else ; because the People implicitly obey'd all the Orders which were issued out under that Signet, without making the least Enquiry into the legal Title of the Possessor.

ALMOST every one knows, that the *Asiatic* Monarchs but very seldom make their Personal Appearance amongst their Subjects ; and that whenever they condescend so far, it is with all the Pomp and Ceremony imaginable. The King of *Siam*, according to ancient Custom, ought to shew himself to the People about five or six Times a Year. In former Times, says *La Loubere*, " their Kings were the first that began the
 " Yearly Tillage in Person ; afterwards they resign'd that Employment to one of their
 " Favourite Ministers, ^c who is look'd upon as a Viceroy or Titular King, and is annually
 " elected for that Purpose. He rides in State upon an Ox, attended by a numerous
 " Train of Officers, all ready to obey his Orders, and to open the Lands for their Royal
 " Master. . . . This Custom might perhaps be owing to the *Chinesse*, as well as their
 " Skill in Agriculture, and possibly might have been invented to give a Sanction to
 " that Profession by such Royal Examples. In the Celebration of this Ceremony,
 " which is partly Civil and partly Religious, they put up some formal Petitions to all
 " such Spirits, both good and evil, as they imagine can any ways blast, or bring for-
 " ward the Products of the Earth. The Viceroy makes them a solemn Burnt-Offering
 " of Rice, in the open Fields, which he sets on Fire with his own Hands."

THEY formerly kept another Day likewise, in as solemn a Manner as that just now mentioned. " The Kings of *Siam* made their public Procession in order to pre-

* That of the young Thief and his Mother.

^b *La Loubere's* Description, &c. Tom. i. p. 324.

^c *La Loubere ubi sup.* p. 56.

“vail, if possible, on the River to return to her Channel during their Tillage.” Father *Tachard* assures us, that they cut or stabb’d the Water in a very solemn and formal Manner, and at the same Time conjur’d it to retreat; but as the Waters were regardless of their Royal Injunctions, and took their usual Course, they laid aside that fruitless and unavailing Ceremony. “Another Traveller, who is too apt indeed to romance, and on whose Veracity we cannot therefore so very well depend, assures us, that in his Time; the King rode once a Year on a ^a white Elephant, in all the Pomp and Grandeur imaginable, through nine Streets of the City, and distributed his Royal Bounty amongst the Populace. . . . The King of *Siam* at present appears in public but twice a Year, that is to say, at the Beginning of the sixth and the twelfth Month, on Purpose to visit the Convents, and with a liberal Hand to bestow his Charity. . . . on the *Talapoins*.” The King’s Procession is publicly proclaimed, and a convenient Number of his Domesticks walk before him to clear the Way. This Custom is universally observ’d throughout the East; but more particularly when the Ladies of the Court attend his Majesty. The chief Magistrates have likewise their inferior Officers, who march before them. “As for the King himself, two Officers of his Life-Guards, well mounted, ride on each Side of him, but at an awful Distance. His Courtiers follow on Foot, with their Hands laid close together upon their Breasts. Sometimes they attend him mounted on their Elephants, and sometimes on their Horses. If his Majesty happens to make a Halt, all those who attend him on Foot, fall prostrate on their Knees and Elbows; such of his Retinue as ride, bow down their Heads to their very Horses Necks.” What follows with Relation to this Ceremony, will we imagine, prove an agreeable Amusement to our Readers. “The King having one Day invited the Court to the Diversion of taking an Elephant, twelve of his Lords arriv’d before him at the Place of Rendezvous, and sat cross-legg’d upon the Ground directly before the Throne erected for his Majesty. At first indeed, they sat with their Faces towards the Place where the Diversion was to be exhibited; but as soon as they heard the distant Sound of his Majesty’s Approach, they fell prostrate on their Knees and their Elbows, towards the Sound, and as it grew stronger and stronger, they always turn’d themselves in Proportion to it, continuing in the same prostrate Posture; insomuch that when the King was actually arriv’d, they lay prostrate with their Faces towards him, and their Backs to the Entertainment. As long as the Diversion lasted, they seem’d perfectly incurious, and never stirred.” The *Europeans* are perfect Strangers to such Instances of Submission, which are not only idle and extravagant, but inconsistent likewise, in our Opinion, with Decency and good Manners. It must be acknowledg’d, that our Testimonies of Respect are full as expressive, and much more manly and polite.

THE usual Preamble to their public, or private Addresses to the King, is conceiv’d in the following Terms: *Most High and Puissant Lord of me thy Slave, with all Humility, I desire to receive thy Royal Word, and imprint it on my Brain, on the Top of my Head.* These last Words express the highest Testimony of awful Submission, and Respect among the Eastern Nations. When they receive any Present, of what Nature or Kind soever, and are desirous to make their grateful Acknowledgments to their bountiful Benefactors, they put it upon their Heads. The *Spaniards*, according to *M. La Loubere*, are by an express Law, obliged to pay the same Respect to such Orders, as they receive in writing from their Royal Master. This Custom is so ancient, that we find it recorded in the Book of *Job*. As to the Attitude or Posture in which a Person is expected to be in when in the King’s Presence, the lower he is, the more submissive

^a The King of *Siam*, according to *La Loubere*, never rides upon a white Elephant; and the Reason which the *Siamese* give for it is, that the white Elephant is as illustrious a Monarch as himself. This confutes *Ferdinand Mendez Pinto*.

he is accounted, and the more respectful. To sit down in the King's Presence, is, according to our Notion, an Act of Insolence, and an open Violation of Decency and good Manners: But on the contrary, the *Siamese* account it much more respectful to sit than stand before their Prince. They are obliged not to be one Moment in a standing Posture in the King's Presence, nor indeed in his Absence, if within his Palace, but when they are in Motion.

“ The King of *Siam*'s proper Officers of his Bed-Chamber are in Reality
 “ all Women; no Gentleman being permitted, on any Pretence whatever,
 “ to enter his private Apartments. They are his Bed-Makers and his Cooks: They
 “ dress him, in short, and wait at his Table; no Person however but himself presumes
 “ to touch his Head As they are not entrusted with his Wardrobe, there is an
 “ Officer appointed on Purpose to take Care of his Night-Cap. His Mistresses
 “ or Concubines, never go abroad but when he is with them and then never
 “ suffer themselves to be seen; especially his primary Wife, who is, as it were, the
 “ Governess, or Superintendent of all the rest These Ladies, when ever they
 “ do go abroad, must be perfectly veil'd, and conceal'd from the Eyes of the Vulgar.”
 We are assured, that in Case any one accidentally meets them, and cannot possibly avoid them, he turns his Head another Way, and lies prostrate on the Ground till they pass by him.

THE King's Daughters have no Claim or Title to the Crown. ^a His Brothers are always his immediate Successors, and the Crown never devolves on his Children, till after the Death of their Uncles. These Kings of *Siam* have, according to the Custom of all the other Oriental Nations, an adopted Son who constantly attends them. But the Province of *Patana*, which is Tributary to the King of *Siam*, is governed by a Woman, who is never elected till she is well stricken in Years, and has for many Years laid aside all Thoughts of a Husband. This Venerable Governess is always one of the same Family as her Predecessor.

WHAT follows is something very particular. The King's Name is a Secret which is industriously conceal'd from the Generality of his Subjects, and tho' they should be appriz'd of it, they would never dare presume to pronounce it. None but the *Mandarins* of the superior Order have the Honour to utter with Impunity that mysterious and sacred Name. ^b The Reason why they conceal it with such Precaution, is, lest it should be used in any Magic Charm, and have some fatal ^c Influence on his sacred Majesty. Perhaps we may suppose this Fear to be the natural Consequence of the Practice of ^d *Onomancy*? But we are not well inform'd, whether they have any Idea of such Sort of Divinations. On the other Hand, these Princes may possibly have entertain'd some Notion of that Ineffability, which God himself ascribes to his own Name in the sacred Scriptures, and of the mysterious Consequences which the *Jews* have drawn from it. The *Romans* formerly held in great Veneration likewise a certain concealed mysterious Name, which no one was permitted to divulge.

^a Father *Tachard's Voyages*, L. 5.

^b *La Loubere ubi sup.* P. 306. Father *Tachard's second Voyage*.

^c According to the same Author, some of the *Siamese* assert, that their Kings have no Names till after their Decease; they being left entirely to the Choice and Discretion of their Successors.

^d *Onomancy*, is the Art of Divination by the Name of him who consults, or is the Occasion of any Fortune-Tellers being consulted, and is perform'd by a Magical Combination of the Letters whereof the Name is compos'd. There is another Kind of *Onomancy*, which has no Regard to this Combination of the Letters, but only to the simple Signification of the Name. There are some visible Footsteps of this Folly and Superstition in the Composition of Anagrams, and the following vulgar Phrases. 'Tis an ominous unlucky Name: His Name portends some fatal Disaster. This is taken from a Remark upon an Apology made by *Naudé*, for some great Men, who were charg'd with the infernal Practice of Magical Incantations. p. 149. *Holland Edit.* 1712.

WE have here given the Reader a true and impartial Character of the Monarchs of this Kingdom. To which we may add; that they are represented as Enemies to ^a Novelty in Matters of Religion; and the People in general are of the same Taste and Temper. They insist, that their Religion suits their Constitution best, as that of *Jesus Christ* is the best for Christians, which amounts to a Kind of *Deism*, and is conformable to the Notions of those who maintain, that God delights in a great Variety of Religious Worship. ^bHe is like a King, who expects the Homage of all his Provinces, but in the Manner of its Performance, each Province is at Liberty to follow its own Customs, and its own Laws; for notwithstanding their various Ways of expressing their Acknowledgments, the Monarch is as well pleas'd, and equally respected by them all: If therefore we set apart all supernatural Means, we must conclude, that such Latitudinarians as these, are not easily made Profelytes, and that if ever it belongs to God alone to change the Hearts of Men, we may justly apply the Expression to the *Siamese*, and all such whose Principles are as loose and free as theirs. Notwithstanding these Obstacles, one of the greatest Monarchs in the Universe determined to influence these inflexible and obdurate Hearts with the same Facility as he conquer'd and triumph'd over Cities. He had subdued the Hearts of his own Subjects before, and had regulated the Faith of such as had apostatis'd from the Catholic Church, by those irresistible Words, *Sic volo, sic jubeo*, and imagined, that the Fame of his Virtues, and the Authority of his Royal Words, were equally sufficient to captivate the Hearts of the *Siamese*. He sent his Embassadors therefore to the King, as Advocates for the Christian Cause, and his Ministers at that Time required in a public Audience a general ^cConformity of Religion, with as much Zeal as Princes generally do with Respect to a future Establishment of a mutual Friendship and Alliance. It was never heard of, as I can remember, that in Treaties of this Nature, the *European* Princes ever extended their Care beyond a temporal Advantage, and that they piously invited each other to participate of the Pleasure of a future State. Their Views are so narrow; so confin'd to their legal Properties, their Lands, Barriers, political Debates, &c. that they seldom or never concern themselves with any other Affairs, and that King would be laugh'd at, whose Embassadors, being sent to an Heretical Prince, should at their first Audience insist on a Submission to the Mysteries of the Catholick Faith. Such a Proposition would be ridiculous and absurd even in the most ^dzealous and devout Ecclesiastick.

Of their CHRONOLOGY, POETRY, and MUSICK.

THE *Siamese* have two Yeats, which immediately follow one another, consisting of twelve Months each; but in the third there are thirteen. This Year commences the first Day of the lunar *Month* of *November* or *December*, according to certain Rules of Calculation. They have their *Cycle* of sixty Years, as well as the other Eastern Nations. Every Year of the *Cycle* has its own proper Denominations, twelve whereof may be repeated five Times in a *Cycle*. We refer such of our Readers as are desirous of farther Information in this particular to Travellers, and Particularly to ^e*M. de La Loubere*.

^a Father *Tachard*. *La Loubere*.

^b Father *Tachard's* second Voyage.

^c See the Oration of *M. de Chaumont* in Father *Tachard's* Voyages.

^d The Bishop of *Beauvais*, the greatest of Idiots. . . . at his first Arrival in *Holland*, insisted, that the *Dutch* in general should become Profelytes to the Catholick Faith in case they expected to preserve a lasting Friendship and Alliance with *France*. The Queen was perfectly ashamed of this Mock-Minister's Folly. *Cardinal de Retz's* Memoirs. Lib. i. By this injudicious and unseasonable Act of Christian Charity, the Bishop was prodigiously ruffled and discomposed, and became the Object of Contempt and Ridicule.

^e Description, &c. Tom. I. p. 51. and so on: And Tom. II. p. 59, and so on.

THE seven Days of the Week take their Denominations, as they did formerly amongst the antient Romans, and still do in Europe, from the seven Planets. The Months are distinguished no otherwise than by the Names of the first, second, third, &c. The natural Day is divided by the Siamese into twelve Hours, counting from Morning to Night. They compute their Hours as we do, and divide the Night into four several Watches. They are Strangers to the use of Clocks; but in the King's Palace there is a sort of a Water-Dial, made of 2 Brass, in the Form of a small thin Bowl or Cup, at the Bottom whereof is a very little Hole, which can scarcely be discerned. This Bowl swims at first upon the Surface of the Water, which by slow Degrees penetrates through it, and the Hour is reckoned spent when it sinks to the Bottom. The Hour-glass of the Antients somewhat resembled this Dial; but according to the Description which we have of it, we must allow it to have been more^b regulat and exact.

^c THE Siamese have two Epocha's; the one, as they tell us, is from the Death of Sommona-Codom, which answers to the Year of the Creation 2272; the other answers to the Year of our Lord Christ 638. The first comes very near to the Time of Pythagoras.

As to their Poetry, we are assured, that the Siamese have a very fine Genius that Way. M. La Loubere seems to intimate, that they are born Poets. This is well known, that to be born a Poet is no more than to have a natural Propensity to it, which is capable of Improvement by Study and Application. In which Sense, one that never try'd his Genius in any Composition of that Nature, is born a Poet. But how shall we define this Talent? Shall we call it a Fire kindled in the Body, which afterwards communicates itself to the Imagination? Or is it only a Transport of the Soul? Is it a secret Discomposure of both Body and Soul? Is it, in short, a sudden melancholy Gloom, or Cast of the Mind, which sometimes^d seizes us unawares, and prompts us, we know not how, to make Verses? In all Probability there is a Compound of all these in the Make and Frame of a Poet, but all those who are so born, have not an equal Degree of this Inspiraton. Those, who are favoured with a due Measure of all these four Qualities, never fail of being possessed with this Poetic Fury, which we may venture to say, is but one Remove from Folly and Distraction. The Person who is born a Poet, if we would give a just Definition of him, must have the Fibres and Organs of his Brain so disposed, as that by the^e Flux of the animal Spirits, and the Fermentation of the Humours of his Body, external Objects may strike on his Imagination in an unnatural, irregular, and yet more lively Manner than ordinary. These animal Spirits have no periodical Motion: They seize a Man insensibly, and the Motion is sometimes more, and sometimes less violent; and at one Time more conspicuous than another. It entirely depends on the Disposition of the Humours, and the Impression of the Air, as well as the Objects that surround us. And thus it must be allow'd, that if the Body actuates the Soul of a Poet, the Soul has, in her Turn, a resistless Influence over his Body. When he is under this Circumstance, a^f Fever seizes his Imagination, and whilst the Fit is strong upon

^a Description, &c. Tom. II. p. 311.

^b The Water fell Drop by Drop through a very little Hole from a small Vessel, into another, round which last the twelve Hours were distinctly expressed. Vide. Pancirol. Lib. Rec. Mem.

^c La Loubere, ubi sup. p. 198.

^d The Poetic Rage, *Oestrum Poeticum*, says an Italian Author, is the Result of a gloomy Frame of Mind, to which all Nations are, and ever were addicted more or less. M. Muratori quoted by M. Vallisneri in his *Ragionamento intorno all' Estro de' Poeti, e de' Naturali Filosofi*.

^e According to Mr. Vallisneri ubi sup. *L' Estro Poetico medicamento spiegato e una forte, ma regolata agitazion de gli Spiriti fattasi o per un' interna fermentazione, e bollimento de' nostri fluidi, possi in un' straordinario moto da qualche cagione non naturale, &c.*

^f When the Imagination is struck with too much Violence, it discomposes those Organs which are requisite for the Formation of Ideas. *Ea*, says Mr. Vallisneri, *violenza a gli organi de' quali l'anima si serve per formare le idee, increspandosi e movendosi con tanta e si strana forza le fibre, che vengono spremuti, e commossi con maniere pellegrine e insolite tutti gli Spiriti . . . onde . . . Poeti formano anche idee maravigliose e rare, riscuotendosi l'immaginativa, e tirandogli a forza come fuori di loro stessi: Di maniera che qualche volta in persone deboli . . . tanto s' infiamma col tempo . . . che si viziano le fibre, e si fan pazzi.* In this Description we have the violent Impression of external Objects, the Discomposure of the Organs of the Body, and the Disorder of the Soul occasioned thereby. Herein consists all that Poetic Rage, or as others have term'd it, that Poetic Ebriety, which is so nearly allied to Folly and Madness.

him, he talks in that pompous and sublime Style, which all Religions have accounted Rapturous and Divine : But it frequently happens, that the Soul is so unaccountably heated by the Violence of the poetic Fit, that she neither acts nor expresses herself with Ease and Freedom. . At such a Juncture, the Poet seems to be actuated by a Spirit superior to his Soul, and his Soul expresses herself in such refined and majestic Language, that the devout Pagans confounded it with the Gift of Prophecy. In all Probability, however, there are some Nations more capable of being born Poets than others. The Poetry of the *Siamese* and *Chinese*, and indeed all the other Eastern Nations, are said to be composed in Rhime.

THEIR Musick is artless, without Divisions, Cadence, or Graces. There is so little in it, in short, worth our Observation, that we shall only refer the curious Reader to the * Author, who, in our Opinion, has discoursed at large the best and most agreeably on that Topick.

On their MILITARY DISCIPLINE.

THE *Asiatics*, particularly the Natives of the Southern Parts, are accounted much more pusillanimous than the *Europeans*; they are not well disciplined, neither have they any Experience in the Art of War. They stupify their Senses by an excessive Use of Opium, which inspires them with a false Courage, that fails them as soon as the malignant Drug has lost its animating Virtue. It is but reasonable, however, to suppose, that they would be much more manly and resolute were they not train'd up under arbitrary Princes, and accustomed from their Youth to Slavery and the most abject Submissions. For 'tis indisputably true, that Tyranny and Oppression enervates Men's Minds, and makes them indolent and incurious; and on the other Hand, a competent Degree of Liberty prompts them to the most adventurous Enterprizes, and inspires them with a laudable Emulation. The antient eastern Nations can boast of but very few, if any such glorious Examples of heroic Fortitude, as those which strike us with such an agreeable Surprise, and shine so conspicuous in the History of the *Greeks* and *Romans*, whilst they enjoy'd their Liberties and Properties without the least Infringement or Usurpation. *La Loubere* has very justly observed, that the Belief of the Doctrine of the Metempsychosis is enough to discourage and intimidate the bravest Warriour. The secret Dread and awful Apprehension of the Guilt of Parricide, cannot but create in him an innate Antipathy to the shedding of Blood; and inspire him with Pity and Compassion; and consequently with a Belief, that there is something savage and inhuman in the wilful Murder of his Fellow-Creatures. It is much more natural to draw the Consequences from the Religion of the idolatrous *Indians*, than from Christianity itself, which was formerly accused with inspiring Men with the meanest and most cowardly Principles. The Pride and Ambition of the *Siamese* and *Peguan* Soldiers consists principally, according to *La Loubere*, in making their Enemies Slaves. If the *Peguans* invade the *Siamese* on one Side, the *Siamese* resent the Indignity by attacking them on another; and sometimes both Parties make whole Towns and Villages at once their Captives. When their Armies come to close Engagement, they never shoot directly at one another, but above their Heads. . . . When the King of *Siam* sends his Troops into the Field of Battle, he gives them this express Order, *Do no Murder*; by which, however, he does not intend, that they should absolutely refrain from killing their Enemies, but that they should not gratify their Resentment, by shooting directly at them. . . . We shall refer the Reader to the Author before quoted, for his Information in what might be farther added to this transient Idea of their Military Discipline.

* *La Loubere. ubi sup. p. 204. & seq.*

On the RELIGION of the People of LAIES, LANGIENS, or LAOS.

THE People of *Laos* are of Opinion, that the Heavens existed from all Eternity; that they are situate above sixteen terrestrial Worlds, the Pleasures whereof are justly proportioned to their respective Elevation. They hold likewise the Eternity of the Earth, and imagine, that it has already, and will, in Process of Time, undergo a vast Variety of Vicissitudes, conformable to the *Platonic* Revolution. The following one is very remarkable, and worthy our Readers Observation. The Earth, say they, about eighteen thousand Years before *Xacca*, or *Xequia*, was dissolved and reduced to Water. A *Mandarin* of divine Extraction, or at least something more than Human, descended from the highest of the sixteen Worlds, and with a Stroke of his Scymetar cut asunder, a certain Flower which swam on the Surface of the Water, from which sprang up a beautiful young Damsel, with whom the pious *Mandarin* was so passionately enamoured, that he determined to marry her; but her inflexible Modesty render'd his most endearing Addresses fruitless and ineffectual. The *Mandarin* was more generous and just, than by indirect Means to force her to a Compliance; and notwithstanding it was the most disagreeable Thing in Nature to him to live alone, without any Relations, and without Issue, he check'd the Violence of his Inclination, and behaved with the utmost Decency and Respect. Unsuccessful as he was, however, he planted himself at an awful Distance directly opposite to this inexorable Beauty. He gaz'd upon her with all the Tenderness of the most affectionate Lover. By the miraculous Influence of his amorous Glances, she conceived, and became the joyful Mother of a numerous Offspring, and yet still remained a pure and spotless Virgin. In Process of Time, the virtuous *Mandarin* thought himself in Duty bound to furnish his numerous Family with all the Conveniences of Life, and for that Purpose created that beautiful Variety of Beings, which now replenish the Earth, and afterwards returned to Heaven, but could not, however, gain Admittance therein till he had first done Penance, and duly qualified himself for that happy State.

BEFORE this Restoration of the Earth to its primitive State, four Deities condescended to govern and preside over it. Three of them, weary at last of the important Charge, resigned their Guardianship, and went higher towards the North, to taste the uninterrupted Joys of Solitude and Retirement. Now the sole acting God that remained, and who, as they insist, was *Xaca*, was still to live and reign for some thousands of Years. This *Xaca*, being fully determined to attain to the highest Pitch of Perfection imaginable, sunk at last into that happy State of Annihilation: But he took particular Care beforehand to direct, that Mankind should build Temples and Idols in Commemoration of his Godhead; promising at the same Time, that he would fill those sacred Edifices, set apart for Divine Worship, with an Emanation of his Virtue, which should amply make amends for the Want of his personal Appearance, and would effectually breath into the Idols some Degree of his divine Influence. Thus these Statues participated of the divine Nature of *Xaca*, pursuant to his gracious and express Promise, when he sunk down into *Nireupan*, or the ever-blessed State of Annihilation. From hence the Worship of Images, and such other Objects, in which the divine Spirit, as they imagined, delighted to reside, was first instituted, and appointed. This Idea is not so extravagant, but that something very much resembling it has imperceptibly crept into divers other Religions.

* The History of *Laos* printed at *Paris* in 1683.

WHEN the Term of *Xaca's* Reign shall be expired, another God, say the Natives of *Laos*, will arise, who shall demolish these Temples, break down these Idols, burn the sacred Writings which contain the Commandments of *Xaca*, and after he has thus persecuted *Xaca's* Disciples, and prohibited all divine Worship in general, he shall dictate new Laws, and elect new Ministers. They assert, likewise, that there was a perfect Harmony and Agreement established between *Xaca* and the God of the Christians; that the former has made Choice of the East for his peculiar Residence, and resigned the West to the Direction of the latter, who made a despicable Figure there, and had at first but a very pitiful Retinue: In Process of Time, however, he performed Wonders, had Attendants without Number, and gained inexhaustible Treasures. In short, they add a thousand Stories more wild and extravagant than all the Riffraff we have already related.

ON some particular Days in the Year, the Statue of *Xaca* is with great Solemnity exposed to publick View on some spacious and elevated Place, in order for the Devotees to assemble there, and pay their divine Adoration to it. No one presumes to approach it without some Free-will Offering in his Hand, which the *Talapoins* always convert to their own private Emolument. The Natives of *Langiens*, says our Author, who seems to be one of our honest Missionaries, that will never be suspected to be a Heretick, behave very devoutly, and are religious beyond Imagination. So far are they from entertaining the least sacrilegious Thought of pillaging this Statue of all its costly Decorations, that they impoverish themselves to testify their Zeal and Veneration for it. What a pity 'tis, that a People so pious, and so well disposed, should be so blind, and so confirmed in Ignorance and Error!

THUS have I given you a true Account of what I found most remarkable, with respect to the People of *Laos*, which is in a great measure conformable to the Tenets of the *Siamese*. One may perceive, even from the dark and confused Narration of Father *Marini*, that the People of *Laos* have some Idea of the fallen Angels, and of theirs, and the evil *Geni's* familiar Conversation with the Female Sex. The Blacks are the legitimate Offspring of those Demons. *Xaca*, of whom we shall treat more at large hereafter, is in all Probability no other than *Sommona-Codom*.

Their TALAPOINS.

THE Monks and Priests of *Laos* are called *Talapoins*, as well as those at *Siam* and *Pegu*. Father *Marini* seems to have an Antipathy against them, and lashes them most severely; but I shall not trouble the Reader with his ill-natured Invectives. They are Novices till they are three and twenty Years old; at which Time they are very strictly examined; and in case they are honoured with the Approbation of their learned Supervisors, they are admitted immediately into the Order, the Ceremony whereof is both solemn and pompous. The Novice sets out from the Convent, dressed as gayly as possible, and rides in Procession on an Elephant to the Temple, where he is to make his publick Vows. This Ceremony is attended with a luxurious Entertainment, that lasts three Days. Notwithstanding this their publick Profession, they can lay down their sacred Function, and become Laymen whenever they see convenient, as well as the *Talapoins*, or Priests of *Siam*. What follows in the Account which our *Italian Monk* has given us of the former, is conformable enough to what other Travellers have informed us of the latter. In their Deportment there is a Compound of Hypocrisy, Artifice, Submission and Pride; to which our aforesaid Traveller adds an Indulgence of themselves in all sen-

^a History of *Laos*, ubi sup.

^b See *La Loubere's* Description of the Kingdom of *Siam*. Vol. i.

ful Pleasures. The King is their sole Judge; and when any of them are convicted of a Capital Crime, they are condemned for Life to wait on his Elephants. The King, adds our *Italian*, is their Protector, or to speak more properly, their Principal or Head. He treats them gently, as his favourite Friends, out of some political Views, and for the Promotion of his own private Interest. Were he to act the Tyrant over them, they might probably stir up the People to a Rebellion, and a total Subversion of the State. This is a very plausible Apology for the Conduct of many other Princes besides those of the *East Indians*.

ON the fourteenth Day of every Month these *Talapoins* confess their Sins: The Seniors first, and the Juniors in their Turn. They make use of consecrated Water, which our *Italian* assures us they prescribe to their Patients, under Pretence of its contributing very much to their speedy Recovery.

THE divine Worship which they pay to their Idols, consists in presenting them with Flowers, Perfumes, and Rice: And besides this, they burn Wax-Tapers before them, and pray with Beads. The Devotees at *Laos* have an hundred at least all strung together.

OUR *Italian Monk* divides these *Talapoins* of *Laos* into two Classes, *viz.* those who frequent their Towns, and other Places of Publick Resort, and those who are more retired, and reside within the Woods. He tells us likewise, that the *Bonzes* of *Japan* boast of being brought up at *Laos*: The *Siamese* too are equally vain in that Respect, and send their Children thither for their Education and Improvement in all sorts of polite Literature, as we frequently send our Youth to *Louvain* in *Salamanca* for the same Purpose.

THE King regulates their Feasts, Fasts, and in short, their Ceremonies in general. He likewise decides all their Controversies and Debates. If we may rely on the Veracity of our *Italian* Author, the King of *Laos* should be looked upon as their spiritual Head, who, like *Henry* the Eighth of *England*, was fond of making an Union between the Church and State.

THE Morals of these Monks are compriz'd in five negative Precepts; which are the very same prescribed at *Siam*, *viz.* "Thou shalt do no Murder; thou shalt not lye; thou shalt not commit Adultery; thou shalt not steal; and thou shalt not drink any Wine of what Nature or Kind soever." But for the Comfort and Consolation of Sinners, the *Talapoins* have the Privilege of issuing out their Dispensations, which they hold up at an exorbitant Price, and which nevertheless are only in Force for a certain Time.

Their MARRIAGE RITES, *their* PHYSICK, and FUNERAL SOLEMNITIES.

THO' the People of *Laos* are indulged in Poligamy, yet those are looked upon as most prudent, and are best approved of, who subdue their Passions, and confine themselves to the Enjoyment of one Wife only. Calumny and Detraction, 'tis true, will not allow this Continence of the last to be deem'd a Virtue; but laugh at and ridicule it, as the mere Result of an avaricious Disposition. An Adulteress, if convicted, forfeits her Liberty. As to their Nuptial Ceremonies, says our *Italian Monk*, they are neither very tedious nor troublesome. All their Care is, to have their solemn and mutual Engagements attested by two Witnesses, who have ever lived the faithful Votaries of *Hymen*, and are grown old (thrice happy State!) in the sacred Ties of an inviolable Love
and

and Friendship. Our Author had done mighty well, however, to have inform'd us, whether such glorious Witnesses as these are at all Times to be found, when Occasion offers, amongst the Natives of *Laos*. But be that as it will, 'tis the peculiar Province of these loyal Subjects of *Hymen*, to receive the reciprocal Vows of all such as are fond of submitting to the conjugal Yoke.

THE Method which is there practis'd of Healing all Manner of Distempers by Sorcery, and magical Incantations, surpasses all Belief; and for that Reason we shall content ourselves with giving the Reader a very transient Idea of their miraculous Performances. Enchanted Ointments, charm'd Plaisters, mysterious Terms, and other magical Operations, which the *Picatrix* and *Clavicula* of *Solomon* treat of at large, are hardly worth mentioning. The Magicians of *Laos* sell such People as they think proper to the Devil for a certain Term of Years, whose Entrance into Possession of them, is a firm Contract, a Lease in Form, to all Intents and Purposes. These Magicians, likewise, are well vers'd in the Art of casting People into a profound Sleep, and by that Means are able to strip them of all they have about them at their Pleasure, without the least Danger of being discovered or prevented. It sometimes happens, that such as are thus fascinated (thro' the prevailing Power of Magick) disclose their most important Secrets to the Sorcerers, and voluntarily deliver up to them all their most valuable Effects. Their *Talapoins* themselves, who are at one and the same Time Priests, Monks, and Physicians, are no Strangers to the *Black Art*, but can at Pleasure bring a Distemper upon their Patients, and remove it whenever they see convenient. But there is one Article so peculiar in their Practice of Physick, that we cannot prevail on ourselves to pass it over in Silence. They send their Patients one of their old tatter'd Gowns, as a sovereign and infallible Cure, and the Patient full of Faith, wraps it round him with all the Care and Precaution imaginable. The Bigot very often, as soon as he begins to recover Strength, sends his best Cloaths to this ghostly Physician, that his efficacious Touch may sanctify them, and that he may reap the Benefit of the other's innate supernatural Virtues. Our *Italian Traveller* observes, however, that they find by Experience these sacred Relicks produce no miraculous Effects, and that the *Talapoins*, when they miscarry, attribute their Want of Success entirely to the Incredulity of their Patients.

THE Natives of *Laos* hold the Doctrine of the Metempsychosis, without any Variation from their neighb'ring Nations. Their Notions, likewise, with Respect to their sixteen Paradises, their Hell, their final Annihilation, &c. are exactly conformable to the Tenets of the *Siamese*, of which we have already given our Readers, we presume, a sufficient Account: Neither is there any material Difference in the Celebration of their Funeral Solemnities.

The RELIGION of the TUNQUINESE.

TAVERNIER^a tells us, that the *Talapoins* are divided into three distinct Sects, or Classes, viz. the Disciples of *Confucius*,^b *Chacabout*, and *Lantbu*, or *Lauthu*. The first was a celebrated *Chinese* Philosopher, and the two last dextrous Magicians; or to speak more properly, notorious Impostors. In the Sequel of this Discourse we shall give the Reader a more particular Account of these three marvellous Sages. The most learned and polite *Talapoins* embrace the Tenets of *Confucius*, who was in his Time one of the wise Law-givers of *China*. He left several very fine Maxims of Morality behind him, for the Instruction and Improvement of his Disciples; but that great Philosopher him-

^a Brother to the Traveller of that Name, sufficiently known by his Writings. The Reader will find a particular Account of *Tunquin* at the Close of the Collections.

^b *Chaca Xaca*, or *Xequia*.

^c Father *Tissanier*, in his Account of *Tunquin*.

self, or rather his Pupils, shamefully corrupted the Doctrines which he taught. They intermixed several Notions tending to what we generally call *Spinofism*, with his Principles. His *Tunquinese* Disciples are of Opinion, that there are five Elements, *viz.* Wood, Fire, Earth, Water, and all Metals, or, according to *Tavernier*, all other Creatures, of what Nature or Kind soever. They hold, that both Men and Beasts are composed of a certain refined subtle Matter, that at Death evaporates and vanishes into Air; and also of another Matter more gross and pondrous which remains behind.

THE *Tunquinese* of this Sect admit of Sacrifices, acknowledge seven celestial Idols, *viz.* the seven Planets; and five which are terrestrial, to wit, the five Elements before-mentioned. There are ^b seven external Parts of the human Body, and five internal; seven Passions of the Soul, and five Stages or Periods of Man's Life, which exactly correspond with these celestial and terrestrial Deities. *Tavernier* takes Notice of four Gods, who are the peculiar Objects of their divine Adoration, and likewise of the Goddess *Satibana*, the favourite Deity of the Female Sex. This, in short, is all that can be collected worthy, in our Opinion, of our Readers Observation, out of the numerous and confus'd Discourses that are extant on this Topick. The King, the ^c *Bua*, and, in short, the whole Court approve the Tenets of *Confucius*.

THE common People, indeed, for the Generality, are Admirers and Followers of *Xaca*, whom Father *Tassanier* calls ^d *Chaca*, and *Tavernier*, *Chacabout*. Our Jesuitical Missionary is of Opinion, that this *Xaca* was a *Jew*, because he seems to be acquainted with the *Jewish* Writings. 'T would be as difficult, however, to maintain this Assertion, as to demonstrate that *Xaca* was *Pythagoras* himself. He at first attempted to captivate the Affections of the People, by being seemingly very contemplative, and by affecting a modest and humble Deportment. He conceal'd himself for six Years successively in a Wilderness, and in this State of Solitude and Retirement compos'd those most remarkable Doctrines, which afterwards he preach'd to his Disciples. He attempted to persuade them, that there was no such Thing as a Divine Providence; that the Soul was mortal, and that there were no Punishments or Rewards in a Future State. In order to imprint on the Minds of the People a more awful Regard and Veneration for him, he boldly assured them, that two *Demons* inspired him with all those Doctrines which he was oblig'd to preach up for the Instruction of Mankind. This dangerous Tenet, however, was reserved only for a select Number of his favourite Disciples. As for the Generality of his Followers, he recommended the Transmigration of Souls as an Article of their Belief, and gave them ten Commandments, the same in Effect with those of *Laos* and *Siam*. *Xaca* likewise maintain'd, That it was requisite for all such as aim'd at the highest Pitch of Perfection, to renounce the Poms and Vanities of the World, to have Pity and Compassion on their Fellow Creatures, and to succour and relieve them under all their Distresses; to employ their precious Hours in Meditation, and endeavour, as much as in them lay, to subdue their inordinate and unruly Passions. And, moreover, that all such as after this Life ended, should have disobey'd his Doctrines, or contemned his Laws, should suffer Punishment in ten distinct Places; after which they should re-

* One may form a Judgment of it by the following Extract from Father *Tissanier*. The first Principle is a certain first Matter, which . . . of itself is invisible. . . . its Form, they say, is oval. . . . This Matter, either by mere Chance, or by its innate Virtue, shifted its Place (that is, put itself into Motion) by which local Motion she produced the Principle of Generation: After this Motion, the Matter aforesaid rested for some Time, and during that Repose, produced the Principle of Corruption. . . . afterwards this Matter divided itself into two Parts, the more refin'd and subtle Parts whereof produced the Air, Fire, &c. and the more gross and pondrous Part, the Waters, the Earth, and all its most substantial Beings.

^b Father *Tissanier*, *ubi sup.*

^c We shall explain hereafter who this *Bua* is.

^d Or *Thic-ca*, according to Father *Marini*, who is of Opinion that *Xaca* is the same as the *Ram* of the *Indians*. This *Italian* enumerates a Multitude of Miracles, said to be wrought by *Xaca*, in his Description of *Tunquin*, to which we refer our Readers.

vive, in order only to die and suffer again; that their State and Condition should be one eternal Round of Deaths, Resurrections, Pains, and Torments. On the contrary, that such as had religiously practised his Maxims, and kept his Commandments, should be rewarded in Proportion to their Perfection, and their Faith. Those that had made the slowest Advances towards Perfection, should be exposed for the Space of 5000 Years to a restless Transmigration; such as had made a greater Progress, for 4000, and those that had happily arrived within one Degree of the Achme, or Pitch of Perfection, for 300 Years; and the last, who should have fulfilled his Commandments with the utmost Strictness, should enjoy everlasting Happiness, and never be liable more to any future Transmigrations. *Xaca* assured his Disciples, that even he was obliged to die, and revive ten Times successively, before he could obtain to that happy State of Perfection. He taught his Disciples ^a two and forty Years, and by his last Will and Testament, engaged ^b one of his greatest Favourites to maintain and confirm the Truth of his Precepts by this short Form, *Thus it is in the Book*; Words of the same Import and Signification with those the *Pythagoreans* made use of to vindicate the Truth of their Doctrine, *Our Master says so*. After the Death of *Xaca*, his Doctrine spread over a great Part of *Asia*, particularly the Eastern Part of it.

THE Sect of *Lanbu* is likewise very considerable in *Tunquin*. *Lanbu* was a *Chinese*, and lived, as is reported, 500 Years after *Xaca*. This *Lanbu* was a Magician, who wanted neither Artifice nor Assurance. He boldly asserted, that he never had a Father, that his Mother was big with him for seventy Years successively, and yet was a pure and spotless Virgin; and his Disciples added, that he was the Creator of all Things. To the Errors of *Xaca*, *Lanbu* added several of his own; but he gained the Love of the People by his numberless Acts of Charity, and his liberal Benefactions; by erecting and endowing of Hospitals, and other Places for religious Retirement. Father *Tiffanier* says, that during the Time that Father *de Rhodes* was Missionary at *Tunquin*, a *Chinese* reform'd the Sect of *Xaca*.

HAVING thus given our Readers a short Account of the three religious Sects of *Tunquin*, we shall now proceed to treat of their idolatrous Worship in general. They have three Idols, for which they have a more than ordinary Veneration. The first is their ^c Culinary Deity, or God of the Kitchen, the Body whereof is composed of three Stones, in Commemoration of three Persons, who, according to the *Tunquinese* Legend, which may be seen in the Relation of the *Jesuit* last quoted, burnt themselves on the same Hearth. The second presides over all the liberal Arts, and bears the Figure of a *Chinese*, who, as is reported, was the most celebrated Mechanick of the Age he liv'd in: This *Chinese* was called *Tien-su*. When a Parent is determin'd to put his Son out to any Trade or Profession whatever, before he permits him to enter upon his Apprenticeship, he makes a Sacrifice to this *Tien-su*, in Order to prevail on him to take the Boy under his Patronage and Protection, to inform his Judgment, and make him an able Workman. They pay their Adoration to, and implore the Assistance of this *Tien-su*, before they make any Manner of Contracts, or transact any Affairs of great Importance. The third Idol, known by the Name of *Buabin*, is a Household Deity, and all Edifices whatsoever are under his immediate Guardianship and Inspection. Notwithstanding the King of *Tunquin*, like the King of *Siam*, and all the other neighbouring Nations, is the sole Proprietor of all the Lands and Tenements, Goods and Chattels of his Subjects, yet the People imagine, that the Predecessors of those who are the Tenants in Possession, have as just a Title to the Premises after their Decease, as they had before. For which

^a Or forty nine. Father *Marini* assures us, That out of all his numerous Disciples, he selected but ten, as his peculiar Favourites and Confidants, to whom he communicated in a more free and friendly Manner than ordinary his most secret Sentiments.

^b Father *Marini's* Account of *Tunquin*.

^c Father *Tiffanier*, *Tavernier*.

Reason, he that is actually in Possession performs several religious Ceremonies in honour to the Deceased, and formally invites him, by the solemn Sound of Drum, to come and dwell in a small Hut or Apartment, ready prepar'd for his friendly Reception. There the Party deceased is presented with a large Variety of gilt Papers, embellish'd with mystic Characters, some agreeable Perfumes, and several Dishes, set out upon little Tables in an elegant Manner, for the Entertainment of so august a Guest. This Predecessor is the very *Buabin* we have just now been speaking of, under the Title of *Household God*. The Priests burn the Papers and Perfumes in honour of this Idol.

OUR Authors whom we have before quoted, assure us likewise, that the *Tunquinese* pay divine Adoration to the Heaven, Moon, and Stars, the four Cardinal Points; and the Center of the Earth. Each Division has a peculiar Colour appropriated to its Service. When they worship the *North*, they dress themselves in black; and their Tables, Dishes, and Sacrifices themselves are all dark and dismal. We might here be tempted to assert, That this Custom is exactly conformable to those which the Antients observ'd in honour of their *Manes*, and other infernal Deities; and this Conjecture very probably may be as just, as a thousand which the Learned have been pleas'd to establish, and advance as indisputable Truths. Let us compare, for Instance, all that was dark and gloomy in the Festivals which the *Greeks* and *Romans* celebrated in honour of their Dead, with this sable Colour, in which the *Tunquinese* never fail to dress themselves when they make their divine Supplications to the *North*; and it is requisite here to observe, that the *North* may have possibly been accounted the peculiar Residence of the Dead. If this Conjecture, however, be not true, it carries with it an Air of Probability at least; for some Authors of indisputable Credit and profound Learning, have assured us, that the *Cimmerians* were the real Inhabitants of the Northern Parts; and that notwithstanding the antient Poets make mention of them, as being Natives of *Italy*, where indeed one of the Mouths of Hell was supposed to be situate, yet there is much more Reason for ascribing these gloomy Regions to the *Asiatic Cimmerians*. Their very Name, which is derived from the *Hebrew* Tongue, and signifies to be black, is some sort of a Proof of our Proposition. The Coldness of the Climate, which obliges them to be invisible for a considerable Part of the Year, the vast Distance of the Sun from them, which gave Birth to that proverbial Expression of *Cimmerian Darkness*, and a fair Opportunity to an antient *Poet* to assert, that they were the only People under the Heavens to whom the Sun refus'd the cheerful Influence of his radiant Beams: All these Circumstances, I say, are sufficient Grounds for a credulous Person to imagine their gloomy Territories to be no other than the infernal Regions: Let us therefore, suppose, that the *Tunquinese* have had this Notion transmitted down to them from one Generation to another, though no Body knows how; yet still, after all, it will be no more than a Conjecture, which we do not presume to impose upon the Reader as an incontestable Truth. To the *South*, they assign scarlet, to the *East* green, to the *West* white, and yellow to the Center of the Earth. Father *Tissanier* tells us, that they subdivide the Earth into ten Parts, and to each Part make a profound and reverential Bow. Nor is this all; for we are told their idolatrous Worship extends to an infinite Number of other Things both animate and inanimate, good and bad, lucky and unlucky. The *Egyptians*, in short, were never guilty of more egregious Absurdities; and altho', as an antient *Satyrist* merrily observes, their Gods were so numerous, that they sprang up frequently before their Eyes, in their Fields, and in their Gardens, yet even they must veil to, and acknowledge the *Tunquinese* to be more superstitious and extravagant in their Adorations than themselves. But are we well assured of the Truth and Nature of these Allegations? Shall we not find here couched the

^a The Antients have placed the *Asiatic Cimmerians* somewhere near the *Palus Meotides*, and the *Cimmerian Bosphorus* and another Nation of the same Denomination, between *Iberia* and *Colchis*; but as the Antients were incurious, and unskillful Geographers, they were contented with the settling them there, without making any farther Progress towards the Pole, where it would have been much more natural to have planted them. All the Accounts which we have of those People who reside towards the Pole, are very conformable to those of the *Asiatick Cimmerians*.

^b *Juvenal.*

Doctrines of the *Genii*, of whom we have so often made mention, or of that universal Spirit which influences and affects the whole Creation? But be that as it will, we are assured, that at *Tunquin* even the Vices are the Objects of the People's Adoration; and if so, we may reasonably assent to their Worship of Plants, and the most contemptible Insects. The ^a *wooden Log* which the Waves of the Sea had cast upon their Shore, and which became the Object of the Adoration of some of their Fishermen, who imagined, that this new Deity had been propitious to their Labours, is something very extraordinary, and may justly be deem'd an Original in its Kind. These easy, credulous People divulg'd their happy Adventure, and so zealously attested the Miracle, that 'twas universally believed. The *Billet* was instantly deified. They erected Statues and Temples to its Honour; in short, neither Sacrifices, Presents, nor any other Testimonies of their Gratitude and Devotion were wanting on this Occasion. They traced its Genealogy, and found this divine *Log* at last to be the Emperor of *Cbina's* Daughter. This indulgent Princess had thrown herself, it seems, into the Sea, in order to favour *Tunquin* with her Royal Benedictions; and to accomplish her Intentions without the least Danger of a Discovery, she very cautiously metamorphos'd herself into this inanimate *Billet*.

^b AN Idol, which they call *Daolo*, is the Guardian God of Travellers; another the titular Deity both of their Villages and Boroughs; a third presides over those who make it their Employment to cut down ^c *Calamba* in the Forests. Their Superstition, however, is no Manner of check to their most bitter Resentments. When they have neither Power, nor Opportunity to gratify their Revenge any other Way, they write down upon a Piece of Paper the most dreadful Imprecations that the most implacable Malice can possibly devise, and lay them, with all the Solemnity imaginable, upon one of their Altars. After this they burn the Contents, and at the same Time implore their God to consume their Enemies after the same Manner, and reduce them instantly to Dust and Ashes. There was some Thing very much like this in the Magick of the Antients.

WHAT we have to offer with respect to their Worship of the Dead, shall be introduced hereafter under the Article of their Funeral Solemnities.

Their PRIESTS, MAGICIANS, and other SUPERSTITIONS, &c.

THE ^d *Tunquinese* have as many Pagods or Temples as they have Country Towns. Each Temple has at least two *Bonzes*, or Priests; and some of them have thirty or forty. Father *Tissanier* had explained himself much better, had he informed us, that there was a Convent of Monks adjacent to each Pagod of any considerable Note, who depend on one Superior or Principal only, as those of *Siam* and other Parts of *India*, and even in some Parts of *Europe* itself. Could such as live by the Devotion of the People, reside any where more commodiously than in those sacred Places, which revive without Cessation the Fervency thereof, and are the Tabernacles of the Gods themselves, where they are well assured of the divine Patronage and Protection? The *Bonzes*, in Order to distinguish themselves from the Laity, wear a kind of Chaplet about their Necks, consisting of a hundred Beads, like those of *Laos*, and have at the End of their Staff a little wooden Bird. They live upon the Alms of the People, and are very ^e humble and modest when they beg for Relief, never accepting of any Thing but what is absolutely

^a Father *Tissanier*, *ubi sup.*

^b Father *Marini's* Description of *Tunquin*.

^c *Idem*, *ibid.* p. 47.

^d Father *Tissanier's* Description of *Tunquin*.

^e *Tavernier*, *ubi sup.*

necessary. We are inform'd, that notwithstanding their Poverty, they are very charitably disposed themselves, and that they maintain several Widows and Orphans out of their own Collections.

THEIR principal Festivals are the first and fifteenth of every Moon; not to mention the particular Entertainments which these Idolaters make for the Souls of the Dead. In the ^a sixth Moon the Peasants celebrate the Festival of their Idol *Tham-nò*, to whom they ascribe not only the Invention of Tillage, but the Preservation of their Corn. The *Bonzes* assemble the People together to their Devotion, by the ringing of some particular Bells, and often likewise by the Sound of Trumpets and Cornets.

THESE Monks, by their Constitution, are allow'd indeed to marry; but when they do, though they don't resign their ecclesiastical Function, they must bid adieu to the Convent for ever after. Those who have been reform'd by a certain *Chinese*, are oblig'd to pray twice a Day. Both the one and the other perfume and illuminate their Idols, out of the same Principle which induces Persons of different Persuasions to shew the like Reverence to the respective Deity whom they adore. Another Duty, though not a religious one, incumbent on these *Bonzes*, is to repair their Bridges, and to take care that there are convenient Houses on the Road for the Accommodation of Travellers.

WE must not omit the Pilgrimages of the *Tunquinese*, which they likewise think their bounden Duty to perform; and when they visit the Pagods, they are very liberal to the Poor.

THEY shew a peculiar Regard to the Art of Divination. Nothing is done, nor^m Affair of any Importance is undertaken, without the Approbation of one of their Magicians, whose Looks and Gestures are artfully compos'd, in order to secure the Respect and Attention of those who consult him. In short, a demure Countenance, an Air of Courtesy and Complaisance, some few artful and broken Questions propos'd to the Party concern'd, who innocently and weakly discovers himself the Secrets the other is soon after very solemnly to reveal, is the Sum total of this pretended Art. Before he attempts to resolve any of their important *Queries*, he opens, in a very formal Manner, a Book, which he keeps for that Purpose, full of Circles, Characters, and whimsical Figures, as if he intended to find a Solution there, demands the Age of him or her who consults him, and then casts the fatal Lots. These ^b Lots consist of two or three little Pieces of Brass, whereon are inscrib'd some mystic Characters on one Side only. They toss them up in the Air; and if the Characters subside, 'tis deem'd a bad Omen; and on the contrary, when they turn up, they denote some Degree of Success; but if the two Pieces fall the Reverse of each other, 'tis look'd upon as an Indication of Something very successful. Though this Custom appears so ridiculous, that a *European* would be almost asham'd to amuse an Infant after this idle Manner, yet our *Jesuit* assures us, that the King and all the Court practise it, in the Pursuit of Affairs of the last Importance. This is called the Decision of momentous Matters by the Cast of the Dice, like Judge *Bridois's* wife Determination in *Rabelais*.

THERE are Witches likewise in this Country, who are reported to have an intimate Correspondence with the Devil, and to have a perfect Knowledge of the State of Souls in another World. These Witches conjure Souls up by the Sound of a Drum; and either by a counterfeit Voice, or some other Stratagem, would insinuate, that the Soul, so raised, speaks or answers by their own Mouths. Our Missionary adds, that these Witches devote their own Children to the Devil, and that he himself saw one of their Daugh-

^a Father *Marini's* Description of *Tunquin*.

^b *Tavernier, ubi sup.*

110. SUPPLEMENT to the DISSERTATIONS

ters in most violent Agitations, although baptized, and by Consequence a Christian.

THE Physicians of *Tunquin* are all Magicians. Sometimes they ascribe their Patient's Malady to the Influence of the first Demon that comes in their Thoughts; as for Example, the Demon that resides in the Waters, or the Ghost of a dead Man, &c. They attempt to appease the Anger of this Demon by Sacrifices; but if they don't succeed, they use Compulsion. The Friends of the sick Man surround the House, and take up Arms to drive the Devil out of his Quarters. One would think that it was almost impossible such an Idea could ever be entertain'd by any reasonable Creature. But they have yet another Conceit, no less whimsical and extravagant than this, and that is, to confine the evil Spirit close, within a Bottle full of Water. When the Magician has demonstrated by his Books, or by some other artful Stratagem, that the Distemper is occasioned by the Spirit of some deceased Relation, he uses his utmost Endeavours to decoy and allure it to him; and when he has once charm'd it within his Reach, he bottles it till his Patient is perfectly recovered. When the Malady is remov'd, he breaks the Bottle, and suffers his little mischievous Prisoner to rove again at Pleasure.

^b THE *Tunquinese* offer up a kind of Sacrifice in their Cross-Ways; for all such as return home from their Travels sick, or indispos'd. They carry the upper Garment of the Patient to a Cross-Way, and hang it upon a long Pole; then they make an Oblation to the Place, or rather to the tutelar *Genius* that presides over it, of seven little Pills or Balls compos'd of Rice, which the Patient must afterwards swallow down, as a sovereign Restorative. This Custom of taking seven Pills is grounded on the same Number of vital Spirits ascrib'd to the human Species. As to their Cross-Ways, the *Tunquinese* are not the only Persons who have supposed that certain *Genii* preside over them; the Antients maintain'd the very same Notion. The Gods, who were the Guardians of these Cross-Ways, were the Protectors likewise of all Travellers. But not to dwell any longer on these childish, as well as superstitious Customs, we shall proceed to treat of their more natural and rational Manner of practising Physick.

THE Physicians of *Tunquin*, according to one of our Travellers, frequently conquer such Distempers, as in *Europe* would be deem'd incurable; and he moreover adds, "That when any poor injur'd Wife makes her doleful Complaints that her Husband is an eternal Sot, they furnish her with an infallible Antidote against that odious and abominable Vice, and make him detest Intemperance, and the Thoughts of all strong Liquors for ever after." Some People are of Opinion, that the *Jews* (who formerly settled in that Kingdom) first instructed them in the Principles of Physick. These Physicians very seldom ask their Patients any Questions relating to their Case; but, like the *Chinese* Doctors, feel their Pulse in three different Parts of their Hand, which, according to their Notion, answer to some one internal Part of the Body; and this Ceremony is perform'd with great Gravity, and a profound Silence. As this Practice, however, and their *Recipe's* are Matters purely physical, we shall not enlarge upon them, but observe only in general, that they are extremely cautious of Phlebotomy, salutary Herbs and Drugs being the principal Means they trust to for the Recovery of their Patients.

^a *La Loubere* assures us, that they are of Opinion, as well as the *Siamese*, that the Souls of the Deceased are mischievous to none but their own Family; for which Reason, every one endeavours to ingratiate himself with the Souls of his own Relations, without the least Regard to any others. In these Countries 'tis requisite to behave in a very cautious Manner, and shew Respect to the Living and the Dead too. As for our Parts, we think 'tis very well if we can carry ourselves with Complaisance towards the former; but this we must do; if not out of Sincerity and Friendship, at least with Regard to Decency and good Manners.

^b Father *Marini's* Description of *Tunquin*.

^c Father *Tiffanier, ubi sup.*

Sometimes if the Patient has the Purple or Spotted Fever, they make use of Fire in administering the Cure. First they take the Pith of a Bulrush, and dip it in Oil; then they light it, and apply the Flame to every malignant Spot they can find, and by that Means effectually remove the Infection. This Operation is always perform'd at Night; for the Spots would not be so easily discern'd by Day-Light. A strict Regimen, and an Abstinence from some particular Meats, are constantly prescrib'd at the same Time. The Patient is allow'd nothing but Rice and salt Fish. This one would imagine a very whimsical Remedy, and what would as little agree with our Constitutions as salt Herrings, which the *Dutch* allow their Patients under the most malignant Distempers. However, we ought not to censure Customs of the like Nature too soon, and without sufficient Grounds. When any one has the Misfortune to be bit by a Serpent, they make use of a little Stone, taken out of the Head of one of those Reptiles, which has an attractive Virtue, and never drops from the Wound till it has suck'd out all the Contagion. If afterwards they steep it in a little Milk, it soon discharges itself of all the Venom, and then recovers the same salutary Influence it had before.

WE shall now resume our Discourse with Respect to their Skill in Magick. Those among the *Tunquinese*, who are Men of Literature, take upon them to foretel future Events by Virtue of a ^b Looking-Glass, and make their Clients believe they can infallibly determine whether any Undertaking will meet with the desired Success. They present their Dead with a certain Quantity of Brandy, and sprinkle it upon their Ashes, in order to ingratiate themselves in their Favour. Every New-Year's-Day they draw upon the Threshold of their Doors several Figures, but more particularly Triangles, in order, as they pretend, to deter all evil Spirits from coming near them. We shall not amuse our Readers with their idle Observations on a Pullet's Foot, a Person's sneezing, or their meeting a Man by Accident that is any Ways deform'd, when they are going abroad, or a Woman, who is likewise accounted a very ill Omen.

THEY have the very same Notion of Eclipses as the *Siamese*, and all the rest of the *East-Indians*. The King orders the Bells to ring, the Drums to beat, and every Body to be under Arms, to aid and assist the Planet that is under that Misfortune.

EVERY Year, about the first Quarter of the second Moon, they gather their *Areca* with Abundance of Formality. One of these Nuts is poison'd, and given to some Child to eat, in order that by the Death of so innocent a Victim, the Year may prove propitious to their Wishes.

The DIVISION of their TIME; their NUPTIAL RITES, and FUNERAL SOLEMNITIES.

THE twelve Hours of the Day, and the twelve of the Night (for both are always equal there) bear each of them the Denomination of some living Creature. Their Moons, or Lunar Months, nay^d their Years, are distinguished after the same Manner; and in order to preserve this stated Rule, their *Cycle* is a Revolution only of twelve Years. Parents never give their Children the Name either of the Day, Month,

^a *Tavernier, ubi sup.*

^b The Art of Divination by Virtue of a Looking-Glass, was not unknown to *Pythagoras*. There is a very curious Remark on this Topick in *Nauke's* Apology for Persons of Distinction, charg'd with the illegal Practice of the *Black Art*; Page 423. of his *Amst. Edit.* 1712.

^c *Ovington and Tavernier, ubi sup.*

^d *Father Tiffanier, ubi sup.*

or Year of their Nativity, lest that Hour, &c. or the Name of the Animal it bears, should be fatal to them. Shall we be bold, to put so favourable a Construction on their Practices, as to allow that they have such a lively Idea of the Calamities of this Life, that they rank the ^a Day of their Birth, like *Job* of old, amongst the Number of their Misfortunes, or that they as little regard it, as ^b *Solomon* in his Book of *Ecclesiastes*? We have already observed, that Life, or in plainer Terms without Equivocation, the Possession which the Soul takes of the Body, is, according to the Doctrine of Transmigration, a Pain inflicted upon the Soul: The Body therefore is a Prison. But notwithstanding all these refin'd Ideas, the People of the East are as solicitous about the Welfare and Preservation of this Prison, as those of the West: They act therefore inconsistent with the establish'd Tenets of their own Religion. We beg leave to make this cursory Observation, that the *Romans* likewise accounted the Day of their Nativity, as the Entrance into a Sea of Troubles; and that if the Catechism of the Christians informs them that Man's chief End is to serve and glorify God, they may also learn from thence, that this Life, for ever expos'd as it is to a Vicissitude of Sorrows, is the only Path or Way which leads to everlasting Life. No one can be insensible but there is some Harmony among these Ideas of different Nations. After this short Digression, let us resume our former Topick, and reflect a little on that excessive Weakness, which, as Travellers tell us, is so conspicuous in the Superstition of the *Tunquinese*. The very Hour, Day, Month, and Year of their Nativity are all accused; and at such particular Times they never engage in any Affairs of the least Importance; the King never gives Audience; nay, never stirs out of his Palace in that unlucky Hour.

ALL this, notwithstanding, is no Check to their keeping Birth-Days with all the Solemnity, Grandeur, and Pomp imaginable. The King and his Courtiers on that Occasion make magnificent Entertainments, accompanied with Fire-Works, and all other Demonstrations of publick Joy. This Anniversary is further distinguish'd by Alms-Deeds, and other liberal Benefactions; 'tis then, in short, that his Majesty receives a new Life; the Ceremony whereof is perform'd in the Manner following:

^c SEVEN Days before the Festival, all the chief Musicians of the Kingdom repair in a Body to the King's Palace, and form a Choir of vocal and instrumental Musick, which continues till the Festival commences. The principal *Bonzes* also attend at this Ceremony, and one of them opens it. This *Bonze* first pronounces several Prayers, and then conjures the King's Soul, in the Words following, to inform his Body: *Let the three Souls of our Monarch, says he with an audible Voice, assemble together, and make one Soul to animate his Body.* After these Words they cast the Lot, with two Pieces of Brass. When the King's Soul is arrived, the *Bonze* fastens to the End of a Stick a little Bunch of Twigs, for the three Souls to perch upon. At the same Time they inform his Majesty, that in a very short Time he must go to receive his Soul, and that 'tis Time to prepare its Lodging. The King thereupon pulls off the Cloaths in which he is then dress'd, puts on every Thing new, and seats himself upon a magnificent Throne. Two thousand Soldiers, fourteen Elephants, and as many Horses, are immediately dispatch'd to meet the Soul. This numerous Retinue conducts it to the Throne, where his Majesty receives it as one arose from the Dead. The Prime Ministers and all the Court pay him their Compliments upon his joyful Resurrection. This Festival is celebrated with Musick for seven Days successively.

^a *Job*, Chap. iii.

^b The Day of Death is better than the Day of one's Birth, *Eccles.* Chap. vii.

^c Father *Tiffanier* in his Account of *Tunquin*. Father *Marini* in his Account of *Tunquin*, p. 237. of the *Paris Edit.* gives us a quite different Idea of this Ceremony.

^a ON *New-Year's-Eve* every one erects a long Pole before his Door, and ties a Basket to the Top of it, embellish'd all round with painted and gilt Paper. The *Tunquinese* imagine, that there is an innate Virtue in this Paper which chaces away all evil Spirits; and that without this Preservative, they should be unhappy all the succeeding Year. Their Custom of being reconcil'd to their Enemies at the Conclusion of the Year, is much more rational and praise-worthy.

THEY never marry without the Permission of their Parents; and if they are dead, they must consult their nearest Relations, and procure the Licence of the Judge, or Governor of the Place where they reside. They marry as many Wives as they think convenient, or at least as many as their respective Circumstances will well admit of. The King has a hundred; and as he is richer than any of his Subjects, it stands with Reason he should be best supplied. The *Bun*, they say, has forty. Our Accounts, with Respect to their Marriage-Ceremonies, are very imperfect ^b. The *Italian* Missionary says, that on the Wedding Night the Relations of the Bride conduct her with Singing and Dancing to the Bridegroom's House; and no sooner is she arrived, but she goes directly into the Kitchen to salute the Hearth. After that she prostrates herself on the Ground, to denote that Submission which is due to her Husband. There is no Marriage, however, without some publick Entertainment, which lasts for the Generality about nine Days; and the Husband that concludes it in three, must be in very indifferent Circumstances. After the Marriage is consummated, the Bridegroom calls his Bride *Sister*, and she salutes him by the endearing Name of *Brother*, which amounts to much the same as *my Joy, my Dear, my Life, &c.* Expressions so frequently made use of amongst us in the married State, that People speak them without any Warmth or Affection; nay, sometimes without the least Attention to their Meaning. The Law permits a Man to put away his Wife; but the Woman has not the same Privilege. If she ever procures a Divorce, 'tis with the utmost Difficulty. The Laws against Adultery are very severe. If the Women trespass, they are expos'd immediately to Elephants; but what Punishments are inflicted on such Husbands as are found guilty, we cannot determine, our Authors being all silent as to that Particular.

^c THE Ceremony of a Divorce is well worth the Reader's Observation. When a Man is inclin'd to put away his Wife, he takes the Sticks which he and his Wife make use of as Forks at their Meals, and breaks them both in twain; each of them takes one Moiety or half Part, and wraps it very carefully up in a Piece of Silk Stuff. After which, the Man is obliged to return his Wife all the Portion which she brought him, and to take care of all the Children they have had during their Co-habitation.

THE Women after their lying in, always go to pay their Devotions to the God, or Genius, who presides over the Hearth, and remain there, if we may credit our ^d *Italian* Monk, for forty Days together, imploring his Favour and Protection.

IN this Place, we shall treat of the Adoration which they pay to departed Souls. A Jesuit Missionary, tells us, " that the most learned amongst the *Tunquinese* adore the Souls of those who formerly dy'd with Hunger; that at the Beginning of the New Moon, they beg Rice, by way of Charity, and after having dress'd it, make an Oblation of it to those Souls, to ingratiate themselves in their Favour, and procure by their Means a clear and discerning Judgment. They imagine, and

^a Father *Marini's* Account of *Tunquin*.

^b Father *Marini's* Account of *Tunquin*.

^c *Tavernier's* Account of *Tunquin*.

^d Father *Marini, ubi sup.*

^e Father *Tissanier's* Account of *Tunquin*.

that not without very good Grounds, that such as indulge their Appetites, are for the most Part incapable of Improvement, and dull of Apprehension ; and on the contrary, that such as are abstemious, have their Thoughts free, lively and active. From this rational Foundation, (altho' it admits of some Exceptions, because we find several Instances of Men that eat to Excess, who are great Wits, and profound Scholars) the *Tunquinese* conclude, that such as die with Hunger, preside over those who are destined to Learning, altho' there is no more Analogy between them, than between St. *Bartholomew* and the *Tanners*, who make Choice of him for their Patron, for no other Reason, but because he was ^a flay'd alive.

ALL the Souls of such as have departed this Life, are honour'd, serv'd, and treated with the utmost Reverence and Respect. We have already hinted, that every one has a particular Regard for those of his own Family ; because they frequently rule with a tyrannic Sway over all their Relations. They make therefore the Funerals for their Dead as pompous and magnificent as possibly they can ; covering their Tables with Rice, Meats and Fruits, that they may take their Choice, and indulge themselves at Pleasure. Sometimes they set before them no less than forty Joints of Butcher's Meat, for their more agreeable Entertainment. When we come to treat of the *Chinese*, we shall give a more ample and accurate Account of all these Customs ; it being sufficient here to give a transient Idea of them. The Preparations before mentioned are deem'd insufficient of themselves ; they imagine, that the Deceas'd will want Provisions of a more solid and substantial Nature, and therefore they supply their Tombs with Gold, Silver and the finest Silks. At their Interments, like the rest of their Neighbours, they make use of Papers gayly painted, and cut in divers Forms, which *Tavernier* calls Fire-works.

^bTHE *Italian* Missionary, whom we have so often quoted, says, that when any Friend is dead, and his Body is no where to be found, they write his Name on a Piece of Board, and perform the same Funeral Solemnities to that Representation of him, as if it was his real Corpse. When Parents are at a Loss to know where their Children died, they consult their Sorcerers, who endeavour to raise the Soul of the Party enquired after, by the Help of certain magical Looking-Glasses, and by Beat of Drum, in order to inform them of its Situation. If the Soul refuses to appear at this solemn Summons, they make a Statue of Plaister, and perform all the Solemnities used at a real Funeral.

THEIR Mourning Cloaths are always white, but their only true deep Mourning consists in their voluntary Mortifications, and a Neglect of all sensual Enjoyments. One visible Mark of their Mourning is, their wearing no Silk Cloaths. A Father or Mother only mourn seven and twenty Months ; but Sons or Daughters must pay that outward Respect to their Parents once a Year, as long as they live : Widows wear Mourning for their Husbands three Years, but a Man mourns for his Wife no longer than he thinks convenient. Brothers and Sisters mourn for one another the Space of one entire Year. Moreover, Women and Children are oblig'd to wear Mourning three Years successively for a *Bua* ; the Prime Ministers one Year for him ; the *Mandarins* three or four Months, and the Populace in general seven and twenty Days. We shall inform our Readers more fully in another Place, that they call him *Bua* who has the Title only, and not the Authority or Office of the real King, both the one and the other being wholly vested in the *Chua*. During the first Year of their Mourning, they commemorate the Dead on the first, third, seventh, fiftieth, one hundredth, and the last Day of the same Year.

^a See Dissert. on the Religious Ceremonies of the Roman Catholics, Part iii. Chap. 14. Sect. 3.

^b Father *Marini's* Account of *Tunquin*.

TAVERNIER says, that at the ^a Beginning of every Year they celebrate a solemn Festival in honour to such deceased Persons as have signaliz'd themselves by their heroic Atchievements in their Country's Service. Antiquity abounds with Examples of the like Anniversaries. The *Tunquinese* in these Festivals commemorate likewise such as have raised Rebellions, and fomented Divisions in the State; but with this View, if we may judge by the Sequel, that the People may brand them with all the Marks of Ignominy and Contempt. For their deceased Worthies, they erect Altars for their Sacrifices, and other Trophies in the open Fields; if Altars upon which those Persons ^b Names are wrote, and their Effigies placed, may with Propriety be term'd Trophies. Forty thousand Soldiers attend the Celebration of this Festival: The King honours it with his Presence, and is accompanied by a numerous Train of Courtiers. After they have finish'd their Sacrifices, burnt large Quantities of Incense, and read some certain Prayers adapted to the Solemnity of the Day, his ^b Majesty and the *Mandarins* make four profound Bows to the Monuments erected in honour of the Heroes and Patriots who have saved their Country, but shoot five Arrows with Disdain at the Tombs of those who have been any ways seditious and disloyal. After this Ceremony is over, follows a general Discharge of the Artillery, with which they dismiss the Souls to their respective Habitations. In the next Place they burn all the Altars, the Monuments and painted Papers. The Festival concludes with most hideous Outcries and doleful Lamentations.

'Tis not on this Festival only that the *Tunquinese* commemorate their deceased Friends and Acquaintance; they likewise pay them a Part of that Religious Worship, which is appropriated to other Solemnities. The first and fifteenth Days of every Moon are Festivals, on which they pay their Devotion to the Gods. The *Bonzes* and the People are more fervent and zealous than usual at those Times; they multiply their Prayers and repeat them again and again, and count their whole String of Beads at least six Times over. And during this same Transport of Devotion, each one recollects his own deceased Friends, takes care to visit their Tombs, and carries with him what he thinks most agreeable for their Entertainment.

BUT nothing can come up to the pompous Funeral of their deceased King: They first embalm him, and then expose him upon a Bed of State to Publick View for no less than sixty five Days together. During all which Time he is attended and serv'd with as much Grandeur and Formality as if he was actually alive, and one Moiety of all that is convey'd away from the Table of this Shadow of a King, is given to the Priests, the other to the Poor. The common People, as well as the Court, appear in Mourning. The *Mandarins*, both Military and Civil, are obliged to keep in Mourning for three Years together; the King's Household nine Months; the Nobility six; and the Populace three. No publick Diversions are allow'd of during this Mourning, except such as are customary upon the new King's Accession to the Crown, who goes into Mourning himself for his Predecessor. The Dishes that are serv'd up at his Table are all varnish'd with black: He cuts off his Hair, and covers his Head with a Straw Cap. The *Mandarins* of State, and the Princes of the Royal Family do the same. Three Bells are continually tolling at the Palace from the Moment of the Monarch's Death, till his Body is put into a Galley, which is to convey it to the Place appointed for the Interment of all their Kings. The third Day after his Majesty's Decease the *Mandarins* go to Court to pay the customary Compliments on such an Occasion, and on the tenth Day, all Persons without Distinction are permitted to see their dead Monarch lie in State. 'Tis the proper Business of a certain Officer, whom *Tavernier* calls Constable, to get all Things ready for, and to regulate the Funeral Solemnities. Wherever the Funeral passes, the Ground is covered with a coarse Purple Cloth, which Colour is peculiarly appropriated to the Ser-

^a Account of *Tunquin*.

^b Father *Tissanier*, in his Account of *Tunquin*.

^c *Idem*, *ubi sup.*

vice of their Kings. The Proceſſion continues for ſixteen Days. At every Quarter of a League they make a Halt, where there are ſmall Huts erected on purpoſe to ſupply the Attendants with Water to quench their Thirſt, and with Fire to light their Pipes.

WE ſhall tranſcribe from *Tavernier* the Deſcription of this Proceſſion, becauſe it has a Reference to the Plate hereunto annex'd, “ Two Gentlemen of the King’s Chamber march in the Front, who, as they move along, proclaim the King’s Name. Each of them carry a kind of Mace, the Head whereof ’is full of Fire-works. Twelve Officers of the King’s Gallies draw the *Mauſoleum*, inſcribed with the Prince’s Name; after them comes the Grand Maſter of the Horſe, attended by two Pages. In the next Place twelve Sumpter-Horſes, richly capariſon’d, &c. and led by Grooms marching two and two. After them come twelve Elephants. The firſt four are mounted by Standard-Bearers; the next four bear Caſtles on their Backs full of Soldiers, arm’d with Muſkets and Lances; and the remaining four carry Cages, or ſomething of the like Nature. Two of theſe Cages are glaz’d both before and on each Side, and the other two are made of Lattice-work. Theſe are the twelve Elephants which were ſerv’d for the King’s peculiar Service when he went to the Wars. The Car, or Chariot which carries the *Mauſoleum* in which the King’s Corpſe is depoſited, advances next. This Chariot is drawn by twelve Stags, each of which is led by a Captain of the Life-Guard. The new King, his Brothers, and the Princes of the Blood follow the Car in long white Robes, having their Heads cover’d with Straw-Bonnets. We have beſore inform’d our Readers, that the *Tunquiſe* wear White for Mourning. Theſe Princes, and the Princeſſes who follow them, are attended by the King’s Muſicians. Each Princeſs is, moreover, attended by two Ladies of Honour: Theſe Princeſſes carry the Proviſions which are prepared for the Entertainment of the Deceas’d. The four Governors of the four Principal Provinces of the Kingdom follow the Ladies of Honour; each of them carrying a Staff on his Shoulder, with a Purſe at the End on’t, fill’d with Gold and the moſt agreeable Perfumes. In theſe Purſes are contain’d the Preſents which the four Provinces make to the deceas’d Monarch, and are intended to defray his neceſſary Expences in the other World. The two Chariots with eight Horſes which follow the Governors are loaded with Ingots of Gold, Bars of Silver, Cloth of Tiffue, and the richeſt Silks. The Deceas’d carries away all theſe immenſe Treasures along with him. And laſtly, a numerous Train of Nobility, and Officers of all Denominations, ſome on Foot, and others on Horſeback, bring up the Rear of this pompous Funeral.”

As ſoon as this Proceſſion of the Nobility has gone through all the City, they come to a Galley in Waiting at the River Side, to receive the King’s Body, with ſeveral others to attend it. In the firſt of the two which immediately follow the Corpſe, are the Peers of the Realm, who are doom’d to be buried with their beloved Lord and Maſter: And in the other, which is ſhut up with a ſort of Lattice-work, are the Favourite Court Ladies, who are alſo deſtin’d to the ſame hard Fate. The other Gallies are Tranſports for his Equipage, Treasures, and Proviſions.

ALL theſe Gallies are row’d up a River, which runs through various deſart and barren Lands; and ’tis in the moſt ſolitary Place they can find, and the moſt difficult of Acceſs, that they bury their King and his illuſtrious Victims. The Place of their Interment is made an important Secret, and entrusted only to ſix of the principal Eunuchs of the Court, who are oblig’d to take a ſolemn Oath that they never will divulge it.

FATHER *Tiffanier*, in another Place, gives us a long Deſcription of a ſolemn Service much of the ſame Nature for the Soul of a deceas’d Prince, at the Celebration whereof he himſelf was preſent: An Abridgment whereof is as follows; ’Twas celebrated in a large





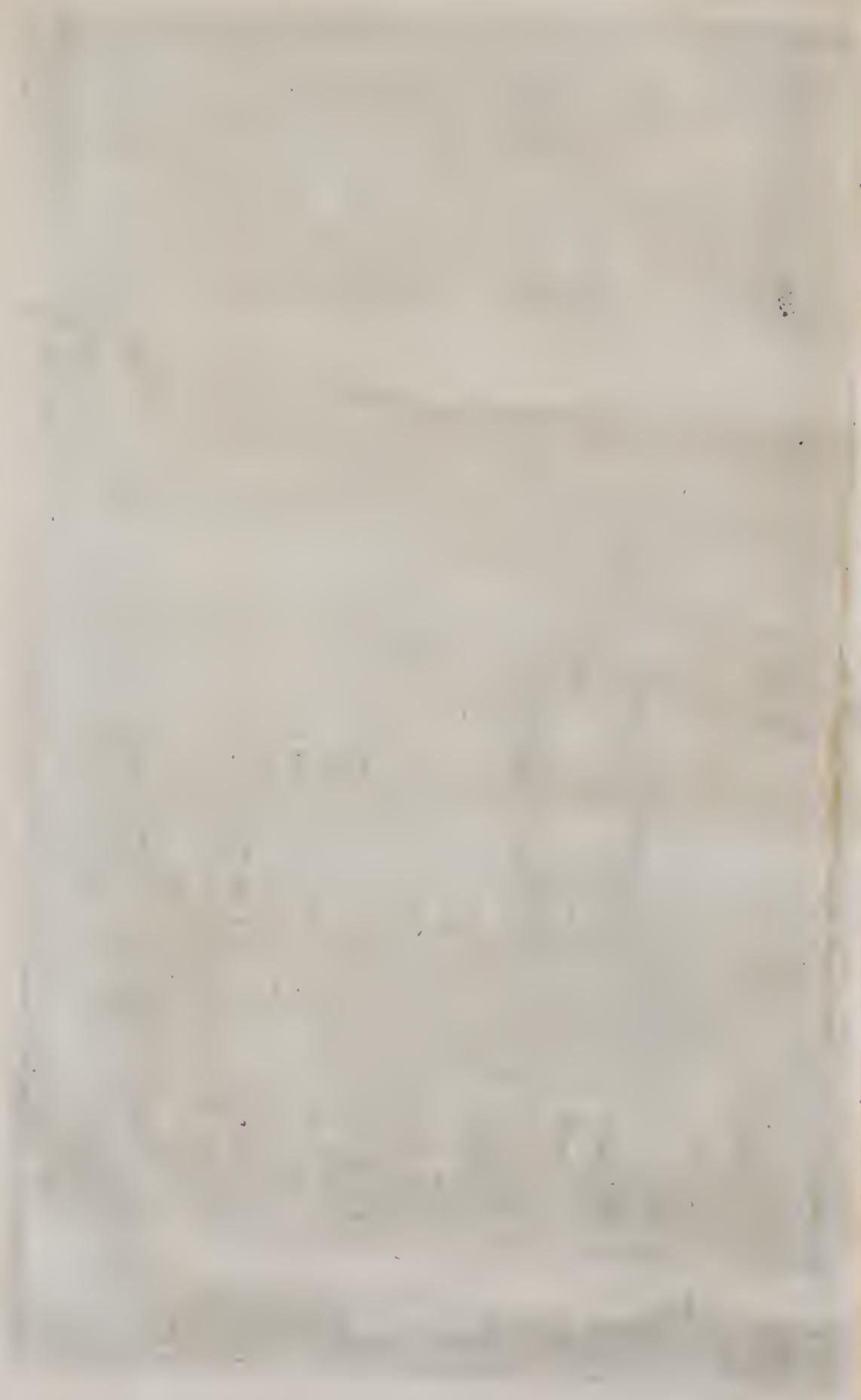
POMPE FUNEBRE des ROIS de TUNQUIN

- 1. Deux Musiciens portant des Masques.
- 2. Douze Officiers traînant le Manteau sur lequel est écrit le nom du Roi défunt.
- 3. Douze Elephants.
- 4. Le Grand Caire et deux Pages à cheval, suivi de deux Chevaux de main, lesquels traînent quelque chose des Elephants.

- 5. Le Corps du Roi traîné par 8 Corps.
- 6. Le nouveau Roi, et ses frères.
- 7. Les Princesses, et Dames d'honneur portant à main pour le défunt.
- 8. Les Princes du Sang, environnés de jeunes d'instrument.
- 9. Quatre Gouverneurs des 4 principales Provinces.

- 10. Deux Chariots à huit chevaux remplis d'or, d'ivoire de soie &c.
- 11. Un chariot d'Officiers du Roi, et de la Noblesse, les uns à cheval, les autres à pied selon leur rang et qualité.

- A. Galère où est le corps du Roi.
- B. Galère où sont les Seigneurs qui vont se faire enterrer vifs avec le Roi.
- C. Galère avec les Dames qui vont se faire enterrer vifs avec le Roi.
- D. Deux Galères qui portent les trézors qu'on va enterrer avec le Roi.



and the Fabric for that Purpose consisted, says he, of five and twenty distinct Apartments, all painted, all prodigious lofty, and cover'd with the richest Silks. Behind was a magnificent Palace erected upon Pillars, exquisitely wrought, and overlaid with Gold; as also a hundred curious Statues of *Mandarins*, and Ladies with Drums and Trumpets, and a prodigious Number of painted Gallies, and Animals drawn to the Life. There were also so many Booths and Tents fill'd with all Sorts of Provisions, as well as Living Creatures, that a less Quantity would subsist a very considerable City. The Prince who then filled the Throne, attended by the Court, went to the painted Houses before-mentioned, and having made Choice of one in particular for the Reception of his Father's Soul, purchased it of the Proprietors. But the Formality of the Contract was extremely whimsical and particular. The Purchaser, provided with a large Sum of Brass Money, supported himself on a Stick, like one whom Sorrow and Concern had rendred very feeble and infirm, and having taken a View of each Corner of it, demanded, with a heavy Sigh, four several Times, *If the House was to be sold.* The *Bonzes* who were within, answered in a singing Tone, *The House is too beautiful to be sold at a low Price.* But a Way was soon found out to prevail with the Proprietors to part with it. His Majesty made such a generous Offer as was irresistible; whereupon he was forthwith put in Possession of the Tenement, with all the Appurtenances thereunto belonging. The Purchase thus compleated, he made a solemn Sacrifice of painted Papers to his Father's Soul; and then went to another House at some considerable Distance, where several Tables were plentifully spread with all Manner of Provisions. From hence it was that the Soul was to remove into its new Habitation. The King made him four very submissive Bows, and press'd him with all the Complaisance imaginable to accept of the Apartment provided for him. The *Bonzes* went thither accordingly, and in his Name took Possession of it in Form. This Soul, which was to shift its Quarters, was a magnificent Statue, richly dress'd, and on which was wrote the Name of the deceased Monarch. This Statue was seated on a Throne, and in that pompous Manner conveyed to his Palace, wherein it was elevated a prodigious Height. To conclude the Ceremony, one of the *Bonzes* set Fire to the Palace, and all the gilt Apartments. So that in a Moment these numerous Decorations, tho' so very costly and magnificent, were all reduced to Dust and Ashes.

Their KINGs, &c.

ALTHO' there are two Kings of *Tunquin*, yet One of them possesses no more than the Shadow of Regal Authority. It is only a Complement which the King *de facto* makes him on account of his Descent, and a Right that might perhaps formerly have existed, but at present is no more than an empty Title: Even that, however, is more eligible than to be deprived of all, and be reduced to live like a Pensioner, on the voluntary Contributions of his well-disposed Subjects. Both the Civil and Ecclesiastical Interest are so far concerned, as not to suffer him to be so abject a Dependant. Tho' this *Bua*, who is the true and rightful Sovereign of *Tunquin*, sees himself dispossest'd of all his Dominions, yet 'tis some Alleviation to his Misfortunes, that he can live at Ease in his own Country. The Laws have not proscrib'd him, and he is under no Obligation, like the most abandon'd Wretch, to fly for Refuge from one City, or one Province to another. But the Fate of great Men is generally such, that there is no Proportion between their Misfortunes, or indeed their Misdemeanors, and those of Private People; in the Errors that are committed by the former, there are always Reasons of State found out for the Vindication of some Persons, and the Condemnation of others: From hence proceed Parties. The strongest carry the Day, and sometimes this lays a Foundation for endless Revolutions. The *Bua* is confin'd to his Palace, as to a glorious Prison.

The RELIGION of COCHINCHINA, CAMBAIE, &c.

THE Religion of *Cochinchina* is for the most Part the same with that of *Tunquin*. The Superstition of the former is so extravagant, that there is nothing, as 'tis reported, but what they will worship, how mean and despicable soever it may seem to be, provided they surmise that it is informed by the Soul of some illustrious Person. We have already made the same Remark on the Inhabitants of *Tunquin*. The *Cochinchinese* signalize themselves chiefly, by the profound Adoration they pay to the Souls of such Persons, as in this Life were shining Examples of Virtue and good Manners. Their Temples are adorn'd with the Images of those blessed Saints. These Images are regularly rang'd in the Temple, on the right Hand and on the Left; the least first, the middle-siz'd next, and the largest last; so that they resemble in some measure the Pipes of an Organ. This artful Disposal of them denotes the respective Merit and Distinction of those Souls whom they represent. In the Middle, between these two Ranks of Images, there is a void Space, which is look'd upon as the most sacred and awful Part of the Temple. "Nothing is visible there, but a deep and gloomy Niche, " by which, says the *Italian Jesuit*, they would intimate, that the God whom they " adore, and on whom all their Pagods are dependent, who was once a Mortal like themselves, is an invisible Being". . . . Upon endeavouring, says our Traveller, to persuade the *Cochinchinese*, that since there was but one God, such a Number of Images were useless, and erected to no manner of Purpose; they replied, that what he urged was in some measure true, but at the same Time, that he ought to agree with them, that these Images, thus ranged on each Side of the Temple, were not the real Creators either of Heaven or Earth, but the Representations only of Men distinguish'd for their exemplary Lives, and that they honour'd them in the same Manner, as we Romans do our Holy Apostles, Martyrs and Confessors; more or less according to their Degrees of Virtue. In the Sequel of their Discourse, they fully inform'd the Missionary, that the Idea which they entertain'd of God, was that he was, an invisible Being, and by no Means the Object of their Senses, and that there was no Possibility of making a Representation of him, either in Painting or Sculpture; that the void and gloomy Space between the two Ranges of Images, denoted the Incomprehensibility of the divine Nature; and in short, that all the Images on each Side, were only Intercessors for them at the Throne of the Supreme Being.

SUCH a Number of Genii, Vice-Gods, and Intercessors to the divine Majesty, require external Acts of Respect and Veneration, without End. And accordingly the Country is full of *Pagods*, which are immensely rich; the last indeed is a Consequence of the first. For, whoever is solicitous to obtain the Favour of Persons, or Beings of superior Rank, must take all the Care imaginable to pay the Homage that is due to them, to behave himself with the utmost Complaisance, and to make such Presents as may be acceptable, and in some Measure equal to their Dignity. Devotees in all Religions behave themselves in this obsequious Manner, the *Protestants* only excepted, who present themselves with empty Hands before the Almighty, and make their Applications to him directly, without paying the least Regard to Saints or Angels, their Confidence in this Respect being no ways inferior to that which is so conspicuous in the general System of their Politicks. They treat the Court of Heaven with as much Familiarity and Contempt, as they do that of an Earthly Prince.

^a Description of *Cochinchina*, by Father *Borri*, printed at *Remes* in 1631.

THE *Cochinchinese*, we are told, who live near the Mountains, have preserved a greater Simplicity in their Religion. They have no Temples crowded with Idols, but pay their Adorations, and offer up their Sacrifices to Heaven only; and thereunto they add, as Part of their Religious Worship, a profound Veneration for their Dead.

THE Fundamental Articles of the Religion profest at *Cambaie*, are very conformable to those of the *Siamese*. They are said to adore the Sovereign Lord of Heaven and Earth, or rather the Soul of the Universe. Some Missionaries assure us, that they pay a great Regard to our Ceremonies and Images; but the Heretics, who are ever spiteful and malicious, will have it, that this Respect only proceeds from the Affinity which is visible between the Religion of the *Pagans* and the *Roman Catholics*.

THE Temple of *Oneo* in this Kingdom, is so celebrated among the *Pagans*, that five or six Neighbouring Nations resort to it in Pilgrimage. These *Pagan* Devotees receive the Decisions of *Oneo*, with the same Reverence and Submission, as the *Catholics* do those of the *Holy See*.

Their PRIESTS.

THERE is an ^b Hierarchy among the *Onsais*, who are the Priests and Religious of the *Cochinchinese*, not much unlike to ours: As for Example; they go differently drest, according to the Difference of their Orders and Dignities; some of them make a Vow of Poverty, and live only on the Charity of well-disposed Persons; others, says our Missionary, employ their Time in Acts of Tenderness and Compassion towards their Fellow-Creatures, in relieving the Necessitous, or healing the Sick, either by Magical or Natural Prescriptions; but always without Fee or Pension. Some of them busy themselves in repairing, and building of Bridges; some go long Pilgrimages, and others build Churches. Some take upon them to instruct the Illiterate both in Public and Private; and others in short, are employed in providing for the Subsistence of all living Creatures. The *Talapains* and *Bramins*, as we have already observed, spend their Time in the like good Offices. Our Missionary imagines, that in the Hierarchy of these People, he could discern a Subordination, like that of our Abbots, Bishops and Archbishops; nay, they have moreover, gilt Rods, Rods washed with Silver, much like those we make use of in our Churches.

THEIR Practice of Physick is very singular. The Medicines they prescribe to the Sick are very agreeable as well as wholesome; and *there is*, says the Missionary, *no need of administering them any other Sustenance*: And accordingly, their Patients take these Prescriptions several Times in a Day, as ours do Broth. Phlebotomy is not near so much in Vogue with them, as it with us. They are so ingenuous, he adds, as to say to their Patients whom they judge incurable, *'Tis past our Skill to do you any Service*. But if they think the Distemper may be removed, they boldly tell them, *We have a Medicine that will effectually cure you; we doubt not but to restore you in a short Time to your former State of Health*. Whereupon, if the Doctor is not an *Onsais* or Priest, they immediately agree upon the Price of the Cure; and sometimes the Contract is formally made in writing between the Patient and the Physician. If, contrary to the Doctors Expectations, his Medicines prove unsuccessful, he not only loses his Labour, but the Expences of all his Applications. Our Physicians run no such Risques; whether we live or die under their Hands, their Bills must be discharged. Not that

^a Purchas, in his Extract relating to *Cochinchina*.

^b Description of *Cochinchina*, by Father Berri.

we pretend they should be able to insure our Lives, but it is to be wished, that proper Means were taken to check the rash Proceedings of Empericks and Quack Pretenders.

Their NUPTIAL and FUNERAL CEREMONIES.

THE *Cochinchinese*, as well as their Neighbours, admit of Poligamy, and occasional Divorces. They never marry within the Degrees of Consanguinity, forbidden both by divine and human Laws. The Customs of those who reside towards the Mountains, are much the same with those of the antient *Jews*. If a Man dies, his nearest Relation shall take the Widow to Wife; and in Case either the Man or the Woman shall refuse this new Alliance, the Party refusing is obliged to undergo so severe a Penalty, as proves often an insuperable Burden for ever after.

THE Punishment for Adultery both in Man and Woman, is to be expos'd to the Elephants. The Relation which the Missionary further gives us, with Respect to the Elephant, that is the Executioner of the Law, is, that he performs it Step by Step, with as much Order and Regularity as a Man: But 'tis very well known, that Beasts properly train'd up, can do such Things as some Men would never be able to attain to.

WE shall now proceed to shew you what is most remarkable in their Funeral Solemnities. They crowd about the Person who lies expiring; and as he is in his last Moments, with their Sabres and Scymiters, cleave the Air that is around him with all their Might, in order to drive away, and terrify the evil Spirits that are forever hovering about the Soul, to annoy it the first Moment of its Separation from the Body. When any Person of Distinction dies, the *Onfais*, who, as before we told you, are their Priests, and frequently their Physicians, meet and hold a Consultation on the Cause of his Death, and when they think they have discover'd it, with the utmost Gravity condemn it to the Flames. The immediate Consequence of this Condemnation (if we may credit our Missionary) is very fatal to some Relation of the Deceased. After a few Ceremonies and Magical Incantations, the Devil enters the Body of this Person, and during the Time he is thus possess'd, he reveals every Circumstance relating to the dead Man's Soul, *viz.* the State it is in, how it is employ'd, and what Tortures it undergoes, &c. There is but very little Difference in their other Funeral Solemnities from those of their Neighbours. They celebrate several Festivals in honour to the Dead, and invoke their Assistance as they do. Our Missionary Jesuit is of Opinion, that this Practice somewhat resembles the Canonization of our Saints. In short, like their Neighbours, they make elegant Entertainments for the Souls of the Deceased.

IT is a Remark that naturally arises from the Consideration of these Customs, that these People are fully persuaded of the Immortality of the Soul. When our Missionaries thus argued to confute their ridiculous Notion, that Souls stand in Need of Food: *Don't you see how false your Ideas are? The Souls have no Mouths wherewithal to eat, and if they had, would it be possible that the Dishes should be no ways diminish'd?* The *Cochinchinese* came off with this artful Reply: *There are two Things to be considered in Food, the one is the Substance, and the other the Accidents of Quantity, Quality, Smell, Taste, &c. The Souls eat the Substance, which is immaterial and spiritual. 'Tis Food proper for their incorporeal Nature: But they leave in the Dishes, the Accidents, which are the Objects of Sight, and obvious to the outward Senses. So that they have no Necessity of the Organical Parts of a Body in order to eat.* If this Answer was not invented by Christians, we must allow, that it reflects no small Honour and Reputation on the *Cochinchinese's* refin'd Way of Reasoning.

The Religion of the PHILLIPPINE ISLANDS.

THE *Phillippine* Islanders, that is to say, such of them as still continue Idolaters, ^a worship the Sun, Moon, and Stars. In some Places they pay divine Adoration to the Devil, and frequently sacrificed to him, to testify the grateful Sense they retain of their Obligations to him for the Riches which he vouchsafes to bestow upon them. We have somewhere already observed, that in the Theological Stile made use of by Christians, of what Denomination soever, to worship false Gods, is to worship the Devil: But in an Historical Stile, it is an Expression indeterminate and unconfined. A *Spaniard* quoted by ^b *Jovet*, has discover'd amongst them some Remains of the Idolary of the *Greeks* and *Romans*. One of the *Phillippine* Gods bears the Name of *Maglante*, and *Maglante* signifies, *him that hurls the Thunder*. They have Gods and Goddesses as well as the Antients. Among these Gods, *Batala* is much taken Notice of by the ^c *Tagaies*. *Batala* signifies *God the Creator*. Among the *Bisaias*, the Name of this supreme Deity signifies *Time*. In the main, they assure us, that the Worship of these Heathens, is chiefly founded upon Tradition, and that it is preserv'd by some instructive Odes or Hymns which Parents teach their Children, wherein they enumerate the Heroic Actions and Genealogy of their Gods.

IN some Islands, or Parts adjacent to the *Phillippines*, scarce any other Religion is observable, but a ^d familiar and frequent Conversation with the Devil: Notwithstanding this great Familiarity, when the Devil finds himself alone with one of them, he most assuredly destroys him. Upon which Account, these *Islanders* are obliged to be very cautious how they see the Devil but in Company.

IN some other Isles of these Southern Seas, no other Manner of Religious Worship is to be discern'd, but Hands clasp'd one within another, and Eyes lifted up to Heaven; when Mention is made of that Supreme Being, the ^e Effects of whose Almighty Power may be justly said to be felt by all Mankind, tho' there are too many who seem to have no Idea or Perception of them. These *Islanders* give him the Name of *Abba*. Some Persons who have a happy Talent at tracing Things up to their Origin, would readily discover, that these People, tho' at present but one Degree above Brutes, were once indebted either to the *Jews* or the *Syrians*, not only for their Term ^f *Abba*, but their Custom too, of abstaining from all Manner of Swine's-Flesh.

BUT unfortunately, this Abstinence, which seems at first Sight to declare them Descendants of the *Jews*, is a meer civil Custom only; for the Religious Worship of those among them who adore the Sun, principally consists in the Sacrifice of a Hog, with all the Ceremony and Devotion that can well be imagin'd. After an introductory Concert of Musick, which is the Overture of this Solemnity, two old Women make their Obedience to the Sun. The Reader is desired to take Notice, that the old Women in these Places act in a double Capacity, both as Priestesses and Magicians. After this first Homage paid to the Sun, they put on their pontifical Vestments, bind a Ribband round their Heads in such Form, as that they appear to have two Horns before, and hold in their Hands something in Resemblance of a Girdle

^a Purchas's Extracts of Voyages.

^b This Author published a History of all the Religions in the World. He is only quoted for want of better Authority; for his Performance, not to say worse, is very incorrect.

^c Description of the *Phillippine* Islands in *Thevenot's* grand Collection.

^d Purchas ubi sup.

^e Scilicet est aliquid quod nos cogatq; regatq;

Majus, & in proprias ducat Mortalia Leges. Manilius.

^f This Term signifies *Father*.

Thus array'd, they dance and play upon a kind of rural Pipe, say their Prayers, and pronounce some particular Words, lifting up their Eyes to the Sun. During this Act of Devotion, the Hog that is to be offer'd up as a Sacrifice to the God, is fast bound before them, and afterwards they all dance round him. Then some Wine, or other Liquor is brought to one of these Priestesses, who pours about the Quantity of a small Cup full on the Victim, performing at the same Time some particular Ceremonies suitable to the solemn Occasion. After which she gives it its Death's Wound, which compleats the Sacrifice. To conclude the Solemnity of this Festival, these Priestesses wash their rural Pipes in the Blood of the Victim, then dip their Fingers into it, and mark their Husbands with them on their Foreheads. As to the Flesh of the Victim, the Priestesses entertain the whole Assembly with it, without any other Preparation than laying it a little while before the Fire.

THESE Islanders in general are so weak, as to form a good or bad Omen from the very first Thing that presents itself to their View. Ignorance and Superstition will never suffer them to shake off these ridiculous Prognostications. Tho' they are actually set on a Journey, if the least Infect unluckily falls in their Way, 'tis sufficient to frustrate all their Designs, and induce them to turn back.

WE shall not dwell upon the voluntary Incisions which they are said to have made in their Flesh; nor on the various Colours with which we are informed they frequently use to paint themselves. Such as imagine those Customs the Result of Piety or Superstition, may very possibly be mistaken. There are much better Grounds for the Belief of their paying divine Adoration to some particular Trees; since several have been met with, which they had attempted to cut in the Form and Figure of Idols; though these indeed, were no more than the Trunks of Hollow Trees, made with large, flat, monstrous Faces, and four Teeth in their Mouths like Boars Tusks. These Gods are painted with as much Accuracy as they are carved.

As to their Nuptial Ceremonies, we have nothing material to observe, but that they admit of a Plurality of Wives, and that one of them is superior to, and the Superintendent of all the rest.

THEY believe the Immortality of the Soul; but, like their Neighbours on the Continent, hold the Metempsychosis.

SOME of the Natives of these *Phillippine* Islands practise, as we are informed, the Ceremony of Circumcision, and to prevent the Men from the Commission of those lawless Pleasures, to which their inordinate Passions too often prompt them, they run a Nail thro' a certain Part of their Infants Bodies, as near the Extremity as they can. This Nail is rivetted at the Point, and the Head of it is made in the Form of a Crown; the Invention whereof is ascribed, at *Candish*^b, to the Female Sex; who thereby found out the best Expedient imaginable to confine the Men to their Embraces; which indeed is only paying them those Testimonies of Respect which are indisputably their Due, by the Laws and Dictates both of Love and Nature.

*Suivant ses Loix, sur un Autel sans plus,
On doit porter son ofrande à Venus.*

*Venus one only Altar does approve,
For Offerings by Nature due to Love.^c*

THE Ladies of *Thrace*, they say, tore poor *Orpheus* to Pieces for being Heterodox, and preaching in publick against the Worship by Law establish'd.

^a *Purchas, ubi sup.*

^b Collection of Voyages by the Company. Tom. II.

^c These Verses are part of a Tale in *Vergier's* Collection, printed at *Holland*, 1727.

The Religion of the Islands of LADRONES.

THE Original of the * ignominious Name, given to these Islanders is well known, and needs no Explication. A waggish Historian might here be tempted to tell us, that their Religion is exactly conformable to their Name, and think himself very witty, in making so shrewd a Remark. But be that as it will, all that we can learn relating to their Religion, amounts to no more than this, that they have several wooden Idols most wretchedly carved. The Temples of these Gods are the Boats and Canoo's of the Islanders; the Fore-part or Prow whereof is their Altar; or to speak more properly, the Nitch for the Situation of the God.

ALL we can learn of the mutual Commerce of the two Sexes is, that their Conversation together is brutish, and under no Manner of Restriction; and that the Women wear nothing but a large Leaf of a Tree to cover their Nakedness. This Leaf, however, conceals so valuable a Part, that an Attempt to unveil it proves sometimes fatal to these Islanders. A Traveller, quoted by *Purchas*, says, that he has seen several who have lost their Noses and their Lips as a Punishment of such a Presumption.

The Religion of the MARIAN ISLANDS.

THESE wretched Islanders afford some Grounds for Triumph, to such as strenuously contend, that there are any People stupid enough to be Atheists. * They say, there is no God; and before the *Gospel* was preach'd among them, they entertained no Idea at all of Religion. They had neither Temples, Altars, Sacrifices, nor Priests. Father *Gobien* asserts, however, that they held the Immortality of the Soul, and the Return of Spirits, after Death. They maintained, likewise, a Paradise, where Souls are in a State of Everlasting Happiness, and a Hell, in which they are in perpetual Torments. But according to their Notion of Virtues or Vices; good or evil Actions avail nothing towards entitling them to either of those Abodes. The important Point is the Manner of their Death. If they have the Misfortune to be snatched away by a violent and untimely Death, Hell is their inevitable Portion: If, on the contrary, their Death is owing to any natural Cause, they have the Satisfaction to enter into Paradise, and to partake freely of all the delicious Fruits of the Trees with which that happy Place abounds. It is morally impossible to entertain an Idea of the Immortality of the Soul, its Return or Apparition after Death, and future Rewards and Punishments, without conceiving something which is substituted in the Place of a God; 'tis of no great Importance whether it be an Angel, a material Substance, or a Devil, for any of them will take away the heavy Imputation of absolute Atheism. Their want of Divine Worship is no Proof of any Kind whatsoever. The Manner of their Dissolution, indeed, and Departure out of this World, by Means whereof they are either admitted into Paradise, or hurried to Hell-Torments, may probably be some Proof that these Islanders, as some of the *Indians* do, believe that the Casualties of Life, an untimely Death, &c. are Punishments inflicted on such Souls as had indulged themselves in all Manner of vicious Courses, whilst in some one of the various Bodies into which they had passed; and that on the contrary, an easy natural Death is the Reward of a Soul whose Deportment was blameless in her former Transmigrations: By Virtue whereof, the former may have merited the Joys of Paradise, and the latter the Torments of Hell. "These Islanders," continues Father *Gobien*, had no Notion of any Country but their own, and looked "upon themselves as the sole Inhabitants of the Universe"; from whence we can draw no other Conclusion than this, that the want of Commerce with Foreigners had render'd

* In *French*, Rogues.

* The History of the *Marian* Islands by Father *Gobien*.

them savage and stupid; and that they were in *Suspense* with Respect to *the Belief* of a supreme Being. The least Recollection of Thought, however, which Father *Gobien* should have put them upon, would have revived their languid Notions. Do not we see almost every Day amongst our illiterate Vulgar a surprising Ignorance, and Insensibility, with regard to the divine Being? But as that shocking Stupidity arises only from their want of Reflection, we are loth to charge them with Atheism and Irreligion.

The Religion of the MOLUCCA ISLANDS

UNDER the Denomination of the *Molucques* we comprise the Natives of *Molucca*, *Amboyna*, *Banda*, and the *Celebes*. Though these Islanders for the most Part profess the Mahometan Religion, yet there are, notwithstanding, some Pagans amongst them, and even in the Mahometanism of the Inhabitants, there are the visible Remains of the Idolatry of the Antients. We are informed, that these Idolaters pay divine Adoration to the Air, or the Demon of the Air, under the Name of *Lanitbo*. All their *Nito's* (a Term which we are told signifies an *evil Genius*) are subordinate to a superior Being, whom they call *Lanthila*; and this *Lanthila* himself is only Lieutenant of *Tau-lay*: Every Town has its peculiar *Nito*.

THIS *Nito* is consulted in every Affair, they undertake, of any Importance. Twenty or thirty Persons are always assembled together, on this Occasion. They summons the *Nito* by the Sound of a little consecrated Drum, whilst some of the Company light up several Wax Tapers, and pronounce several mystical Words, which are to conjure him up. After some Time he appears, or, more properly speaking, one of the Assembly officiates, as his Minister. He speaks and acts, as if he was the Demon himself. But before they enter on their Consultation, he is invited to eat and drink. After the *Oracle* has made his Reply, those, who consult him, eat up the Remainder of the Entertainment provided for that Purpose. These superstitious Ceremonies are publick; but they have others that are private. In some Corner of the House they light up several Wax Tapers in honour of the *Nito*, and set some Thing to eat before him. The Master of each Family is peculiarly careful of conserving some particular Things, that have been consecrated to this *Nito*, or in which there is more than ordinary Influence. Notwithstanding these superstitious Ceremonies, we are assured, that they laugh at Religion, placing it only in a servile Fear, lest some dreadful Misfortune should befall them, should they fail in their Obedience and Respect to their *Nito*. It must be allowed, that there is no Necessity to be as stupid and illiterate as these Islanders, to be in some measure guilty of the same Infirmity. Their Ceremony of taking an Oath consists in pouring Water into a Porringer, or Dish, into which they throw some Gold, Earth, and a leaden Bullet. They dip the Point of a Sword, or an Arrow into this Water, which they then give the Person to drink who is to be sworn. This Ceremony is attended with several direful Imprecations on such as presume to swear, and are conscious of being perjured.

THEIR Wizards, whom they call *Zwanges*, are addicted to the Practice of Poisoning, and magical Enchantments. These *Zwanges* carry off by Violence all the dead Bodies they can meet with, and regale themselves with the Plunder; for which Reason the Islanders are obliged to maintain a constant Guard, to secure their Sepulchres. In the Island of *Amboyna* Witch-craft is Hereditary in some particular Families: They alone have the Power of practising it, and by that Means of becoming a Terror to all their Neighbours. Their implicit Faith in the Article of Sorcery is much the same, and as strong as that of the antient *Romans*. The wooden Images of the former may very well be

^a *Mandello*, in his Voyages which are inserted as a Supplement to *Olearius*.

^b *Valentine*, in his Description of the *East Indians*, in the *Dutch Language*.

compar'd with those made of Wax by the latter. By Virtue of the last (of which ^a *Horace* has given us a Description) the Sorcerers of his Time pretended that the Lives of whomsoever they pleas'd were wholly at their Disposal; and the Sorcerers likewise of *Amboyna* pretend, that every Wound they give their Images in private, will either put their Enemies to excessive Torture, or absolutely destroy them. This same implicit Faith inclines them to believe, that all such as are brave and resolute, and defy the most apparent Dangers, have attained the Secret of making themselves invulnerable. 'Tis not long ago, since the Populace in *France* maintain'd this idle Notion, with Respect to the Marshals of *Faubert* and *Luxembourg*. Nay, they were fully persuaded, that those celebrated Generals had actually made a Compact with the Devil, to be invincible, and always successful. We shall hereafter return to the Superstition of these above-mentioned Islanders.

As to the *Macassares*, the Sun and Moon were formerly the Objects of their divine Adoration; Tho' this particular People at present, as indeed the greatest Part of the Natives of the *Molucca Islands* in general, are profess'd Mahometans. Heretofore they ^b worshipp'd those two bright Luminaries always at their Rising and Setting. But in case, at the Time appointed for their Devotion, the Object of their Adoration was obscured by any envious Clouds, they prostrated themselves at Home to their Deities in Effigy. These Idols, or Representatives of the Sun and Moon, were sometimes made of Gold, sometimes of Silver; and for want of better Materials, sometimes of Earth or Clay, burnt and gilt. But whatever the Composition was, the Size of them was always proportioned to the exalted Idea, which they entertained of those celestial Bodies. The first and fifth Day of the Moon were instituted as solemn Festivals, on which they sacrific'd to them several Oxen and Cows, in hopes to procure their Favour. The Belief of the Metempsychosis, though generally receiv'd amongst them, was no Bar or Impediment to their offering up in Sacrifice to the Sun and Moon these Animals, so much valued and indulg'd throughout the *Indies*. For, as there is no Creature upon the Earth, but what is indebted for its Existence, as well as its Fertility, to the Influence of these two glorious Planets, they were of Opinion, that they had an indisputable Right and Title to the whole Creation. No City or Town, therefore, of any Repute, was exempted from the Celebration of such publick Sacrifices.

ALL their grand Sacrifices were offer'd up in the middle of some spacious Square or publick Place, by Priests whom the King nominated and appointed, and the People maintained. They were of Opinion, that they testified a much greater Veneration for these Gods, by offering up their Sacrifices in the open Air, than by confining or circumscribing them, if I may be allowed the Expression, within material Temples, the Pomp and Grandeur whereof, how magnificent soever, could never rival the Beauties of the Firmament, or be any ways answerable to the Dignity of these celestial Bodies. But as for private Sacrifices, the Masters of particular Families offer'd them before their own Doors, in the Prefence of all their Neighbours.

ALTHO' an universal Metempsychosis was one of the fundamental Articles of their Belief, and tho' in Consequence of that Principle, they were under an indispensable Obligation to be tender and indulgent to all living Creatures whatsoever, yet Birds and Hogs were Exceptions to that General Rule. As to the former, they imagin'd their Bodies were too small, and their Organs too confin'd, for the Reception of a Soul. As to the latter, they were of Opinion, that no Soul was ever so profligate, and abandon'd, as

^a *Lanae & effigies erat, altera cerea, —*

Cereæ suppliciter stabat, servilibus utq;

Jam peritura modis, &c.

Horat.

^b Description of *Macassar*, by *Gervaise*.

to deserve doing Penance in such filthy, and impure Bodies: Thus, tho' they conceived, indeed, as odious an Idea of this Animal as the Jews and Mahometans, yet they grounded their Aversion on a very different Principle.

THEIR Notion with regard to the World, was, that it existed from all Eternity, and that the Sun and Moon had all along been the sole Rulers of the Skies; that in an unhappy Contention between these two Planets, the Sun had abused the Moon to that Degree, that being big, she miscarried, and was delivered of the Earth, in which we now reside. Such an untimely Delivery created abundance of Disorders; for not to mention the incommodious Situation of the Earth, which it dropp'd into by meer Chance, several Giants sprang forth from this unweildy Mass, as it open'd in its Fall. Some of them made themselves Masters of the Seas, others took Possession of the Bowels of the Earth, and if they did produce some Things which were advantageous to Mankind, they caused others to spring up which were equally pernicious, and destructive. They imagin'd, moreover, that the Moon would bring forth several other Worlds, one successively after another, as often as the Sun should reduce the preceding ones to Dust, and Ashes.

THE present Natives of *Amboyna* likewise, entertain a very senseless, and extravagant Idea, of their Original Formation. Mankind must in their Eyes make but a very contemptible Figure, and appear to them as very worthless and insignificant Creatures, to be capable of conceiving them to be the natural Production of a Crocodile, Snake, or Serpent. There are some of them so stupid as to imagine, that they originally sprang from the Hollow Trunk of an old Tree. The Kings of one particular District of the Island assert, that they are the Descendants of a *Coco-Tree*. They might every whit, have as well insisted, that they sprang out of the *Parfly-Bed*, as in a jocular Way we answer little Children; when they ask us how they came into the World. The Ideas of some of the Antients, however, with Respect to the Point before us, were altogether as absurd and extravagant. The *Rhodians* very gravely gave out, that their first Parents, were the Offspring of the Earth, impregnated by the Rays of the Sun; and the *Cretans* and *Athenians* entertained the very same Notion. The most plausible Excuse that could be made for them, would be to suppose, that they had preserved some Idea of the Creation of *Adam*. The *Scythians* asserted, that they were the Descendants of a Monster, half Woman, and half Serpent. Others have imagin'd themselves originally derived from an Oak. To conclude, some *European* Nations have not disdain'd to acknowledge Wolves, Bears, and Dogs, to be their first Founders.

WHAT we have here offer'd, relating to those People, who ascribe their Origin to the Serpent, might admit of a Remark or two. Who knows, but they may have some confus'd Idea of Original Sin? who knows too, but they may look on the Serpent as the Emblem of a particular Member of the human Body, which by some *Greek* Authors is termed the *Serpent*. This Reptile, which is the Object of divine Worship, and in the highest Esteem with a great Part of the Eastern Nations, was likewise one of the principal Hieroglyphicks of the antient *Egyptians*, and is deem'd as such at this very Day by the modern *Indians*; amongst whom those of *Amboyna* make it Part of their Dress; for their Women wear Jewels set in Gold in the Form of Serpents. We are assured, that the *Ethiopians* paid divine Adoration to the Serpent, or more properly speaking, the supreme Being under that Form: And as the *Egyptians* were their Neighbours, in all Probability they made Use of their Emblems and Hieroglyphicks. If any one should be fond of collecting all the Common-Place Learning that might be produced on the Subject of this deify'd Reptile, he might find the divine Worship of it established amongst the *Greeks*,

^a *Valentine, ubi sup.*

^b They represented Nature by a Serpent biting his Tail, and the Deity by a Serpent with Wings, and the Head of a Spar-Hawk. *Pierius Valerianus* takes Notice of several other Hieroglyphicks expressed by the Serpent.

^c *Valentine* in his Description of the *Indies* in Dutch.

Romans, Gauls, &c. But I shall refer the curious Reader to such Authors, as have oblig'd the Publick, with particular Differtations on this Topic.

Their SUPERSTITIONS, PROGNOSTICATIONS, &c.

THE *Dutch* Minister, whom we have before quoted, is more copious on this Subject than we propose to be; what follows, being is all that we judge worth the Reader's Notice in his prolix Narration. If these Islanders meet accidentally with a dead Corpse upon the Road, they return back again in the utmost Hurry and Confusion, especially if they have a young Child with them; for they imagine, that the Soul of the Party deceas'd hovers in the Air about the Body from which she is separated, and studies to do all the Mischief that's in her Power, to all Persons living, but particularly to little Children. In order therefore to prevent their evil Intentions, they make use of certain Charms, which they tie about the Arms and Necks of their Infants, when they have attain'd the Age of three or four Months. After which no Demon has, they think, Assurance enough to touch them.

THEY are of Opinion, that 'tis some Evil Genius that infects them with the Small-Pox; and that if they are not more watchful than ordinary over the Person that is under that unhappy Circumstance, the Fiend will convey the Body away by Night, and place it upon a ^a *Sagu*. The only effectual Means to keep this Demon from stealing into the House, and infecting it with the contagious Distempers beforementioned, is, to plant one of their wooden Images, of which we have spoken in the foregoing Chapter, not at the Door, or the Windows, for the mischievous Sprite never enters either of these Ways; but at a little Hole which is in the Roof. As soon as the Demon perceives this formidable Figure, he never comes there again, but roves about, and seeks some more commodious Place for the Perpetration of his wicked Intentions.

IF they meet with a deform'd Person, or a decrepid old Man, when they first set out in a Morning, they return directly home, being fully persuaded, that if they disregarded the impropitious Omen, they should be unsuccessful all the Day long.

IN these Islands, as well as other Places, and even in our Christian Countries, these malicious little Elves take Pleasure in rambling about all Night, and tormenting every one they meet. In order, therefore, to frustrate their evil Intentions, and secure themselves, they never venture abroad in the Evening without an Onion, a Clove of Garlick, a Knife, and some Splinters of Wood. Mothers especially, when they are oblig'd to be out late with their Children, never forget to be thus arm'd against those little nocturnal Strolers. When they put them to Bed, they never fail to lay these imaginary Preservatives under the Pillow; and the Children, when grown to Maturity, never shake off that Fear which their Mothers so strongly impress'd upon their Minds in their tender Years. Thus they live in a perpetual Dread of Spirits, and all the other idle Superstitions which naturally attend that Dread: But the *Molucques* are not the only Persons who deserve to be laugh'd at and expos'd to Ridicule on this Account. Old Women, Gossips and Devotees, who are arriv'd to a certain Pitch of Superstition, have render'd this imaginary Fear so universal, that it is more or less predominant in all Religions. They have, in short, acted their Parts so well, that the Devil is become an universal Agent. They imagine that a Child may be bewitch'd by a Look, a Touch, or even an endearing Expression. Some superstitious *Germans*, no doubt, out of much the same

* A kind of a Tree.

Principle, require every old Woman, that looks at and commends their Infants, to say at the same Time, *God blefs thee.*

A young Maid will never touch any Kind of Fruit there that grows double : Neither will a Slave presume to offer any such Fruit to her Mistress, lest the Day should come, in which she should bring Twins into the World, and have a painful Labour. The same Author assures us, that the *Molucques* of *Amboyna* have a strong Faith in the Virtue of their Hair, and imagine, that the principal Part of their Strength lies conceal'd in it. In full Confidence whereof, they with undaunted Courage expose themselves to apparent Dangers; and whenever they have committed any Crime, boldly stand the Brunt on't, let the Consequence be never so fatal. Our *Dutch* Author produces several Instances, in order to persuade his Readers, that this strong Faith of theirs is rationally grounded. But I shall not give my self the Trouble to transcribe them : Neither is there any Necessity to compare it with that of *Sampson*. The *Grecian* Antiquities furnish us with that of *Nisus*, who had a little Lock of Hair upon his Head, on which depended the Prosperity of his whole Kingdom. This, however, proves no more, than that the Antients were so weak, as to put their Confidence in some Things which are not at present totally rejected. As for Instance, not many Years ago it was a receiv'd Notion, that in order to foil a Conjuror, and to prevent his having that Assistance from the Devil which he expected, the best Way was to shave all the Hair off his Head and his Body, for the full Discovery of those private Marks which the *Prince of Darkness* imprints on his Servants, after he has granted them his Protection. It must be allow'd that there is some Affinity between this Idea and that of the *Molucques*.

THEY imagine likewise, very absurdly, that such Women as die in Childbed, or in the Time of their Pregnancy, are transform'd into Ghosts or Spectres; that they wander about the Woods, and sometimes haunt the Towns themselves, in Hopes to find out their Husbands, or to terrify the People. In order therefore to prevent a Person who dies under such a Circumstance, from metamorphosing herself into one of these restless Spirits, they clap an Egg in each of her Arm-Pits before they bury her. The Party deceas'd, imagining she has got her little Infants under her Arms, will never dare, they think, to stir, for Fear she should let them fall. And still the better to secure her from stirring, they stick a Parcel of Pins in her Toes, and stuff Cotton between them. They likewise clap ^b *Borbory*, in the Form of a Cross, to the Soles of her Feet, and tie her Legs close together with some particular Herbs, which they have the Art of wreathing into Bands.

To conclude, lest we should trespass too long on the Reader's Patience on this Topick of their superstitious Customs, we shall not enter into a Detail of their formal Imprecations against a Raven when she croaks on the House-top, or a thousand other impertinent Tales which they tell us, relating to their Charms and other magical Operations; which make the Islanders of *Amboyna* very seldom, if ever, venture abroad without their *Mamakurs*, which they imagine to be Preservatives against all Enchantments. These *Mamakurs* are a Kind of Bracelets, the Form whereof is particularly illustrated in the Plate annex'd.

MASSAPE is reputed holy Ground, for which Reason, the *Molucques* send all their Sick thither, thro' a strong Persuasion, that the innate Virtues of the Place will restore them to their former State of Health. Whether Imagination does not join with Superstition in the Operation of such miraculous Cures, we are at a Loss to determine, since Authors are silent in that Particular. Instances of the like Cures are very common.

^a *Inter honoratos medio de vertice canos
Grinis inhaerebat, magni fiducia Regni.*

^b The Indian Saffron.

Ovid. Lib. viii. Metam.

But be that as it will, they who are solicitous to be carry'd to that Island, always take care to have Goats for their Companions. This holy Ground, we imagine, may aptly enough be compar'd to our Stables, and their Invalids to our Horses; for 'tis a known Practice, to shut up a Goat with them for the Preservation of their Healths.

THE Inhabitants of *Amboyna* always put some Garlick and other wholsom Herbs under the Bolsters of such as are sick. They add likewise several Broomsticks for their Defence against evil Spirits. These they lay ready at their Right Hand.

Their NUPTIAL and FUNERAL SOLEMNITIES, &c.

THERE is but very little Ceremony observ'd in the Weddings of these Islanders. As soon as the Parties are agreed, the Bridegroom's Father makes the Nuptial Presents, and the Bride's Father invites them to an elegant Entertainment; at which the Drums beat, and after some Time spent in Dancing, the married Couple withdraw to consummate, which is the most essential Part of the Entertainment. If the Woman is afterwards inclin'd to be divorc'd, in the first Place she returns all the Presents she receiv'd, and then pours Water upon her Husband's Feet, to denote that she absolutely cleanses herself from all the Pollution she had contracted with him. Their reciprocal Affection, even during their Intermarriage, is proportion'd to that Ease with which they are conscious they can procure a Separation.

THE Natives of *Amboyna* are solicitous about the Marriage of their Children, even whilst they are Infants in the Cradle. 'Twas a Custom amongst them, in former Times, to make a sumptuous Entertainment; at which they express'd all the Demonstrations of Joy imaginable, when a young Virgin shew'd the first Symptoms of her being duly qualified for the Marriage Bed; tho' there was a kind of previous Penance to be complied with on her Part. At such a Time she was indulg'd in the eating of nothing but raw Fruits and Roots; and was strictly enjoin'd not to wash herself on any Account whatsoever. Some short Time before the intended Festival, the Matrons round about assembled together, and conducted herself to a running Stream, where they wash'd her, and then dress'd her in new Cloaths, as gayly, and to as great Advantage as possibly they could. In their Return from the River, she walk'd with her Head cover'd in the midst of the Matrons, and the young Bachelors who attended the Procession, toss'd Citrons and other Fruits at her Head. The very same Customs were observ'd at *Ceram*, though the Manner of them was somewhat different. In some other Places, indeed, the Natives, instead of obliging their Daughters to keep within Doors, during their monthly Courses, would send them to some little Huts, which they built on Purpose in the Woods, idly imagining, an Impurity of that Nature would prove of fatal Consequence to their whole Families. It would be no very difficult Task to reconcile the seeming Contraries which appear in these Customs, if we would not only suppose that all these different People have some imperfect Idea of the World in its Infancy, but likewise that they rejoic'd to see their Daughters grown up, and in a Capacity to perpetuate their Species, tho' at the same Time they made them sensible of those agonizing Pains, which Sin had so closely annex'd to that glorious Qualification.

WE shall not here enlarge on their Custom of buying the Wives whom they are inclin'd to marry; since their making the Nuptial Presents to the Bride and her Parents can be deem'd no other than a formal Purchase. Every one, who is the least conversant with Travellers, knows that these Presents are always made as an Equivalent, or valuable Consideration for their Wives. The Natives of *Amboyna* not only make these Presents, which generally consist in Slaves, Jewels, and other Gold or Silver Trinkets, fine Silks,

^a *Valentine, ubi sup.* and others.

and painted Linnens, &c. to the Bride's Father and Mother, but likewise to her more distant Relations. These Compliments once paid, the Lover and his Mistress are look'd upon as much engag'd to each other as any Couple are, by signing their Marriage Articles among us. From that Moment the young Women of *Amboyna* so entirely lay aside all their affected Scorn and distant Airs, so requisite for the Preservation of their Sex's Virtue, that nothing is more common, than to grant their Gallants the last Favour, and even to bring forth the Fruits of it before the Nuptials are actually solemnized. In order to heighten the Flames already kindled in their own Breasts, and to meet with a warm Return of Love, they practise all the Artifices of the *Indian* Women on the Continent, and we are informed, that they have an inimitable Art of expressing their Passion for their Admirers by Nosegays, and Plates of Fruit, when they have not the Opportunity of a verbal Conversation with them.

SEVERAL Natives of the Island of ^a *Ceram* will never allow their Young Men to marry till they have produced some of their Enemies Heads as a Testimony of their Manhood: but what is still more remarkable, their Youth are permitted to wear no Manner of Cloaths, not so much as a Rag to cover those Parts which Modesty requires to be conceal'd, nor to lie under any other Canopy than the Sky, till they have made themselves Masters at least of two Heads, one to entitle them to a decent Garb, and the other to a covered Habitation. All these Heads are laid after a solemn Manner upon a consecrated Stone, which, no doubt, is as an Altar devoted to the Reception of such heroic Trophies. We shall here take the Liberty to make one cursory Remark; that in the Days of old, the young Virgins that were qualified for the Marriage State, were presented to the young Men as the just Reward either of some military Expedition abroad, or some conspicuous and heroic Archivement nearer home. The Story of ^b *Othniel* is an undeniable Argument that this Custom was established amongst the antient *Jews*.

As to the Dead, the ^c *Macassars*, the Natives of *Amboyna*, and indeed the Inhabitants in general of all the *Molucca* Islands, constantly watch with them for seven Days successively after their Interment; during all which Time, they make the Bed in which the Deceased used to lie, as formerly, as if he were alive, provide for him as usual, lay a Cloth upon the Table, and set the Victuals before his Bed, that he may have no Occasion to complain of Hunger. They set, likewise, a Taper or two upon the Table, that he may see, and a Vessel full of clean Water, that he may drink or wash his Feet whenever he thinks proper. They imagine, that the Soul of the Deceased quits her Tenement of Clay to which she was first united, with so much Reluctance, that she is perpetually hovering round about it; and that 'tis a long Time before she can prevail with herself totally to forsake it. Moreover, she is extremely pleas'd to observe, that she is not abandon'd and forgotten by her Friends. If they happened to neglect her, she would not be satisfied with complaining of their Disrespect, but would make them severely feel the Effects of her Anger and Resentment. Mr. *Valentine*, who was Minister of the Island of *Amboyna*, ingenuously confesses, that even those who were made Profelytes to the Christian Faith, could never be persuaded to renounce those Customs; from whence we may fairly conclude, that in these Countries, where the People have been from their Infancy accustomed to such Superstitious Practices, so directly repugnant to the Christian Scheme, the serious Admonition of a Protestant Preacher, has no more Efficacy or Influence over them, than the Ghostly Advice of a Father Confessor. We think ourselves in Justice, however, oblig'd to acknowledge, that both the one and the other have not only made some real Profelytes, but that whole ^d Islands, and some very

con-

^a The *Asserats*.

^b *Judges*, Chap. i.

^c *Valentine* and others.

^d According to the Attestation of *Valentine*, the Protestants have converted the Island of *Amboyna*. It must be granted that this Author is so ingenuous as to acknowledge, that these Converts shake off the old Leaven with abundance of

considerable Provinces have been caught, if I may be allowed the Expression, in the Nets of the Gospel by our *Europeans*, notwithstanding they are naturally suspected throughout the *Indies*, on account of their finister and self-interested Views, their inordinate Passions, so directly repugnant to the Evangelical System, and their avaritious Encroachments on the Rights and Possessions of the legal Proprietors; in short, that the *Indians* for the Generality are sincere Converts, or have something more than the Appearance of Christianity. *Credat Judæus Apella*. We would here, with Submission, offer two important Articles, to the Consideration of these Labourers in the Lord's Vineyard: One, that the Apostles despised all Dangers, and the most ignominious Death, for the Propagation of the Gospel; the other, that they never were suspected to have any ambitious Views, and that no one of them ever attempted to lord it over any Man's Person, under the specious Pretence to save his Soul; or aimed at, or accepted of any temporal Preferments, &c. But whilst we are starting these Difficulties, we very readily confess, that there are several Exceptions to be made in Favour of our modern Apostles.

WE are inform'd, that the Natives of the *Molucca* Islands in former Times transported their Criminals to the *Celebes*, that the Inhabitants, who were *Anthropophagi*, or Man-Eaters, might devour them. The *Islanders* of *Amboyna*, before the *Europeans* arrived amongst them, would eat their Relations, when they grew so old, lame, or infirm, that they were a Burthen to the Publick; and such as were sick, and their Distempers deem'd incurable, were treated with the like Inhumanity. In short, even at this^b Day, they have not perfectly lost their antient Relish and Inclination to Man's-Flesh.

THE major Part of the *Islanders* of *Banda* are the Followers of *Mahomet*. Their Women, when present at the Decease of their Husbands, or other near Relations, weep and howl after so loud and frightful a Manner, that we cannot forbear comparing them to our noisy Females in *Gascoigny*. The Intention, as we are informed, of this doleful Lamentation, is to prevail on the Soul to re-animate their forsaken Bodies; but when they find that all their Endeavours prove fruitless and ineffectual, they lay the Corpse in a Coffin, covered with a white Linnen Cloth, and ten or a dozen particular Friends who are present, take it upon their Shoulders. The Men walk immediately after the Corpse, and the Women bring up the Rear. After the Interment, there is an elegant Entertainment prepared at the nearest Relation's House, and in the mean Time, there are proper Persons appointed to burn Incense, or some other Perfume of the like Nature, upon the Grave. As soon as 'tis dark, they light up a Lamp in a little Hut hard by, which is built on Purpose. We shall take no Notice of the formal Interrogatories which at such a Time are exhibited to the Deceased, or spend any Time in the Description of their Funeral Entertainments: For, as they are customary all over the East, there is nothing can be said of them which particularly regards the *Molucques*.

SUCH of them as are Mahometans by Profession express a more than ordinary Regard and Veneration for their Dead. Although we do not pretend in this Place to offer any Thing, as a Custom established by the Laws of *Mahomet*, yet we shall amuse our Readers with one superstitious Practice of these *Islanders*, which we find was a *Pagan Rite* of the antient *Romans*. They^d shew all the Respect imaginable to the Sepulchres of their Dead: They look upon them as sacred Asylums, and cannot with Patience bear to see the least Indignity whatever offered to them; moreover, they are peculiarly careful to prevent

of Reluctance. The *Danes* likewise pretend, that they have made a considerable Progress in their Conversions; and the *Roman Catholic* Missionaries imagine, that they have been as successful therein as either the *Calvinists* or *Lutherans*.

^a Purchas.

^b *Valentine* produces several Instances of these Remains of the *Anthropophagi*.

^c *Mandeflo*, in his *Voyages*, printed with *Olearius*.

^d *Valentine*, *ubi sup.*

the Christians from profaning them. To make Water, or ease Nature in any Respect on such holy Ground, is deem'd an unpardonable Affront, and a very heinous Offence. A certain Protestant Minister assures us, such a rash Action cost a *Dutch-Man* his Life, and thereupon the People gave out, that he had been bewitched. Our Author, who seems a Man of good Sense, and not too much prejudiced and prepossessed by any idle and superstitious Notions, is of Opinion, that either some contagious Vapours arose from the Tomb, or that the *Dutch-Man* was privately poisoned by one of their Enthusiastic Devotees.

ONE antient Custom of these Islanders ought not to be omitted. When the Prince, or supreme Magistrate of any of their Islands happen to die, the other Islands sent immediately Embassadors to pay their last Testimonies of Respect to the Deceased, and to assist at the Funeral Solemnity. This Custom, tho' it may probably be look'd upon as whimsical and extravagant, may notwithstanding be compar'd in some measure to our Embassies, or Complements of Condolance.

THESE Islanders in general affect to dare the Grave, and stupify their Senses at the Approach of Death, by taking an excessive Quantity of *Opium*. But the Natives of *Ternate* seem to carry this false Intrepidity to a more extravagant Pitch than any of their Neighbours. A Criminal there goes^a frequently to the Place of Execution with *Betel* in his Mouth, and his Head dress'd as gaily, with a Garland of Flowers, as if he was a Bridegroom. This Fantastic Humour, this Caprice, however, is not without a Precedent: Almost every one knows, there is a certain Kingdom nearer home, where, tho' the Natives are in all other Respects very prudent and polite, their Malefactors go to the Gallows with a smug Face, and if they can but find Money, with a clean ruffled Shirt, and a powder'd Wig.

WE shall be as concise as possible in our Account of the Ceremony observ'd by the Idolatrous Inhabitants of^b *Ceram*, in their Declaration of War against their Enemies; which seems very conformable with that which was practis'd by the ancient *Greeks*, and other Nations in former Ages. They send a kind of Herald to the Enemy, who first in Form calls the Heavens, the Earth, the Seas, and even the Dead to witnesses to the Justice of his Country's Cause; after which, he declares with an audible Voice the Reasons on which his hostile Message is grounded, and that his Masters scorn'd to attack them in Ambuscade, or come upon them unawares, like cowardly Ruffians, but would meet them Face to Face, like courageous Soldiers, and Men of Honour. On some particular Occasions this Proclamation is made nine Times successively.

THEY cut off all the Heads of those Enemies that are unable to withstand their Force. The Victors carry these Heads home in Triumph, and a numerous Train of their Wives and Daughters meet them singing and dancing to receive these Trophies of their Valour. This triumphal Procession is accompanied with a sumptuous Feast, and other Demonstrations of general Joy. In Order to be better satisfied, whether their warlike Enterprizes will prove propitious or not, they take a Hatchet, and strike it into a Tree with all their Force, and there leave it. In Case it falls to the Ground of it self, 'tis deem'd a very favourable Omen; and they imagine they may face their Enemies with all possible Assurance of Success: But in Case the Hatchet, after the Stroke, remains fast and immovable, they are thereby tacitly exhorted to be quiet, and decline the intended Engagement. The Flight likewise of some particular Birds, which they consult after Sun-set, determines the good or ill Fortune of any military Expedition. We shall not expatiate any longer on these superstitious Customs, lest we should be thought tedious or impertinent.

^a *Valentine, ubi sup.*

^b *The Affcerai.*



MOLUQUOIS jouant du RABANA.



Divers Instruments de MUSIQUE des MOLUQUOIS.

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THEIR *Mamakurs* (for so they call their Glass Bracelets, or those which are composed of more costly Materials) have some small Resemblance of the *American* Collars, especially since they wear them when they sit in a Council of War, and look upon them as a kind of Oracle to determine their important Debates in that august Assembly. At the first Appearance of the New Moon they cut a Hen's Throat, and dip their *Mamakurs* in her Blood; the Colour whercof, when taken out, either confirms, or frustrates their Resolutions.

WE shall not trespass on our Readers with a flat and insipid Narration of their Musick and their dancing. There is nothing either in the one, or the other, in our Opinion, agreeable, or worthy his Observation. That we may not, however, omit any material Circumstance, we think our selves obliged to take Notice in this Place of the *Fifa* and *Rabana*, made use of in the *Molucca* Islands. These Instruments are a kind of Drums, to the Beat whereof the Natives dance on their grand Festivals, and at the Celebration of their religious Solemnities. The *Rabana* is a Drum, which the young Virgins of the *Molucca* Islands beat, when they sing the Eulogiums, and heroic Atchievements of their Worthies. They make it, at proper Intervals, accompany their Voices in the best Manner they can, and go in Procession before their Warriors, beating some favourite March, and dancing at the same Time to the martial Sound. This is the Ceremony, when their Heroes return triumphant over their Enemies. We read of Triumphs of the like Nature in *David's Psalms*, and other Places of the sacred Scriptures. The Term *Fifa* is somewhat analogous to that of *Topb* in the *Hebrew* Language; but as both the one and the other seem form'd from the particular Sound of the Drum, as happens in several other Words of the like Nature, and in some Names of particular Animals, 'tis very probable, that *Fifa* is not more rationally derived from *Topb*, than *Alfana* from *Equus*, and *Laquais* from *Vema*. The Shape of a *Fifa* somewhat resembles the *Biscayan* Drum; for which Reason we should be inclined to assert, that it was originally an Instrument in Use amongst the antient *Jews* or *Phenicians*; and that the antient *Spaniards* and *Carthaginians* borrowed it from them, if we imagin'd that such a Derivation would hit the Taste of the learned Criticks.

The Religion of the Islands of BORNEO and SUMATRA.

THE Inhabitants of the Coast of *Borneo* are *Mabometans*, but those who reside in the Inland Parts are all Pagans. ^b These last pay divine Adoration to the Sun and the Moon. Their most important Affairs, both publick and private, are governed by the Flight and ominous Sounds of some certain Birds. If therefore any one of them that merits their least Attention should happen to fly towards them, as they are going abroad in the Morning, the unfortunate Rencounter is a sufficient Admonition for them to return home, and stay within all the Day after: But on the other Hand, if she directs her Flight towards the Road which they propose to take, 'tis deem'd a propitious Omen, and a tacit Assurance of Success. Their religious Customs are so exactly conformable with those observed by the Idolatrous Natives of the *Molucca* Islands, that 'tis almost needless to mention them. The young Men of *Borneo*, like those of the Islands last mentioned, are never allowed to marry till they have presented their Mistresses with some Heads of

* These Kind of Etymologies gave Rise to the following noted Epigram.

*Alfana vient d'Equus sans doute,
Mais il faut avouer aussi,
Que venant de là jusqu'ici,
Il a bien changé sur sa route.*

^b Description of *Borneo*, written in *Dutch* by *John Le Roy*.

their Enemies, or of some ^aForeigners; for with them an Enemy and a Foreigner are synonymous Terms. The last Favour is seldom purchased by these Pagans for a less valuable Consideration; but these bloody Contributions are mostly exacted from such as traffick for Pepper with the Inhabitants of the Coast. A certain Author asserts, that they hold an absolute Annihilation both of Body and Soul after their Separation.

THE Natives of the Kingdom of *Achin* and *Sumatra* are Mahometans; all the Rest of the Islanders are Pagans, which is all the Account we have of them that can be rely'd on; ^b some say that formerly the Inhabitants of *Sumatra* had no other Money than the Sculls of their Enemies.

The Religion of JAVA, &c.

THE Inhabitants of the Inland Part of the Island of *Java* are all Pagans. They, as well as the *Indians* of the Continent, hold the Doctrine of the Metempsychosis: But the other Islanders for the most Part are *Mahometans*, except those *Batavians* and *Javans* whom the *Dutch* have converted to the Christian Faith. Those of *Java* who are Pagans, acknowledge indeed ^c one God the Creator of the Universe, but pay divine Adoration notwithstanding to that malicious Fiend whom we call the Devil. They direct their Prayers to him, and address him with Oblations in their Hands, to ingratiate themselves in his Favour, and prevail with him not to hurt them. Some ancient Historians assure us, that in their Time, the Natives of *Java* look'd upon the Sun and Moon, as two of their principal Deities; nay, that they were so stupid and superstitious as to worship the very first Thing, of what Nature or Kind soever it was, that they met at their first going Abroad in the Morning.

THERE are as few remarkable Things in *Little Java* as in any Island of all the *Sound*. The Natives there likewise formerly paid divine Adoration to the ^d first Thing they saw in a Morning, and the Object thus deified, was the Idol of the Day.

WHEN they were under any Indisposition of Body, they consulted a Magician; and if he declar'd the Patient's Distemper incurable, the nearest Relations gave Orders to have him strangled, with a charitable Intention to put an end at once to all his agonizing Pains; after which they interr'd him with the utmost Precaution, lest the wild Beasts should devour his Carcass: So inconsistent were the Funeral Solemnities of these blind illiterate Islanders!

THE Inhabitants of *Great Java* were still more savage and inhuman. They carried all such as were infirm and incapable of working, either thro' Age or Sickness, to the publick Market, and there sold them to the *Anthropophagi*.

IN the Time of *Oliver de Nort*, ^e the High Priest of the idolatrous *Javans* resided at *Joartam*, who, although he was well stricken in Years, had several Wives; but 'tis true, he was a titular Husband only, since, as he was so old, he was incapable of rendering them due Benevolence.

^a *John La Roy, ubi sup.*

^b *Purchas's Extracts of Voyages.*

^c *Purchas, ibid.*

^d *Ancient Descriptions in Purchas.*

^e *Voyages of the Dutch to the East Indies. Tom. II. Edit. 1725.*





H. Picart del.

Première CEREMONIE NUPTIALE des PEUPLES de JAVA. Le MARIÉ va chercher la MARIÉE.



seconde CEREMONIE NUPTIALE des PEUPLES de JAVA. le MARIÉ conduit la MARIÉE chez lui.

^a WHEN the *Indies* were first discover'd, their Nuptial Ceremonies were celebrated after the following Manner. The Relations, Friends, and Acquaintance who were invited to the Wedding, march'd in Proceſſion to the Bride's Houſe, by Beat of Drum and tinkling Cymbals. Some of them carried Horſes Tails in their Hands, in Imitation of Standards; others bore Arms, and as they mov'd forwards, fought a kind of Mock-Battle. The Maidens, as well as the married Women who were Gueſts, complimented the Bride with the uſual Prefents, and furniſh'd her with a large Variety of neceſſary Utenſils and Implements of Houſhold. The Bride, who waited for her Husband's coming at the Gate with a Pitcher of Water, immediately approach'd him, and as a Teſtimony of her Submiſſion, waſhed his Feet; after which they both ſtept into the Houſe, but return'd in an Inſtant to join the Proceſſion, and march in the ſame Order as before to the Bridegroom's Habitation; with this Difference only, that he then walked Hand in Hand with his Bride, and the Horſe which he rode on was led by a Servant. In this Manner the Bridegroom conducted her to a commodious Apartment in his own Houſe, where they both readily prepar'd themſelves to obey the Dictates of Nature. The Marriage-Feaſt never began till after this mutual Teſtimony of their Conjugal Affection.

ALL that the Miſſionary Jeſuits inform us of the *Nicobarins* ^b is, that they worſhip the Moon, and are exceedingly afraid of Devils; that there are no regular eſtabliſh'd Societies amongſt them; that there appear no publick Monuments devoted to divine Worſhip, and that there are only ſome Grots, dug hollow in the Rocks, for which theſe Iſlanders profeſs an extraordinary Veneration, and into which they dare not enter, leſt the Devil ſhould inſult and abuſe them.

The Religion of CEYLAN.

THE Inhabitants of *Ceylan*, like the other *Indians*, are all Pagans. ^c The *Chinguleſe* indeed worſhip ^d one God, the Creator of the Univerſe; but they believe there are Deities who are ſubordinate to him, who act as his Deputies, and are eſtabliſh'd in ſuch Poſts as he thinks moſt convenient for them. Thus Agriculture is the peculiar Province of one, Navigation of another, &c. All theſe Idols are repreſented by fantaſtic and monſtrous Figures. One of them is form'd like a Giant, and by them called *Buddu*, who formerly liv'd a very holy and penitent Life. The *Chinguleſe* reckon their Years from the Time that he lived amongſt them, and by Computation we find, according to *Ribeyro*, that he lived about the fortieth Year of the Chriſtian *Æra*, and was ſuppoſed to be *St. Thomas*. They further add, that this *Buddu*, who was not born in their Country, died on the Continent; which, we are told, agrees with the Opinion that the Chriſtians of *St. Thomas* have of that Apoſtle's Death. The Tooth of an Ape, which ^e a *Portugueſe* Viceroy cauſed to be burnt in the Year 156 . . . was formerly ador'd as one of *Buddu's*. In vain did the *Portugueſe* attempt by this Means to put a Stop to their idolatrous Worſhip of that ſacred Relick. Superſtition, which is never at a Loſs for new Devices, gave out, that the Tooth made its Eſcape out of the Hands of the Profane, and took Refuge upon a Roſe. It is *Buddu's* peculiar ^f Province to watch over, and ſave Men's Souls. We ſhall have Occaſion in another Place to make Mention of *Buddu*, where we ſhall endeavour to ſhew, that 'tis much more reaſonable to ſuppoſe he was *Fo* and *Xequia*, than *St. Thomas*.

^a *De Bry's* Deſcription of the *East Indies*.

^b Inſtructive and entertaining Letters.

^c *Hiſtory of Ceylan* by *Ribeyro*.

^d They call him, by way of Eminence, *God, the Creator of the Univerſe*. Deſcription of *Ceylan* by *Knox*, Chap. 37 Part II.

^e See the ſecond Part of Tom. I. in the Supplement to the Diſſertation, &c.

^f Deſcription of *Ceylan* by *Knox*, *ubi ſup*.

THE Natives of *Ceylan* likewise worship the Devil, under the Name of *Jaca*. As I have frequently mention'd the Reasons which have induc'd Mankind to so extravagant an Act of Devotion, 'tis almost needless to make any Repetitions here. This their Adoration is the Result of Fear. We sacrifice, say they, all that we hold most dear and valuable to him, in hopes to procure his Friendship and Indulgence. The Devil behaves towards all who thus pay him divine Adoration, like a Tyrant of antient *Rome*,^a who never regarded the Disaffection and Hatred of his Subjects, if they did but fear him.

WE have already mentioned the Miracle of the Tooth, and here we shall take the Liberty to introduce another no less remarkable. There was a certain *Pagod*^b, which for a long Time had been shut up, and totally deserted by the Devotees, insomuch that the King of the Country himself had treated the Idol that resided therein with all the Marks of Ignominy and Contempt, as being incapable of working the least Miracle whatever. The Priests, who are never at a Loss for Ways and Means to rekindle the Fire of Devotion when they find it just expiring, were resolved to revenge the Indignities offer'd to the Idol. One Day, as the incredulous King went into this Temple which had been so long abandon'd, the God, by their artful Management, shewed all the visible Marks of the highest Displeasure. Out of his Mouth issued Fire and Smoke. His Eyes sparkled with Resentment, and his Hand, in which he grasp'd a Scymetar, was extended to strike the Royal Unbeliever. His Majesty, terrified to the last Degree, acknowledg'd his Error and Incredulity, and ador'd the Deity that threaten'd him. The Devotees resorted to the Pagods again in Crowds; divine Worship was re-establish'd there, and the God was ador'd with as much Warmth and Fervency as ever. From that Time the Natives of *Ceylan* have look'd upon that Idol, as the Guardian Deity of their Island, and of the whole Universe. They are of Opinion, that the World can never be dissolv'd whilst his Image exists to protect and support it. The *Chingulese* make their Application to this Deity in Sicknes, Adversity, and in short, in all the emergent Necessities of Life, where Men are conscious of their own Weakness and Insufficiency, and where the Aid and Assistance of a superior Being is found absolutely necessary to support them. In every House there is a little Basket peculiarly devoted to his Service, and kept for the Reception of their Free-will Offerings.

ANOTHER Idol, whose Head resembles that of an Elephant's, is the Deity who bestows on Mankind those invaluable Blessings, Wisdom, Understanding, Riches, and Health. The Form of this Idol, as well as that of the Guardian God of the Universe, may be seen in the Plate hereunto annexed.

BESIDES the Deity beforemention'd with an Elephant's Head, there are other such-like Heads to be met with in the High-ways, placed in Niches and Trunks of Trees. There are also several large Heaps of Stones or Earth frequently to be met with, to which every Traveller that passes by makes some small Addition. There is no Question to be made but that there was some Act of Devotion meant in the Observance of this Custom, which seems indeed to bear some Affinity to that which is spoken of in the^c Story of the Patriarchs. There we read that *Jacob* anointed a Stone with Oil which had serv'd him for a Pillow, and that he left it behind him as a Monument, or Memo-

^a 'Twas a Saying of *Nero*, *Oderint, dum metuant*.

^b *Herbert* in his *Voyages*, and *Purchas*.

^c *Baldui's* Description of *Coromandel*, *Ceylan*, &c.

^d *Genesis*, Chap. xviii. Ver. 23. and elsewhere. There is not, properly speaking, an exact Analogy between them. These Heaps of Stones might possibly be the Sepulchres of the Dead. In Process of Time likewise, instead of pouring Oil on these monumental Stones, it might very probably be thought convenient to make other Oblations upon them. The Manner, but not the Custom, might have been alter'd. All these are Conjectures on Conjectures. We may either look on it, if we think fit, as a Circumstance very obscure and dubious, or totally reject it, since it has no other Foundation than the bare Notion of one particular ingenious Gentleman,

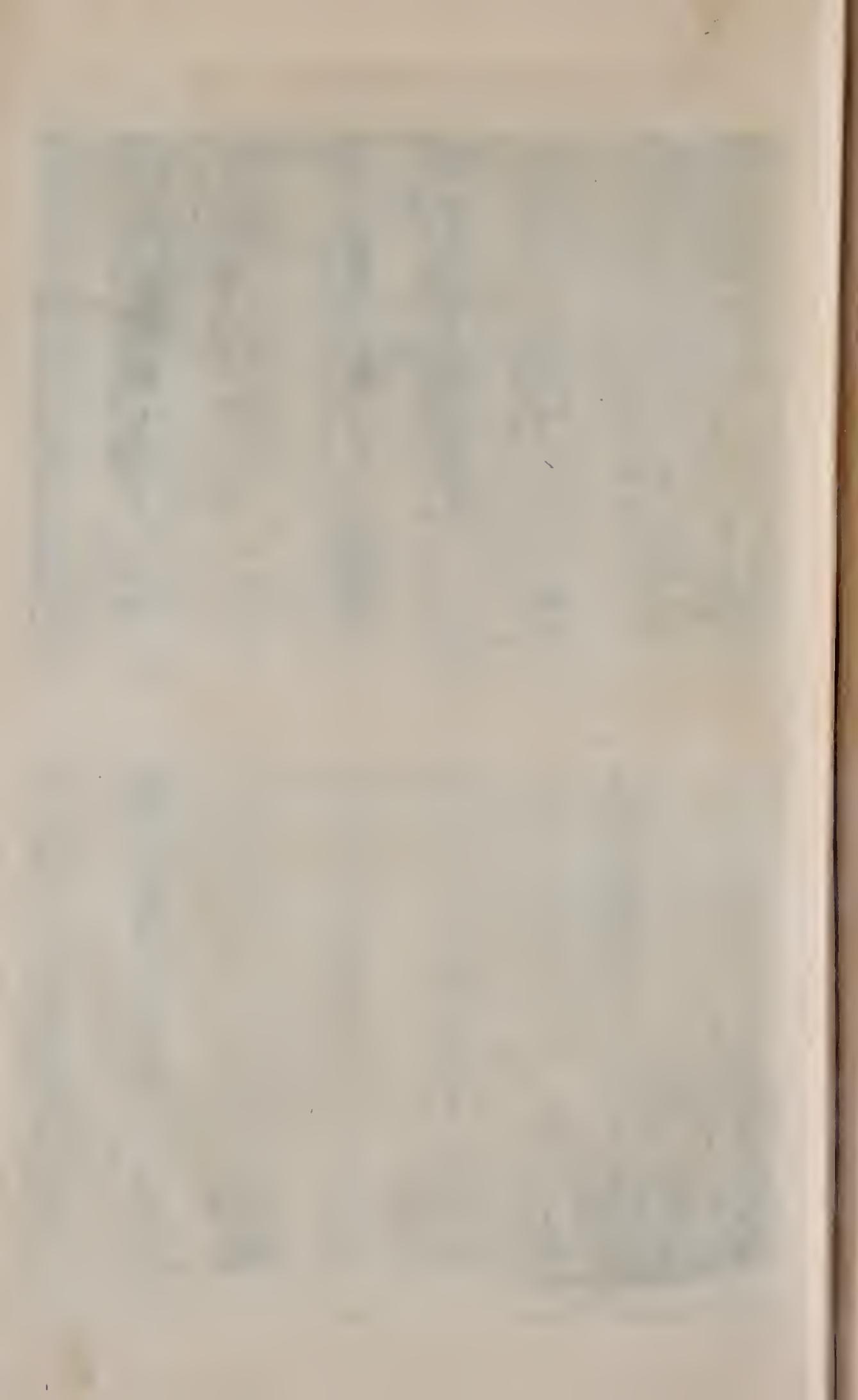


La DIVINITÉ qui selon les CHINGULAIS, donne la sagesse la santé et les biens &c.



Duvert del.

Le DIEU TUTELAIRE de l'île de CEYLAN.



rial of the Place where he had reposed himself the Night past. Some pretend, that the Custom of erecting Monuments was introduc'd by him, a Custom which was afterwards so displeasing to the Almighty, that the ^a Jews were strictly enjoin'd to avoid the Practice of it, on Account of their natural Propensity to Idolatry. But be that as it will, the *Phenicians* were so superstitious as to anoint some particular Stones, and the other Heathens ^b observ'd the same Custom long after them. We might further demonstrate, by several express Passages from the Antients, that these Stones, thus anointed, were look'd upon as Altars. Now all manner of Things are proper to be offer'd on an Altar. Thus have I fairly trac'd the Origin of this ^c superstitious Custom of the *Cbingulese*. These Islanders likewise may very probably worship the Sun and the Moon ^d. The Author whom I have quoted seems to think so, and grounds his Notion on the Excellency of those Denominations with which they dignify and distinguish those two glorious Planets. The same Author informs us, that they hold nine Planets to be so many Deities, that over-rule their Fortunes. They ascribe such a divine Power to these *Gereabs* (for so they call them) that neither God nor Devil can prevent any one of their Favourites from being rich and happy. The irresistible Force of the Planets, according to the Maxims of judicial Astrology, bears so great a Resemblance with these Tenets, that we find no Manner of Difference between them, except in the bare Circumstance of Idolatry; our Astrologers not carrying their Superstition to so extravagant a Pitch as they in that Respect. When they worship the *Gereabs*, they make as many Images of Potter's Clay as they imagine there are Deities dispos'd to do them Mischief. . . . These Images are painted in divers Colours, and cast into monstrous Forms. . . . An Entertainment is provided, and served up for them, . . . accompanied with the Beating of Drums. This Ceremony is solemniz'd in the Night, and the Devotees dance till the Break of Day. Afterwards the Images are flung into the high Road; . . . and the Provisions are all taken away, and distributed among the Populace, who wait there on Purpose to eat them up.

IN their Worship of the Devils, who according to their Notion, or indeed " that
 " of Idolaters in general, are the Souls of the Wicked, they make no Earthen
 " Images, as they do when they worship the Planets. They think it sufficient to erect
 " a little Out-house, in the Form of a Barn, for their Reception, . . . which they
 " adorn with Leaves, Boughs, and Flowers. They furnish it with Fire-arms, or other
 " war-like Trophies, which are brought from their Pagods, and dispos'd in Order upon
 " Stools or Benches; . . . whereunto they add a Variety of Provisions. . . . In the mean
 " time, they beat the Drum, which is accompanied with Singing and Dancing. . . .
 " Afterwards the Provisions are taken away, and distributed amongst the Populace,
 " who attend at this their Diabolical Service,

THE Genii, or inferior Gods, who execute the Commands of the supreme Deity, are not the same in all Places. Those of one Province are not so much as known in

^a *Deuteronomy* Chap. xvi. 22. It may be denied that the original Word signifies, *Monument*; since sometimes it signifies a *Statue*.

^b *Stenlus Flaccus*, quoted by Father *Scacchi*, *Sacr. Eleockrism. Myrob.* II. assures us, that it was a Custom to crown with Garlands, and anoint such Stones as were us'd for Land-Marks. They consecrated likewise those which were made use of to denote a Place set apart for Divine Worship, such as a sacred Grove, &c. The Antients imagin'd that these Stones, by their Unction and Consecration, had something in them Supernatural and Divine. There is a Passage in *Apuleius* which seems to have a Reference to that Custom. For, speaking of a particular Person who had little or no Religion in him, he says, that he was so far from offering the Gods the First-Fruits of his Field, and dedicating the least Kind of Chappel to his Honour, that there was not One anointed Stone to be met with in all his Grounds. Our Asperision of the first Stone which is laid for the Foundation of a Church, in all probability owes its Rise to these Customs. There are several Gentlemen, even at this Day, who always pour Wine on the first Stone of every Edifice they erect.

^c See also the Conformity of the Customs of the *Indians*, &c. in the preceding Volume.

^d *Knox's Description*, &c. *ubi sup.*

another; neither have they the least Influence over its Inhabitants. Every Nation has its own Genii or Demons, who are distinguish'd and known by their particular Denominations. Not only the *Indians*, but several other Nations have entertained Notions of this kind, the Antiquity whereof may be supported from divers Passages in History, both antient and modern: From whence arose that Preference, which each Country heretofore so liberally bestow'd on its own Deities; a Preference which induc'd ^a *Rabshekeh*, a Captain of the *Affyrian* Host, to insult the *God* of the *Israelites* after the most blasphemous Manner in the Reign of *Hezekiah*.

THE Islanders whom we treat of, are not so superstitious as to imagine that the Images of their Gods are the Gods themselves, and the real Objects of divine Worship, but they look upon them, says our *English* Author, in his Description of *Ceylan*, as visible Representations, and reverence them only as such. There are but few of the thinking Part of Idolaters who entertain a more exalted Idea of them. Some, however, pray before these Images, in Hopes their Devotion will thereby prove more fervent and effectual, as being heighten'd some how or other, and inflamed by the Presence of such awful Objects. Others carry the Point much further, and imagine, that some divine Virtue descends upon the Images, settles there, and never departs from them. These last are not so refin'd in their Way of Worship as the former. Abundance of absurd Miracles, however, owe their Rise to this imaginary Virtue, and divers of the Antients (the celebrated *Livy*, for instance, and some other superstitious Legendaries,) have thought it their Duty to transmit them to Posterity, that such as were so inclined, might put their Faith and Confidence in them.

THESE are the most refined Sentiments of the Pagans at *Ceylan*. Those among them who carry their Folly and Superstition to the highest Pitch, imagine, that the Gods are obliged to comply with their Requests, and be subservient to all their wayward Humours. They pray to them, 'tis true, reverence and respect them, and offer up Sacrifices on their Altars, but expect an Equivalent in return. They, as well as the *Chinese*, of whom we shall speak more at large hereafter, are so presumptuous, as not only to ^b contemn, but insult their Gods, if they don't answer their Expectations. One of the Antients, who was not quite so insolent and outrageous, said no more to his God than this, that he would frame his Image in such Mould, or Metal, as best suited the Value of his Blessings.

Their PRIESTS, PAGODS, FESTIVALS, and PILGRIMAGES, &c.

THERE are three distinct ^c Orders of Priests in these Islands; each of which is dependent on, and subordinate to some Superiors, who are chosen out of the *Tirivanxes*, or *Terumwanxes*. The former are, properly speaking, the sole Priests of *Buddu*, and unquestionably the most eminent Clergy of the Island, since the Superiors to the *Gonnes*, which seems to be a Denomination common to the Priesthood in general, are selected out of their Body. There is no Possibility of clearing up *Knox's* Account, and reconciling it with *Ribeyro's* without the Assistance of an Explication of the former. Besides the above-mentioned Superiors, they have a principal ^d *Terumwanse*, or High-Priest, who takes Cognizance of all Matters of a Religious Concern. He is a Venerable old Man, and as a Mark of Honour and Distinction, generally wears a Gold Ribband, and a Kind of

^a Chap. XVIII. of the Second Book of *Kings*.

^b *Knox's* Account, &c. Chap. v. Part IV.

^c *Idem* *ibid.* The Island, according to *Ribeyro*, is divided into four Diocesses, each of which has its High-Priest, or *Terumwanse*.

^d *Ribeyro*, Lib. I. Ch. 4.

Scepter or Fan, which bears some Resemblance with the *Talaput* made use of by the Priests of *Siam*.

THE principal Convent of these Priests is situate in the *Digligy*, where they hold their Chapter. The Priests of *Buddu* admit none into their Order but Persons of noble Extraction, sound Learning, and liberal Education. We have already observ'd, that it is out of that venerable Body, that the Superiors to all the Priests are elected, and that they are constituted by the King.

THE *Gonnes* wear yellow Gowns, or ^a Cassocks, girt round the Waste with a Thread Sash. The *Tirinanxes* are dress'd in the same Manner. Neither the one, nor the other suffer their Hair to grow, but go always bare-headed. The Laity shew a profound Respect and Veneration for these Priests, and prostrate themselves before them, as they would before their Idols: But as for their Part they never return the Compliment, or indeed, salute any Person whomsoever. Wherever they appear, says *Knox*, a Mat is spread, and a white Linnen Coverlid laid upon their Seats, which is an Honour shewn to no Person else, but the King himself. They are not allowed to follow any mechanical Employment, nor to marry, or even so much as touch a Woman. They eat but once a Day; and if they indulge themselves any further, it must be in nothing but Rice and Water, Fruits, Beans, Pease, and the like. They are forbidden, likewise, all manner of Wine. As to Meat they are allowed to eat it, provided 'tis dress'd alone, and that 'tis kill'd without their Direction or Consent. However, they may forsake their Order, if they think proper, and marry afterwards. In order to become a Layman again, there is no other Ceremony required than the flinging their Cassocks into the River, and washing themselves all over.

THE Devotion of the common People is very Advantageous to the *Gonnes*, as will appear by the following Instance, the Truth of which the Reader will the more readily assent to, as he has no Occasion to depart from the Christian Scheme to find Examples of the like Nature. ^b When any one entertains serious Thoughts concerning the Salvation of his Soul, he sends immediately for one of these Priests, who visits him with abundance of Grandeur, attended by four Servants, holding a Canopy over his Head. The ^c Convert makes an elegant Entertainment for his spiritual Guest, and makes him as large Presents as his Circumstances will admit of. The ^d *Gonne* stays a Day or two at the Convert's House, and during that Time sings some spiritual Hymns, extracted from a Book of Devotion, after which he explains the Purport thereof to those who are present at the Service. *Ribeyro* assures us, that the Devotees, who thus request the *Gonnes* to attend them, not only gratify them for their Labour, but entertain them as handsomely as possibly they can, imagining, that otherwise their Prayers would prove ineffectual.

THE second Order of Priests are called *Koppubs*, " who wear no particular Habit to distinguish them from the Common People, not even whilst they are performing divine Service; but content themselves with putting on clean Linnen, and washing themselves before they begin. . . . They enjoy a small Spot of Ground which belongs to the ^e *Dewale*, where they perform divine Service. . . . They till the Ground, and follow their usual Vocations at all Times, but whilst they are actually employ'd in the *Pagod*; which is every Morning and Evening, if the Revenue of the Place is able

^a *Knox, ubi sup.*

^b *Idem, ibid.*

^c *Ribeyro* says, that this Ceremony is performed likewise for one at the Point of Death, and that the *Gonne* stays with him till he expires.

^d *Knox, ubi sup.*

^e The Name of a *Pagod*.

“ to maintain it. The whole Service consists in offering up boil'd Rice, and other
 “ Provisions of the like Nature to the Idol. . . . which they leave in his Prefence for a
 “ short Time, and then the Drummers, Musicians, and other Officers of the Temple,
 “ eat them.

THE *Jaddeses*, or the Priests of the *Genii*, are of the thlrd Order. “ The *Pagod*s where
 “ they officiate have no Revenue. Any devout Person that builds a Chappel at his own
 “ Expencc, becomes the Priest of it himself. Halberts, Swords, Arrows, Shields, and
 “ Images, are by his Orders painted on the Walls of it. . . . Such Chappels are for the
 “ Generality called *Jacco*, that is, the *Devil's Tenement*, *Jaccoor Jaca* signifying the Devil.”
 The *Jaddese*, when he celebrates the Festival of *Jacco*, shaves his Beard.

THERE are, says our Author, an infinite Number of *Pagod*s, which is no ways im-
 probable, since every Devotee has the Privilege of erecting a Chappel, and constituting
 himself the Priest of it. Some of these *Pagod*s are very rich, and, with respect to their
 Architecture, extremely beautiful. They are embellished with Hieroglyphick Images of
 Monsters, &c. according to the usual Custom of the *Indians* in general. Some of them
 are embellished with painted Sticks, Arrows, Halberts, Spears, and Swords: But in the
 Temple of *Buddu*, there are only Images of Men, sitting cross-leg'd in yellow Cassocks,
 like the *Gonnes*, having their Hair curled, and their Hands placed before them, just like
 Women. These, they say, are the Spirits of departed Saints.

THE Women must not presume to approach the *Pagod*s, during the Time of their
 Monthly Courses; nor the Men themselves, in case they come from any Place where a
 Woman is under that State of Impurity.

THE Revenues of their *Pagod*s consist in Lands, which the King has voluntarily settled
 upon them. There are in *Ceylan*, says our *English* Author, more Towns belonging to
 the Church, than to the King himself. Any one may believe him on his bare Assertion;
 for as the Devotion of a particular Set of Men, is subject in all Places to the same Frail-
 ties, so have the Clergy of all Nations the same secret Springs always in Motion. We have
 already observed, that some particular Devotees erect Chappels of their own, and are the
 Priests thereof themselves. In these Chappels they always place an Image of *Buddu*, and
 light up either Wax Candles, or Lamps before it, make proper Provisions for it, and adorn it
 with Flowers. We ourselves are not entire Strangers to Part of this superficial De-
 votion.

WEDNESDAYS and Thursdays are for the Generality the Days set apart for the Prac-
 tice of Piety. ^a *Knox* says, that the *Pagod*s are opened for that Purpose on Wednesdays
 and Saturdays, and that the Laity come to Worship their Gods there accordingly. The
 Purport of their Petitions is, as in other Places, that the Gods would vouchsafe to preserve
 them in Health and Prosperity, and aid and assist them in the Days of Adversity. Per-
 haps this may not be done after so refined a Manner as amongst us; and perhaps, like-
 wise, they may have their Evasions as well as we. Where are the People who are free
 from Allusions, when they make their particular Addresses to any God, or Gods for their
 Aid and Assistance? There are few Prayers which are insincere, or unjust when they
 turn upon general Truths, or when they only aim at such Favours, the Acquisition
 whereof is no Injury to their Neighbours; but such self-interested and partial Requests
 as exceed these Bounds, will never be able to stand the Test. Let us suppose a Prince
 directing publick Prayers to be made for the Success of his Arms, and a Merchant im-

^a *Knox*, Part IV. Chap. 10. ubi sup.

ploring the same supreme Being for Success in his Way of Commerce, if both the one and the other should follow the irregular Dictates of Ambition and Avarice, a thousand monstrous and absurd Things would in all Probability be inserted in their Prayers. Their Intercourse with the Almighty would be no more than a tedious Paraphrase on a single Thought of a *Latin* Poet. *

THE Prayers of the *Chingulese* are seldom directed immediately to the supreme Being, that is to say (in plain Terms) to him whom they look upon as such; for they only make their Addresses to his Vicegerents. But when these prove deaf to their Entreaties, there is a principal Devil, to whom they make their Supplications. They offer up Dishes of Meat, especially a red Cock, in Sacrifice to him; and this they perform in the most gloomy Part of a Grove, where this *arch Fiend* is attended by Men disguised like Devils themselves, who have Bells at their Legs, and dance, and sing, and wreath themselves into a thousand ridiculous Postures.

THEIR solemn Festivals are of two Kinds; the one for those Gods who govern the Universe, and all Things relating to this Life; the others in Honour of *Buddu*, whose peculiar Province is to take Care of Men's Souls, and secure their future Felicity.

As to the grand Festival of their *Genii* (for that's the proper Name of the former) there is nothing in it very remarkable but the pompous Procession which is made on that solemn Occasion. The Priest, in the first Place, holds a painted Staff in his Hand adorned with Flowers, and the People fall down on their Knees before it. The Devotees make their Oblations to it, after which the Priest in a formal Manner lays it upon his Shoulders, and at the same Time covers his Mouth with a fine Linnen Cloth, lest his Breath should sully the sacred Ensign of his Office. Afterwards being mounted on an Elephant, which is cover'd all over with white Linnen Cloth, he makes a Tour in the following pompous and solemn Manner, thro' the whole City. Forty or fifty Elephants adorn'd with little Bells, march first and open the Procession. Several Men disguis'd like Giants follow this Train of Elephants. In the next Place a select Band of Drummers and Trumpeters march before the Dancers, and the Women who are devoted to the Service of their Pagods. There are likewise some Trumpeters, Musicians, and Dancers interspers'd among the Female Votaries. The Priest appears next, mounted on his Elephant, and holding in his Hand his sacred Staff, as beforemention'd. This Pontiff represents the great Creator both of Heaven and Earth. An inferior Priest attends behind him with an Umbrello in his Hand to skreen him from the Heat of the Sun, or other accidental Injuries of the Weather. There are two other Elephants, each mounted by two Priests, that march One on his Right Hand and the other on his Left. The Priests who ride foremost represent likewise two other Gods; and those who ride behind hold Umbrello's over their Heads, for the Purposes aforesaid. Several Female Attendants follow these Deities, and fan them as they move along to keep them cool, and drive away the Flies. After these Gods march some thousands of Devotees three a-Breast. During this pompous Procession the Streets are strew'd with Greens and all kind of Flowers. The Houses on each Side are adorn'd with Boughs, Garlands, and little Streamers, and illuminated Night and Day; no Day being long enough for the Celebration of these grand Solemnities. The Reader is desired to observe, that before the Procession sets forwards, the Gods are expos'd to publick View at the Gates of their Temples, that the Devotees may make their voluntary Oblations, and pay them the Tribute of divine Adoration. This Festival is observed for fifteen Days

* *Pulchra Laverna,*

Da mihi fallere, da justum, sanctumque videri.

Horat.

† Knox's Account of Ceylan, Part IV. Chap. 4.

successively, commencing with the New Moon. About two or three Days before her Full, a considerable Number of Sedans are ranged in Order before these Gods, in each of which are deposited several sacred Relicks, and a Silver Chalice, as a farther Testimony of their profound Veneration. As soon as the Moon is just upon her Full, all the Devotees repair to the River, in order to fill the Silver Chalices before-mentioned with Water, and then deposit them in their respective *Pagods*. This Holy Water remains there all the ensuing Year, and each Chalice likewise is annually replenished.

ANOTHER Festival, which they observe, begins in *November* on the Night when the Moon is in her Full; the whole Ceremony whereof consists in planting tall Poles round the *Pagods*, and adorning them with Illuminations from Top to Bottom.

BUDDU is represented by several little Images wrought in Silver, Brass, white Clay or Stone, which are set up almost in every Corner, even in Caverns and on Rocks. The Devotees carry these Images a Variety of Provisions every New and Full Moon throughout the Year; but they celebrate the grand Festival of *Buddu* in the Month of *March*, when, according to their Computation, the New Year commences. At this Festival they go up to worship in two particular Places, which have been render'd famous by the frequent Mention of them in the Legends of these Islanders. One of them is the highest Mountain in the Island, and call'd by the Christians *Adam's Peak*; the other is the Place where *Buddu* reposed himself under a Tree, which went and planted itself there of its own Accord for the more commodious Reception of the Deity, who, when he was on Earth, frequently amused himself under its agreeable Shade; and 'tis under that very individual Tree, that the superstitious *Chingulese* adore their *Buddu*. The Zeal and Devotion of the Place is so ardent, and so highly regarded, that, in their Opinion, the very going a Pilgrimage to it, is meritorious. Such as are not able to reach that sacred Spot of Ground, get as near to it as possibly they can; they enter the first *Pagod* they meet with on the Road, in order to worship there, and direct their Eyes and Thoughts towards the sacred Tree. It is surrounded with Cells, Tents, Huts, and Cabins; besides several larger Edifices of different Materials, which are divided into various Apartments for the more commodious Reception of distinct Families. There are several antic Dancers and Merry-Andrews, likewise, who accompany this Train of Devotees.

WHEN *Buddu* ascended into Heaven, he left behind him upon a certain Rock in this *Adam's Peak*, the Impression of his sacred Foot, which these Islanders adore, beautify with burning Lamps, and honour with their Oblations. This sacred Relick, in our Opinion, may stand in Competition with ^a that of the Virgin *Mary's* Slipper, which the *Spaniards*, if we may credit their Assertion, are at this Day in the actual Possession of. It must here likewise be observed, that this same Impression of *Buddu's* Foot, said to be seen at ^b *Ceylan*, is not the only Relick of that Kind extant in the *Indies*. The ^c *Siamese* boast of three several Impressions of *Sommona-Codom's* Foot, that is to say, one at *Siam*, another at *Pegu*, and the Third in the Island of *Ceylan*. The Antients have in like Manner taken Notice of the miraculous Print of one of *Hercules's* Feet.

BUT to return to *Adam's* ^d *Peak*. There is a spacious Plain some small Distance from it parted by little Rivers, in the Waters whereof the Pagans bathe themselves with abundance of Devotion, and afterwards wash their Linnen and their Cloaths, being firmly persuaded, that by such Ablutions they really and effectually blot out and wash away their Sins. Thus purified, they climb up this sacred Hill by the Assistance of some Iron

^a See the Ceremonies and Religious Customs of the *Roman Catholics*. Vol. I. Part III. Ch. ix. No 5.

^b This Impression is made in the Middle of a Rock, which seems to have been cut out in the Form of a Table. The *Moor*s imagine it to be the Print of *Adam's* Foot at the Time when he humbled himself on Account of his own Sins, or lamented the untimely Death of *Abel* upon this Peak. *Purchas's Extracts of Voyages*.

^c Father *Tachard* in his first Voyages to *Siam*. Lib. VI.

^d History of *Ceylan* by *Ribeiro*. Ch. xxiii. Lib. I

Chains, which are fastened thereto for that very Purpose. On the Summit of this lofty Mountain is to be seen the Print of a Giant's Foot, so well proportion'd (if we may depend on their Veracity who assert it) that no Art can ever excel it. Hard by it stands a *Pagod*, and contiguous to that the Habitation of a Priest, who receives the Oblations of such Pilgrims as resort thither, and relates to them the Miracles of that sacred Impression, the Pardons and Indulgencies which are vouchsafed to all those Devotees who visit that holy Hill, the Antiquity, the supernatural Virtue of the Stone, and in short, every Thing which Superstition can devise, or prevail on them to believe, the Formularies whereof are much the same in all Religions.

ANOTHER Act of Devotion in Honour of their *Buddu*, is that of undertaking to be Mendicants on his Behalf. This is the peculiar Province of the Female Sex, and it were a great Pity to rob them of the Glory of it. 'Tis well known that the Ladies are for the Generality extremely nice and curious in the Punctilio's of Devotion, the Timorousness which is natural to their Sex, inclining them to imagine, that without the strict Observance of some artful Impertinencies they should be guilty of a shameful Neglect, and dishonour the Religion they profess. "The Women," therefore, (according to our *English Traveller*) carry the Image of their God *Buddu* cover'd over with a fine white Linnen Cloth, in the Palm of their Hands, saying, as they pass from Door to Door, *Pray remember Buddu, we crave your Alms and Oblations, to prepare him a Sacrifice*: And the People very liberally bestow on them Oil for his Lamps, Rice for his Sacrifices, and Money or Cotton Thread. The Ladies of Quality, indeed, seldom attend these charitable Collections themselves, but send their Servants in their Stead, dress'd in their best Cloaths on that Occasion. The Poor, likewise, when they beg, practise the same religious Custom, and take either some Book of Devotion, or the Image of *Buddu* lock'd up in a Shrine, and cover'd over with a white Linnen Cloth. By Means of this Book or Image, which they shew to the People with the most profound Veneration, and in whose Name all their Petitions are made, their Collections frequently amount to a considerable Value." In short, these Beggars take much the same Measures as our *Europeans* do, who beg the Charity of well-disposed Persons in the Name of God, the blessed Virgin, or some Saint. There are some in *Germany*, who raise large Contributions by singing of divine Hymns as they walk the Streets; and others in *Holland* by singing *David's Psalms*, or repeating some select Passages of the sacred Scriptures. Neither ought we to forget our Religious Mendicants; for it must be confess'd, that the *Indians* are not the only People who make a Trade of Religion.

"Such as are more zealous than ordinary, order an Image of their God to be made at their own Expence. . . . But *Buddu* is never look'd upon as a God, till his Eyes are compleated. . . . After that finishing Stroke, . . . they carry him with the utmost Demonstrations of Reverence and Respect from the Sculptor's Shop to the *Pagod*, where they consecrate him with abundance of Ceremony, and a Variety of Sacrifices; and then set him up with all the Pomp and Solemnity imaginable in a Nitch made on purpose for his Reception. Sometimes the Image of the God, as soon as finished, is carry'd from House to House, and the good People upon sight of it are very free and generous to the Artificer, that made him. He who order'd it to be made, is look'd upon as a true Devotee.

AFTER the Enumeration of so many Particulars the Reader may very reasonably imagine, that the *Chingulese* are very zealous for the Cause of Religion: But alas! he will find himself very much mistaken. ^b For they ingenuously confess that all their Devotion

^a *Knox's Account*, &c. Ch. iv. Part IV.

^b *Knox, ubi sup.*

is the Effect of Fear. “ They never concern themselves about Religious Matters, till “ they are either dangerously ill, or very old and infirm.” If such a Conduct as this, which is too Universal, appears to some Libertines as an incontestable Proof that Religion is but a Bugbear, and the Result only of Human Weakness, we are of Opinion it as plainly proves, that the Dissolution of the Human Body, is an evident Mark of its Dependence on the Supreme Being.

Concerning their VARIOUS DISTEMPERS and divers SUPERSTITIOUS PRACTICES.

“ **W**HEN they are indispos’d, they devote a red Cock to the Service of the Devil, that is, to one of those inferior Gods call’d Spirits, or Genii. The *Jadese* takes the Cock and consecrates it to this evil Spirit, telling him that ’tis offer’d only upon Conditions, and expected that in Point of Gratitude, and in Consideration thereof, he should restore the Patient to his former State of Health. . . . After this the Cock is let loose, and returns to his old Companions. He sometimes retains his Freedom for a Year or two afterwards; but in the End they carry him to the Temple, where the Priest attends to receive him, . . . under a specious Pretence only, of offering him as a Sacrifice . . . for very often he sells the Cocks which he thus collects, while the poor credulous People believe, that they are sacrificed according to their pious Intentions. . . . In order to discover whether a God, or a Devil be the Cause of their Distemper, they make a Bow of the first little Stick, that falls in their Way, and upon the String of it hang a small Instrument like a Chissel, with which they cut their Betel Nuts. After this they hold the Bow by the two Extremes, and pronounce distinctly the Names of all the Gods, and all the Devils. When the Deity is nam’d who is the immediate Cause of their Disorder, the Instrument, they say, turns round. The particular God or Demon being by this Means discover’d, they immediately offer up their Sacrifices to him, in hopes to remove his afflicting Rod, and find Favour in his Sight.” This puts us in mind of another Method of consulting the Gods, which is as follows: The Priest puts upon his Shoulder the Arms which are deposited in the Temple of the God, to whom he properly belongs. After that, he begins to be transported, and at last falls into a kind of divine Agitations, or at least acts the Enthusiast. In this rapturous Fit it is, that the Spirit of the God rests upon him, and then whatever he pronounces is look’d upon as an Oracle, and the People address him with as much Reverence and Respect as they would the Deity himself.

BUT to return to the various Maladies with which the *Chingulese* are frequently afflicted. It seems, according to the Account of an ^a *English* Author, that they are very subject to the Misfortune of what is generally term’d a Lycanthropy; at which Time they fly into the Woods, and shew all those various Symptoms and unaccountable Effects of black Melancholy, whence they certainly proceed, tho’ our Author, who seems a little too credulous here, imagines they are ^b possess’d with the Devil. What a Consumption of Holy Water would there be, if upon the Veracity of this Traveller, any One should attempt to visit these Islanders, and exorcise them as Demoniacs? There are often very deceitful Symptoms in frantic Distempers occasion’d by Melancholy. If for want of due Examination into those Symptoms, we are induc’d to believe the Person possess’d, and have immediate recourse to the Armour which an Exorcist must put on, to drive out the Devil, it is manifest, we shall only combat with a Shadow. A certain Woman once falling, as we ^c are inform’d, into one of these frantic Fits, in *Passion Week*, was judg’d by every Body

^a See *Wier’s Treatise de Praestigis Damon*. L. iv. Ed. i. 1583.

^b *Knox’s Account, &c.* Ch. iv. Part IV.

^c *Wier ubi sub.* Chap. 25.

to be possess'd with the Devil, when her Misfortune in all probability, was the Effect only of a too violent Flux of peccant Humours which the Spring oftentimes sets afloat, in a disorder'd Constitution.

WHEN the Herbs and Roots which they make use of in their Physical Preparations for their Sick prove ineffectual, and fail of their desir'd Success^a they take a Board, and set a Relievo Figure of the Patient, made in Clay upon it; and then they give all his Friends and Relations Notice to meet and assist at the Ceremony, and prepare a very elegant Entertainment on that Occasion. About Nine at Night the Guests all appear round the House, and after Supper withdraw into a Place illuminated with Links or Tapers, for the Purpose, where they range themselves in a circular Form, and leave an empty Space in the Middle. Thus ranged, they beat their Drums, and make a hideous Noise without Intermission for about an Hour. Afterwards a young Lass, who, as they pretend, must be a spotless Virgin, enters the Circle, and dances before the Assembly, who join their Voices in Concert with their Drums. . . . After a short Display of her Agility, she drops down on the Ground in a sort of Extasy; her Mouth is a perfect Foam, and her Eyes sparkle. . . . During these her Agitations, one of the Company is deputed to ask her such Questions, as are thought proper, and beg the Favour that she would not suffer the Party indispos'd to die; that she would be pleas'd to accept the Fruits which he presents her with, on the Patient's Behalf, and that she would instruct him how to remove his Distemper. . . . The Virgin thus inspir'd, pronounces Sentence; and tho' it be in the Patient's Favour, he frequently dies notwithstanding, and falsifies the Prediction of the pretended Oracle. If they presume to complain, and charge her with an Imposition, she immediately answers that they deceived themselves, by not rightly comprehending what she said. Sometimes when she is at a Loss for a plausible Evasion, she acknowledges her Mistake, but wholly ascribes it to the Opposition and Malice of some secret Enemy then present, . . . who for the Generality is a Christian. They request him thereupon to withdraw; and the Devil soon after his Departure, gives them a satisfactory Answer; for which Favour they shew him all the Reverence and Respect imaginable, and return him their humble and hearty Thanks; they present him with several Dainties, which they set at the Foot of a Tree, that has been consecrated to him; . . . and this Oblation, which from thence forward they never presume to touch, is crown'd with Flowers."

IN this particular Account of their religious Ceremonies, we must not omit the Mention of their Vows and solemn Protestations. They are not unacquainted with the Practice of them, and make as ill Use of them as other People.

As to the Good or Evil that attends Mankind in this Life, they are of Opinion that God has predestin'd and fore-ordain'd both the one and the other; so that they act inconsistent with their own Principles, when they endeavour to avoid a Misfortune, or procure a Blessing, by making their solemn Supplications to the Gods, &c. If we will but reflect on the Conduct of the Generality of Mankind, with respect to religious Matters, we shall find them one Thing in Practice, and the very reverse in Speculation.

THEY maintain that consummate Goodness consists in their Liberality and Munificence towards the Priests, in their frequent Sacrifices and Oblations to the Gods, and in a religious Forbearance from spilling the Blood of any living Creatures. . . . They are merciful and indulgent to their Poor out of a Principle of Charity, that extends even to Strangers. . . . They always reserve some Portion of their daily Provision for the Relief of such, as accidentally come to their Doors, and beg their Bene-

^a *Ribeyro's History of Ceylon*

“ volence. . . . They shew a great Regard for such as make a Conscience of the Duties
 “ of Religion, . . . and have a particular Esteem for the Christians, because they ima-
 “ gine them to be very upright and sincere.” Thus have I given you a compendious
 Account of their Ideas of Virtue in general, and the Duties which they judge incum-
 bent on every honest Man. - To these Notions they add some trivial superstitious Cus-
 toms, the Description whereof would be impertinent and perfectly uselefs. We must
 here remark, however, that tho’ they love the ^a Truth, they practise it but little;
 and that they never scruple to lye or cheat, tho’ they so mightily admire Integrity and
 plain Dealing.

“ They strew Flowers every Morning and Evening before the Images of their Gods,
 “ as an Act of Devotion. They carry their Chaplets, or Strings of Beads in their Hands,
 “ and say their Prayers as they walk abroad. They are very superstitious in their Ob-
 “ servations on the most trivial Occurrences. . . . If they happen to sneeze, ’tis look’d
 “ upon as a very unlucky Omen, . . . and is sufficient to postpone any Undertaking that
 “ they are actually engag’d in. . . . They esteem a little Animal much like a Lizard
 “ a ^b Prophet. If when they have begun a Piece of Work they chance to hear it cry,
 “ they make a short Pause, imagining that it informs them some ill Planet rules at that
 “ particular Moment. . . . When they go out of Doors in a Morning, they supersti-
 “ tiously observe the first Object, that presents it self to their View. . . . They flatter
 “ themselves with the Prospect of good Success if they see a big-bellied Woman, or a
 “ fair Man; and on the contrary, are apprehensive, if they meet an old Man, or ill-
 “ favour’d Person, that some Misfortune will attend them.”

THESE *Islanders*, like the rest of the *Indians*, are reputed very able ^c Magicians.
 “ They have a certain Prayer which they make use of as a Charm for Serpents, which
 “ become so tractable and familiar, that they will suffer themselves to be taken up by
 “ them.” ^d An Author, whose Veracity may be relied on, assures us, that he had seen
 a *German* Soldier in the *Dutch* Garrison, that would catch Serpents, make them tame,
 and handle them without the least Fear or Danger; that the same Soldier attempted to
 catch one that had accidentally concealed it self in his Captain’s Apartments, without
 any other external Precaution, than that of putting his Hat over his Eyes: For he acknow-
 ledged that he carried several Preservatives always about him, against the poisonous Quali-
 ties of those dangerous Réptiles, and amongst the rest, the Heart and Head of a Ser-
 pent. But he could not be prevail’d on, to communicate the whole Secret. This single
 Instance is, in my Opinion, a sufficient Demonstration, that there is nothing miraculous
 or Romantic in the various Relations on this Topick; and that the Art of charming such
 venomous Creatures, practis’d amongst the Antients, as well as the Moderns, is no
 more than the Result of some certain Secrets, which the Vulgar are perfect Strangers to, and
 therefore look upon them as surprizing and supernatural. But to return to our *Islanders*:
 “ They pronounce, continues *Ribeyro*, a certain Form of Words, when they undertake
 “ the Cure of any one bitten by a Serpent; but as they are well acquainted with all such
 “ Herbs, as are infallible Antidotes against all the Effects of Poison, and frequently make
 “ use of them, ’tis very probable, that their canting Terms are only added, to raise the
 “ Admiration, and amuse the stupid and unthinking Populace.

^a *Knox, ubi sup.* Ch. i. § iv.

^b When we come to treat of the *Caffres* we shall observe, that they likewise ascribe something Supernatural and Di-
 vine to a particular Insect.

^c *Ribeyro’s History of Ceylan.* This Author says, that when a *Cobra de Capello* has bitten, or otherwise injur’d any one,
 they oblige it as soon as ’tis charm’d, to appear before them, in order to be severely reprimanded. This Serpent, how-
 ever, is so much revered and respected, that no one durst hurt or oppose it. The *Chingulise* call it the King of
 Serpents, and imagine, if they should presume to kill one of them, the whole Race would revenge its Death, and
 destroy not only the Murderer, but all his Family.

^d *Baldaeus’s Description of Malabar, Ceylan, Ceromandel, &c.*

“ THEY have the Art likewise of lulling Crocodiles asleep, and when any One has
 “ an Inclination to wash himself in the River, he consults one of these Magicians,
 “ who gives him proper Directions for his Safety; but if any one Particular should
 “ unhappily be omitted, the Crocodiles most assuredly devour him.

FOR the Cure of some particular Cholicks which are very violent and very common
 in these hot Counties, they lay the Patient upon a Bed, and press their Hand hard
 upon the Pit of his Stomach, and say a Prayer about as long as the Christian
 Creed; whereupon the Pain is instantly asswaged, and the Patient restored.
 This Prayer, in all Probability, is but a meer Ceremony, which contributes nothing
 to the Cure, no more than among the *Americans*, who, according to the Observa-
 tion of *Ribeyro* before-mentioned, are very subject likewise to the same Sort of Cho-
 licks, and make use of much the same Expedient, the Prayer excepted; for they
 lay the Patient on his Back upon the Ground, and then trample upon his Belly till
 he finds Relief.

To conclude, they undertake nothing of any Importance without consulting their
Nagates, or Astrologers. These *Nagates*, according to *Ribeyro*, engage the Attention
 of the People, and surprize them prodigiously with their Predictions, which some-
 times bear such an Affinity to some future Events, that one would be tempted to
 imagine there is some solemn Compact between them and the Devil, or that their Art
 is something more than human. But in these kind of Events, 'tis manifest, that
 Chance, the Knowledge of some particular Circumstances imperceptibly discover'd,
 and a sprightly Imagination, are the principal Devils that direct and actuate these
 artful Astrologers.

Their Nuptial and Funeral SOLEMNITIES, &c.

THE Reader is desired to take Notice, in the first Place, that these People are
 never permitted to change their Clan, or Rank of Profession; every one is
 therefore confined to marry within his own. When a Maid is courted for a Wife,
 she herself proposes the Terms of Accommodation on her Part; and when she
 has hearkened to his Reply, she communicates the whole Affair to her Parents, in
 order to know their Pleasure, and procure their Assent. If the Conditions are ap-
 proved of, an elegant Entertainment is immediately prepared without any further
 Ceremony. The Husband enjoys his Wife himself the first Night, and all his Bro-
 thers, in case there be seven of them, lie with her by Turns each succeeding Night.
 But in case there should be an Eighth, or more Brothers, they are excluded, and
 have no Title to her Favours. Our Author adds, “ That after the first seven Days
 “ are over, the Husband has no more Privilege than his other Brothers. If he meets
 “ his Bride alone, he is entitled to her Embraces, but never is so when any of his
 “ Brethren are present. So that one Wife is thought sufficient to quench the amorous
 “ Flames of a whole Family; and all things are in common amongst them; all
 “ their Profits and Acquisitions are brought to their joint Account; their Issue belongs
 “ no more to the one than the other, and the Children call them all, without any
 “ Distinction, by the Name of Father”. This Account of *Ribeyro's*, however, differs
 in some Particulars from that of *Knox*. The latter asserts, that the Parents make the
 Match, and that if the old Folks can but adjust the Articles, the Affair is completed.
 The intended Bridegroom, adds he, sends the Wedding-Cloaths, and other Presents
 suitable to the Occasion, to his Mistress, and then appoints a certain Day for con-
 ducting her to his own House, which is look'd upon as the Wedding-Day. What
 follows is a more particular Account of this Ceremony: “ The Bridegroom makes

* *Ribeyro ubi sup.* Ch. xvi.

“ his Bride a formal Visit, attended by his Friends. . . . The New-married Couple eat off of
 “ the same Plate, to denote the Equality of their State and Condition. Sometimes they
 “ tie their Thumbs together, and afterwards go to Bed. The next Day after Dinner,
 “ the Husband takes his Wife away, and conducts her to his own Apartments. She
 “ marches first, according to the Custom of the Place, and he and several of his Relations
 “ bring up the Rear. . . .

THEIR Marriages are likewise solemnized sometimes after another Manner. “ The
 “ Bridegroom takes hold of one End of a large Linnen Cloth, with which the Bride is
 “ covered all over, and wraps it round his Waist: She takes hold of the other End :
 “ Thus linked together, a large Quantity of Water is pour'd upon their Heads, which
 “ trickles down and wets them to the Skin: This Ceremony concludes the Mar-
 “ riage, which lasts as long, but no longer than both Parties can live in Love and Uni-
 “ ty. . . . For upon the least Distaste they part by Consent, without any Disgrace or
 “ further Repentment on either Side ; the Husband returns the Portion he received with
 “ his Wife, and she is at her free Liberty to marry whom she pleases. . . . If they have
 “ any Children before such voluntary Separation, the Father provides for the Sons, and
 “ the Mother for the Daughters”. . . . But the most pleasant Jest of all is, both the Men and
 Women frequently marry four or five Times successively, before they can meet with a Part-
 ner to their perfect Satisfaction. This Practice would be still more intolerable and lic-
 tentious in those Countries, where, by the Laws of Religion, the Female Sex are
 indulg'd with greater Liberties, than they are in *Asia*. They would there marry almost
 every Week before they would sit down easy and contented with their Choice. It is
 highly requisite, therefore, that there should be some Resignation on one Side or the
 other, either out of Complaisance and Good-will to Mankind in general, and a tender
 Regard to their own Peace and Satisfaction, or for the Love of God, and the Ties of
 Religion. In fine, to comprise the whole within a small Compass, those Nations which
 are under no such Restrictions never meet with those conjugal Endearments, those mu-
 tual Aids and Assurances, which the Almighty wisely intended as the Bands of Matri-
 mony.

THOUGH a *Chingulese* can marry but one Wife, their Women are further indulg'd,
 and allow'd to have two Husbands, which is in some measure conformable to *Ribeyro's*
 Account of them.

Two Brothers may become joint Tenants of a House, and have a Wife in Copart-
 nership. The Children of such Marriage, without Distinction, acknowledge both to
 be their Fathers.

WHEN a Woman, after various Trials has had her Expectations answer'd, she is
 oblig'd to be constant and faithful to her Husband's Bed; for by their Laws against
 Adultery, the Husband may murder both Wife and Gallant, in case he surprizes them
 in the Fact; but the Women there, as well as our *European Ladies*, have their Love-
 Stratagems, to blind and deceive their poor easy Husbands, when they are amorously
 inclin'd, and determin'd to abuse them. They have one particular Custom, however,
 which sufficiently indemnifies the Women, *viz.* upon some particular Occasions, as
 for instance, when a Husband is inclined to entertain his Friends, or any Persons of
 Distinction, after a more elegant Manner than ordinary, he indulges his Wife with the Li-
 berty of granting them the last Favour. The same Indulgence is given to their Daughters,
 without the least Loss of their Credit and Reputation, provided they bestow their Favours
 on such as are at least their Equals. When a Wife has had an Opportunity to receive the Ad-
 dresses of a Nobleman, she ever after sets a greater Value on her Person and Appurte-
 nances, than she did before. From the Whole therefore we may reasonably conclude,
 that

that a Maidenhead at *Ceylan* is look'd upon but as a worthless and invaluable Commodity. Mothers will sacrifice their Daughters Virtue there for a meer Trifle. Publick Prostitutions, however, are prohibited, and reckon'd scandalous to the last Degree. The Woman who makes a Trade of Love, in case she is catched, has her Ears cut off, is shaved, whipt, and delivered up to the Insults of the outrageous Populace. The Term which in their Language answers to our *Strumpet* is odious, (unaccountable Absurdity!) even to those Women who are abandoned, and indulge themselves daily in such criminal Practices.

THE Women, in short, to conclude what we have to relate concerning their Nuptial Ceremonies, are obliged to acquaint the Men with their periodical Pollutions. At such Times they must not so much as pay them a Visit; but must shun their Conversation either out of a religious Principle, or a Regard to Decency and good Mannets. When they are in Labour, one skilful Neighbour voluntarily and readily assists another; for they have no Midwives, much less Men, who make it their Profession to attend them, as we have, the Practice whereof has very much offended a very modest Physician. But our Doctor might as well have held his Tongue; for his Treatise has met with no Success. Men-Midwives are still in Vogue, and will in all Probability continue in Repute, as long as the World endures. The Sex are grown wiser, and have for a long Time shaken off a Modesty, which is both false and ridiculous. As soon as ever the Infant is born, the Father makes it his immediate Business to consult an Astrologer, and know whether it was born under a lucky Planet, and in a lucky Hour. If the Answer displeases him, he either gives Orders forthwith for the Dispatch of the Infant, "or delivers it into the Hands of some Friend of the same Rank with himself, in order to be brought up by him, flattering himself with the Hopes, that his Child, though unfortunate under the Care and Tuition of his Parents, may prove the reverse under the Conduct and Discipline of a Stranger." They are of Opinion, that a Child born under the Influence of an ill Planet, must unavoidably be very vicious and scandalously wicked. The First-Born, however, is an Exception to this General Rule; but if they are overstocked with Children, they are either murder'd or expos'd, under the idle Pretence, that their Stars are improptious. They give their Children such Names in their Infancy as are declin'd and never used more when they are grown up to Years of Maturity. The same Custom we shall find observ'd all over *China*.

As to their Household Affairs, the ^b Wives, notwithstanding they have Slaves, for the Generality dress all their Husbands Victuals; and hold a kind of Napkin before their Mouths whilst they wait on their Husbands at their Meals, lest their Breath should prove offensive, and give their Provisions any disagreeable Taste.

THE *Chingulese* add this Notion to their Doctrine of the Metempsychosis; that the Souls of the Wicked after their Transmigration into the Bodies of unclean, or abject and contemptible Reptiles, become much more wicked in the other World than they were in this, and meet with Punishments proportioned to their Demerits; and on the other Hand, that the Souls of the Righteous after they have sojourned for a long Time in the Bodies of some majestic Creatures here below, are loaded with Honours in the Mansions above, and become Partakers of an infinite Number of Pleasures, which they never enjoyed on Earth, as a Recompence of their shining Virtues. Possessed of this Opinion, they devote the Riches which the Deceased had heaped together in his Life-time to his future Service, and bury all his Effects with him, his Implements of Husbandry only excepted. Such Presents, indeed, as the King had honoured the Deceased with in his Life-time, are likewise reserved, as not being in Reality his own Property; for in that Country the King

^a *Heckett* has written a Treatise on the indecent Practice of Man-midwifery.

^b *Ribeiro*, &c. Addit. to Ch. 16. of Lib. I.

^c *Ribeiro*, *ubi sup.* Ch. 14.

never makes any absolute Grants to his Subjects; but his Favours of all kinds are returnable, and held only *durante bene placito*. From what has been above premised, we must of necessity allow, that these Islanders hold the Immortality of the Soul, and the Doctrine of Rewards and Punishments in a future State.

KNOX assures us, that they die with the utmost Reluctance; and that when they are dangerously ill, they look on the Devil as the King of Terrors, insomuch that, says he, at those Times they invoke him without ceasing, and implore his Aid and Assistance. Let us take this Assertion for granted, without further Inquiry, since it will help us to comprise our Account of their Idolatry in a smaller Compass. They industriously shun the House of a Person that is deceased, for fear of contracting some Pollution.

THE better sort of People burn their Dead, to prevent the Worms from feasting on their Bodies. But the poor observe no manner of Ceremony in their Interments. Those who perform the friendly Office for them are obliged to wash themselves afterwards; for, according to the Principles of their Religion, he who touches the Dead is polluted. The Party deceased is laid on his Back, with his Head Westward, and his Heels towards the East. As to those Bodies which are burnt, they are first well washed with Water; afterwards embowelled, embalmed, and filled with Pepper, and then deposited within a Tree cut hollow for that Purpose; “ after that no one presumes to touch the
“ Corps, especially if 'tis a Courtier's, till the King gives positive Orders to have it burnt,
“ which is often neglected for a considerable Time, if not totally forgot. To prevent,
“ therefore, the Corps from being offensive in the House, they dig a kind of a Grave in
“ the Floor, and inter it there, with the hollow Tree wherein 'tis deposited, 'till his
“ Majesty's Directions for burning it can be procured. When this happens, no sooner
“ has the Fire consumed both the Corps and the Funeral Pile, but the Ashes are thrown
“ up together in a pyramidical Form, and then the Ground is hedg'd about and sown
“ with Grass. Our Author concludes his Relation with this particular Circumstance,
“ that such as die of the Small-Pox, whether rich or poor, are laid directly upon Thorns
“ and Briars, and burnt without the least further Regard.

SOME few Days after a Man's Death, such Friends as respect him, and have a real Concern for the Welfare of his Soul, send for a Priest, who spends the whole Night in singing *Requiems*, and praying for the Salvation of the Deceased. The next Day he is elegantly entertained, and well gratified for his Trouble: In Retaliation of which Favours, he gives them a sure and certain Hope, of the happy State of their departed Brother's Soul, and moreover, promises his Benefactors, that she will meet with as kind and courteous a Reception in the other World as his Treatment here has been generous and munificent. No one can be insensible how efficacious a Promise of this Nature must be, which, whilst it augments the Revenues of the Priest, removes all the Terrors and Apprehensions of the People; and 'tis evident from hence, that in this Island, as well as in many other Countries, they are of Opinion that the Welfare and Happiness of the Dead in a future State, entirely depends on the friendly Assistance of those, who survive them.

THE Men testify their Concern for the Deceased by their profound Sighs; and the Women by their hideous Outcries and loud Lamentations. Their Hair is all dishevelled, and flowing in Disorder about their Shoulders; their Arms are thrown behind their Heads, and after some extravagant Wailings, follows a long Narration of the Virtues of their deceased Friend. This inordinate Expression of their Sorrow is repeated every Morning and Evening for three Days together.

As a further Testimony of their Veneration for the Dead, they plant several Trees devoted to the God *Buddu*, round the Place where their Bodies have been burnt. The *Chingulese* imagine that there is something meritorious in the bare planting these Trees: and that such as undertake the sacred Office, die, 'tis true, in a very short Time afterwards, but then they are immediately admitted into the Realms of Bliss.

If any one, who is curious in his Researches into the Works of Nature, could discover the same Qualities in these Trees as are ascribed to the Cyprus, which never fades, and never grows again if cut to the Root, here he would have a fair Opportunity of making a curious Comparison. At least there is this Conformity between them, that ^b both are barren, and in that Respect, at least, may be look'd on as a Type or Emblem of the Dead. 'Tis very observable, that the *Chingulese* are as vain as any other Idolaters in flattering themselves, that the Souls of good and illustrious Men become Gods after their Decease. These Ideas in some measure compensate and make amends for the Shortness of this Life; and 'tis much better to entertain them, than think our selves Beings ^c far inferior to the Stars, and complain of the Want of those Privileges which we really enjoy.

Their KINGS and their various CUSTOMS.

WE shall not here expatiate on the Power of their Prince: For what can be added to the arbitrary Proceedings already well known, of all the other Eastern Monarchs. One very particular, as well as ignominious Instance, of the despotic Power of those of *Ceylan* is, that they indulge themselves in the Act of Incest, and enjoy their own Daughters, though at the same Time a Subject is severely punished for such unnatural Amours, and is look'd upon as guilty of the most enormous Practices. The Emperors of *Persia* were formerly addicted to this scandalous and abominable Vice. In justification of their Monarchs for these indecent and irregular Proceedings, the *Ceylansse* produce one of their established Proverbs in their Favour, *viz.* ^d that *Kings and Beggars are accountable to no Body for their Actions*, the former being in such an elevated Station, that no one will dare to censure them; and the latter in so despicable a one, that the Commission of the most flagrant Crimes will never make them blush.

THE Respect which these Subjects pay their Sovereigns, is a kind of religious Adoration, For, in short, the Kings of *Ceylan* in Imitation of their royal Neighbours, expect that their People shall never come into their Presence; or so much as see them without their Orders; that when they do, they shall prostrate themselves three Times with their Faces to the Ground; that when they withdraw from them, they shall never turn their Backs; that when they make their Addresses to them, they shall behave with all the ^e Submission and Reverence due to the Gods, and that whenever they speak of them-

^a *Knox's Relat. &c.* Ch. iv. Part I.

^b The Antients, on Account of these two Qualities, and the Barrenness of this Tree, made use of it in the Celebration of their Funeral Solemnities, as an Emblem of the Dissolution of the Body, and the Immortality of the Soul. The Antients, as well as the Moderns, had their Types and Allegories.

^c *Soles occidere & redire possunt,
Nobis, quum semel occidit brevis lux,
Nox est perpetua una dormienda.* Catul.

^d *Knox's Relat. &c.* Chap. ii. Part III.

^e We are assured that these People, who are all Slaves, load their Sovereigns with Titles and Attributes improper for human Creatures, and due only to the Supreme Being. On the other Hand, says *Knox*, when they speak of themselves in the King's Presence, they never make use of the first Person *I did, or I said so and so*; but their Phrase is, *the Limb of a Dog did, or said so and so*. If they speak of their Children, they style them Puppies. If his Majesty asks them how many they have, they answer, so many *Dogs* and *Bitches*, which plainly demonstrates what an absolute Monarch he is, and in what Awe and Subjection they live under him. Were we to suppose a rational Creature, that had never seen any Part of the Race of Mankind, and was at once introduced at the King of *Ceylan's* Court, he would never imagine, that the Prince and his Subjects were of one and the same Species.

selves in their Presence, they shall put themselves on a Level with the most contemptible Insects. They likewise expect that due Veneration shall be paid to every Present made them, and other individual Thing that belongs to them. "Inasmuch, that if they meet any one Thing of this Kind, whatever it be, they are obliged to turn out of the Way for it. Nay, they are forced to pay Homage even to the King's foul Linnen, as it goes in Publick every Day to be wash'd. . . . They must rise when they see it pass by them. And that no one may plead Ignorance, the Domesticks, who are entrusted with the Care of it, hold it up at Arm's Length, cover'd with a painted Cloth". The Kings of *Ceylan*, besides all this Pride and Ostentation, have all the other Qualifications of the most formidable Tyrants. They practise Religion only as a political Scheme, to keep their Subjects in Awe; they are eternally distrustful, and have no sincere Friendship, or Regard even for their greatest Favourites.

OUR Princes, (and we are indebted to Christianity for that Happiness,) tho' qualified perhaps in every other Respect for perfect Tyrants, dare not be vicious to the last Degree, their wicked Inclinations receiving some Check from those Terrors and Apprehensions, which Religion and the Priests awaken and stir up in their guilty Consciences. Were it not for such a religious Restraint, our Age, no doubt, would have produced its *Nero's* and *Caligula's*. What arbitrary Proceedings, for instance, might not we reasonably be afraid of, and expect from a Prince who could kill a Man with as little Reluctance as he would a Stag upon the Chace, and who, in the Heat of his Resentment, would be moved with no Compassion towards his Fellow-Creatures in Distress, or pay any Regard to the Laws of God, or those of his Country? An Appeal to such a Prince's Conscience would be unsafe, and look'd upon, perhaps, as an Act of the highest Presumption. In short, had such a Monster ever sat upon the Throne, he would have been as cruel and imperious to the full no doubt as any of the Eastern Monarchs.

THE King confers a kind of Nobility or Order of Knighthood upon those whom he is inclined to honour, by putting round their Heads a Piece of rich Silk, or a Ribband embroider'd with Gold. This royal Favour is generally attended with a Title.

ALL difficult Debates are determined either by the Question, or by Oath; the various Execution whereof is as follows: When they swear 'tis before their Gods, and for the Generality in their Temples. On very momentous Occasions the Question is made by boiling Oil. Our *English* Traveller describes both these Customs so fully, that I shall be obliged in a manner, to transcribe him. "The *Chingulise*, says he, "never take these solemn Oaths, but when Affairs of the utmost Importance absolutely require them, as when there is a Law-suit relating to an Inheritance, and no Witnesses to prove the Title. Both Parties in that Case must have a Licence under the Hand and Seal of the Governor; when that is procured, they wash their Bodies and their Heads, which is one of their religious Ceremonies. They are afterwards confin'd all Night, and a Guard is set over them; their Right Hands are wrapp'd up in a Cloth, which is sealed, for fear they should make use of some Incantation to harden their Fingers. The next Day they are brought out, dress'd in clean Linnen, and purified, as People who are about to appear, with all the Solemnity imaginable, before the Supreme Being. The Paper on which the Governor's Permit is written, is tied upon their Wrists; after which they repair to the *Boghaab* or *Tree of God*, (that is, a Tree consecrated to *Buddu*) where all the Officers of the Province, and a prodigious Concourse of People are assembled together. A sufficient Quantity of Coco Nuts are then brought into open Court, and press'd before all the Spectators, to convince them

^a *Knox ubi sup.*

^b An Instance of this kind has been produced in our Remembrance.

^c *Knox's Relat.* &c. Ch. ix. Part IV.

“ that no Fraud or Delusion is intended. Hard by likewise stands a Chaldron full of
 “ Cow’s-dung and hot Water. When the Oil and the Cow’s-dung boil apace, a Leaf
 “ of the Coco Nut is dipp’d into the Oil, that all the Spectators may be satisfied ’tis
 “ scalding hot. Whereupon both Parties approach the Sides of the Chaldron, and
 “ one says, *The God of Heaven and Earth is witness that I am not guilty of the Fact*
 “ *laid to my Charge; or, The four Gods are Witnesses that the Lands or Goods in Debate*
 “ *are my Property.* The other swears the Reverse. The Plaintiff always swears first,
 “ and the Defendant, in the next Place, endeavours to clear up his Title, or his Inno-
 “ cence. . . . After which they both have the Linnen Cloths taken off, in which their
 “ Hands were sealcd up. He that swore first then repeats the Words of the Oath,
 “ and at the same Time dips two of his Fingers in the boiling Oil, and flings some
 “ small Quantity of it out of the Chaldron three Times together. . . . Afterwards he
 “ does the same to the boiling Cow’s-dung. . . . The latter performs the same Opera-
 “ tion. Then their Hands are wrapt up again, and both of them are confined till the
 “ next Day, at which Time their Hands are examined, and their Fingers Ends rubb’d
 “ with a Linnen Cloth, to make them peel. He whose Fingers peel first, is looked
 “ upon as the perjurd Party; (They ought to tell us, however, whether the Fingers of
 “ the Plaintiff and Defendant don’t sometimes peel alike). Upon which Decision a large
 “ Fine is laid upon him, payable to the King, and he is obliged to make his Adver-
 “ sary ample Satisfaction”.

IN their common Conversation they swear by their Father or Mother, by their Children, by their Eyes, and by their Gods. These are either habitual Oaths, or catch’d from their Companions, which very seldom give any Sanction to the Truth: Our Oaths are often introduced to give a Life, or Air to the Subject, we are talking of, or rather to divest it of that Air of Sincerity and Simplicity, which ought indeed to be regarded as the Beauties of it. But after all, there is no Nation absolutely free from these vicious Habits.

WE have already taken Notice of the Manner, in which some People treat their insolvent Debtors. In the Islands of *Ceylan* they strip them in the first Place, and set Inspectors over them. In case the Debtor proves obstinate, and refuses to make his Creditor Satisfaction, a great Stone is laid upon his Back, and he is obliged to bear it till he complies. But this is not all; for the Debtor is heavier loaded by Degrees, till the Debt is fully discharged. Another ill-natur’d inhuman Practice of the Creditor is this, to put Thorns between his Debtor’s naked Legs.

I SHALL mention but one Custom more, which is very particular, and that is, the Creditor sometimes substitutes himself to suffer in the Room of the Debtor, and peremptorily assures him, that he will poison himself immediately, unless he takes Care to do him Justice, and make him Satisfaction. This is a mean, pitiful Contrivance, or rather a wicked Stratagem, which demonstrates how little these Islanders value Life, and how readily they expose themselves to the Loss of it, to gratify their Repentments, and be the Death of those, who have done them the least Injustice. For should he that thus threatens his own Life, be so rash and resolute, as to destroy it, the Debtor, who is the Cause, must die to atone for the Misfortune.

WE shall say but little relating to the Arts and Sciences of the *Chinguleje*, lest we should enter on Topicks, that are not essential, and no ways relate to their religious Customs. They have several Treatises on Religion, Physick, Astronomy, and Magick. The *Gonnies* are the only Persons, who write on divine Subjects, which they afterwards dedicate to some Person of Distinction, with a View of Interest and Advantage. Could any one have imagined that these Islanders, whom we look upon as Barbarians, should understand the Art of Address, and be polite enough to fill their Performances
with

with as fulsom Eulogiums, perhaps as the Authors of *France, England, and Holland*, have been able to invent, in honour of the particular Hero, who graces the Frontispiece of their Works? No one would have expected to find such a Conformity between them and us. We do not find however, that they are acquainted with the fashionable Art of Plagiarism, an Art so very advantageous among us, that with the Assistance of a diligent Amanuensis, it affords a plentiful Maintenance to Numbers of our Librarians and Abbots, at the Expence of the Booksellers, who readily come into their Measures, and are their voluntary Cullies.

THE *Chingulese* Priests are also the Astrologers and Astronomers of the Island. We shall not trouble the Reader with an Account of any of their Almanacks, but in all Probability they stuff them as full of Lyes and idle Tales as we do ours. "These Astronomers point out the Conclusion of the old Year, at which time there is a perfect Cessation from all manner of Business, but what concerns the Government, which is never discontinued, . . . They inform them . . . of the very Moment, when the new Year commences, at which time they begin again to work, and both the Men and Women enter upon some Undertaking or another, which they intend to accomplish within the Year ensuing. These Astronomers inform them likewise when they ought to wash their Heads, which, as we have before observed, is one of their religious Ceremonies, and which every one is obliged to perform at set Times, computed from the Day of his Birth. . . . They pretend to foretel by their Knowledge of the Stars, whatever will happen to Persons with regard to their Sicknefs, or Recovery. . . . They foretel likewise the good or ill Fortune of new-born Infants". When a Child is born, the common Astrologers, who according to *Knox*, are Weavers by Profession, set down the Day and Moment of its Nativity; and as it is their proper Business to keep a Register for that Purpose, they are always applied to, when any one wants to know his Friend's Age, or to consult with them relating to his future Success. "When any one, for Instance, falls sick, the Hour of his Nativity is carried to them; and after a serious Examination, they foretel what will be the Consequence of the Distemper. They are consulted likewise on matrimonial Affairs, and, in short, on every thing in Life of any Importance".

* THE Year begins in *March* with the new Moon. Our *English* Author says, that it sometimes commences the 27th, sometimes the 28th, or 29th of that Month. They make a Variation in it, says he, in order to keep it as exact as possible to the Course of the Sun. Their Year contains 365 Days, which they divide into twelve Months, and those into Weeks, as we do; which, like ours, consist of seven Days, and the First, which answers to our *Sunday*, is esteemed a lucky Day, upon which 'tis proper to begin any Affair of Consequence. "They divide the Day into thirty Parts, called *Paies*, which begin when the Sun rises. The Night is also divided in the same Manner, and commences when the Sun sets. . . . They have a certain Flower by which they can form some Judgment of Time, for it always opens about seven *Paies* before Night. . . . But as they have no Clocks, Watches, nor Sun-dials, they only guess at the Time of Day after a very imperfect Manner"; Excepting in the King's Palace, where there is a sort of Water-Clock, of which we have already given a particular Description. As to their Magick, with which we shall conclude, *Knox* has told us several Stories concerning it, which are pleasant and entertaining enough, but too long to repeat. For the Discovery of a Thief, they take a Coco Nut, and make a Charm with it in the following Manner: "They pronounce in the first Place some Cant Terms over the Nut, and then run a Stick through it, which is laid at the Door, or the Hole out of which the Thief made his Escape. After this one of them takes up the Stick and Nut,

* *Ribeyro ubi sup.*

“ and traces the Footsteps of the Thief. The rest of the Company follow him, repeating several mystical Words all the Way they go: . . . The Stick at last directs them to the Place where the Thief lies concealed, and drops down directly upon his Feet: Sometimes the Nut which guides the Stick, either turns on one Side, or the other, or stands intirely still: In either of which Cases, they renew their Charms, and strew Coco-Flowers, which cause the Nut and Stick instantly to move forwards; but this, however, is not an absolute Conviction of the Thief; for he who undertakes the Charm, in order to prove him guilty, is obliged to swear positively to the Man, which he frequently does upon the meer Confidence which he puts in his own magical Performance. In that Case the Thief is obliged to swear to the contrary. . . . There are some hardy undaunted Fellows, adds *Knox*, who provide themselves with good Cudgels on such an Occasion, and thrash the Enchanter and his Attendants so unmercifully, that the Charm loses its intended Effect”. He asserts, however, that he has seen the Effects of this enchanted Stick answer Expectation; which, for any thing we know, may be as well attested, as the numerous Virtues that have been ascribed to the famous enchanted Rod.

WHAT we have already said, obliges us to introduce in this Place the Measures, which are taken with a Thief who denies the Fact laid to his Charge. ^a If he has any Children, he must bring them all before the Judges; if he has none, such Relations as he thinks proper to nominate, are immediately summoned to make their Appearance. Then the Thief lays a few Stones on the Head of his Children, or Relations, and prays to God, that if he actually committed the Theft, whereof he is suspected, his Children, or Relations, may live no more Days, than there are Stones upon their Heads. “ After the Oath, both Parties are dismissed the Court, and each defrays one Moiety of the Charges: they firmly believe, that this Oath is so efficacious and prevailing, that if they are perjured, their Children or Relations die at the Time prescribed, and by this the Truth or Falschhood of the Oath, which the Thief has taken, is determined.

“ IN case of Murder, if the Criminal is apprehended within sixty Days, he is put to Death without any formal Process; but when that Time is once expired, he is subject to no manner of Punishment whatsoever. . . . For the most Part he appears voluntarily. . . . And if he pleads guilty upon his first Appearance, he is only fined, and on Payment has a Grant of some certain Letters of Indemnification, . . . and after that is absolutely discharged.”

The Religion of the MALDIVESE.

ALTHO' these Islanders are for the Generality *Mahometans* by Profession, yet they retain several Customs that are perfectly idolatrous: When they are at Sea, for Instance ^b, they make their solemn Vows to the *Genius*, or *King of the Winds*, which they fulfil when arrived safe on Shore, and at their own Habitations. There

^a *Ribeyro, ubi sup. Lib. i. cap. 17.*

^b Extracted from *Francis Pyrard de Laval*. They have a Ceremony on the *Indian Coast*, which bears a great Affinity to that of the *Maldivese*. What follows is a Description of it taken from *Thevenot's* fifth Volume of his *Voyages*, published in 1727. “ on several Occasions, but more particularly when the Relations or Friends of the *Geniiles* are gone any long Voyage, they offer up a Sacrifice to the Sea for their Preservation. I was once present at one of these religious Solemnities: A Woman carried in her Hand a Boat, which was made of Straw, and cover'd with a Sail; three Men playing on Flutes, and two others, each with a Basket of Victuals and Fruit on their Heads, attended her. As soon as they arrived at the Sea Coast, they threw the Boat, after the Repetition of some particular Prayers, into the Sea, and left all their Provisions on the Shore. I have seen much the same Ceremony amongst the *Mahometans*. . . . The *Gentiles* devote another Sacrifice to this particular Element, at the End of September, which they call the *Opening of their Seas*, because they are not navigable from May till that Time. The whole Ceremony consists in flinging Coco Nuts into the Sea, and every one throws in his own.”

are some certain Places near the Sea-Shore which are particularly devoted to that pious Service, and thither the Devotees resort when they have escaped the Dangers to which they were expos'd. They offer to this aerial Monarch certain little Boats made on Purpose, fill'd with Perfumes, Gums, Flowers, and odoriferous Wood. They not only burn the Perfumes, but the Boats too, and afterwards set them adrift; to be tofs'd by the Wind and Waves till they are quite consum'd. This Sacrifice they think highly acceptable to the King of the Winds. If they cannot conveniently offer up a Boat, they supply that Deficiency with a Sacrifice of Cocks or Hens, which are flung into the Sea at the Head of the Vessel, which they intended to make use of. They pay likewise divine Service, Prayers, Ceremonies, and Sacrifices in honour to the God of the Sea. When they are Sailing, or Fishing, &c. they make their solemn Vows and Engagements to him. The same Superstition restrains them from spitting, or flinging any thing against the Wind; and when they are out at Sea, from looking behind them, towards that Corner from whence the Wind blows. All their Vessels are consecrated to those two Kings of the Winds and of the Seas, and are as much respected as their *Mosques*. The other Elements have their particular Deities. They acknowledge likewise one God, who presides over all their military Concerns.

THEY put abundance of Confidence in certain Characters, called *Tavides* by *Pyrard*, which they wear, sometimes under their Cloaths enclos'd in little Gold or Silver Boxes, and at other Times upon their Arms, Necks, Girdles, or even on their Feet. These Characters are look'd upon as Preservatives against all Misfortunes, and against all Distempers whatsoever. They are likewise made use of as *Love-Philters*.

SUCH as provide and prepare these Preservatives, are thought able Physicians. Our Author says, they attribute the Cause of their Sickness and their Death to the Devil. In order therefore to avoid the one and the other as much as possible, they invoke him, offer him Flowers, and honour him with very sumptuous Entertainments, which, unless the poor People gather them up, are entirely abandon'd till corrupted, in honour of the Devil. They offer up to him likewise Cocks and Hens; in which Acts of Devotion *Mabometanism* seems to bear apart; for in performing these Sacrifices they always turn themselves towards *Mabomet's* Tomb. Throughout all this Scene of Sorcery and Witchcraft, the Devil is requested to accept of what they offer him, and not to molest the Person indispos'd. In several Distempers, however, they add natural Medicines to their mystical Words and Incantations, which tho' really serviceable, we shall pass over in Silence, as foreign to our present Purpose.

ASTROLOGY is one of their most favourite Sciences: Nothing is undertaken without it. If they propose to build a House, or a Ship, to go a Voyage, or indeed to engage in any Affair of the least Importance, they apply themselves to the Astrologer, to inform them what Day, Hour, and Moment will suit them best, and to make choice for them of a proper Planet or Constellation. Their Astrologers cast their Nativities likewise, and in short, are very assiduous in currying Favour at Court.

WE shall postpone all that might here be added relating to their religious Customs till we come to treat of, and describe those in Practice amongst the *Mabometans*. But as we have more than once introduced the Manner of exacting Debts amongst our religious Customs, (and we imagine with Propriety, since Justice is a principal Branch of Religion,) we shall conclude with the Practice of the *Maldivese* in that Particular. If they are insolvent, they are obliged to be Slaves to their Creditors till the Debt is fully discharg'd. If they happen to die in this State of Slavery, the Creditors seize on what little Effects they have; and their Children, if they have any, are all doomed to become Slaves till a compleat Satisfaction be made; so that these Islanders are entire Strangers to our ingenious Method of growing rich by Way of Composition.

A LETTER



A

LETTER

FROM

Father *BOUCHET*,

MISSIONARY of the

SOCIETY of JESUS,

To the RIGHT REVEREND FATHER in GOD

* * * * * H U E T,

Some Time BISHOP of

A V R A N C H E S.

My LORD,

DURING my last Residence in *Europe*, which was several Years ago, on Account of some particular Affairs relating to my Mission, I found myself indispensably obliged to resolve the Enquiries of several learned and curious Gentlemen relating to the Tenets of the *Indians*, and particularly their Notion of the Metempsychosis, or Transmigration of Souls. They were very desirous to know, amongst other Things, in what the *Indian* System was conformable with that of *Pythagoras* and *Plato*, and wherein it differ'd. I frequently recollect, my Lord, with abundance of Pleasure, the Conversation which I then had with your Lordship on that particular Topick. For which Reason, since my Return into *India*, I have employ'd a considerable Part of my leisure Hours in some necessary Researches to enable me the better to gratify a Curiosity, which in my Opinion, is so very commendable. Your favourable Reception of a former Letter of mine, which I had the Honour to write to your Lordship upon another Occasion, emboldens me at present to lay the following Reflections before your Lordship, which, I humbly hope, will not be thought either an improper, or disagreeable Amusement.

I HAVE

I HAVE made it my particular Study, my Lord, for several Years, to pry into the mysterious Tenets of the *Brachmans*: I have read most of their learned Books, and have disputed with most of their judicious Theologifts, and from the Writings of the one, and the Conversation of the other, have procured the best Intelligence I possibly could to make my self perfectly Master of their System relating to the Metempsychosis.

WHEN I first consulted their most valuable Dissertations, I was surpris'd to find that there were scarce any Errors in the most antient Authors, which they did not either invent, or lay claim to by Adoption. Some of them imagine, that Souls are eternal; others, that they are a Part of the Deity itself. In short, the Generality of them acknowledge their Immortality; but demonstrate it by the Metempsychosis.

'Tis hardly to be conceived how so Romantic and Extravagant an Idea should be spread over all *Asia*. Not to mention the *Indians* on this Side the River *Ganges*, the Natives of *Aracan*, *Pegu*, *Siam*, *Camboja*, *Tonquin*, *Cochinchina*, *China*, and *Japan*, all strictly maintain the Doctrine of the Metempsychosis, and urge the very same Reasons, as the *Indians* do for the Support of it.

WHEN St. *Francis Xavier* preach'd the Gospel at *Japan*, one of the most celebrated *Bonzes* of that Country accidentally meeting him at the King of *Bungo's* Court, accosted him in a haughty dogmatical Style, after the following Manner: "I am not well assur'd, whether thou knowest who I am, or more properly speaking, whether thou dost recollect me or not." And after a long Detail of several extravagant and fantastic Stories, which the curious Reader may find at large in the History of that Saints Life, he thus further address'd him, "Give ear to what I say, and I'll communicate to thee some sacred and mysterious Truths, which will convince thee, that we are much more conversant with the Transactions of former Ages, than you are with the present. Know then, that the World never had a Beginning, and that the Race of Mankind, properly speaking, never die. The Soul only disengages herself from the Body, to which she was before united, and when the Body lies corrupted in the Earth, she finds out a new and more agreeable Companion, by which Means we are reproduced and born again, sometimes of one Sex, and sometimes of the other, according to the Influence of the Stars, or the particular Aspects of the Moon."

WE are well assured, by Travellers of indisputable Credit, that the Footsteps of this Doctrine of the Metempsychosis may very visibly be traced amongst the *Americans*. For my Part, I cannot conceive who should have propagated so ridiculous a Notion in a Country which has been so lately discovered. 'Tis not so great a Matter of Surprise, that it should have met with a general Reception among the *Africans* and *Europeans*. The *Egyptians* very probably might have introduced it amongst the former; and *Pythagoras*, who was the Head of the *Italian* Sect, establish'd it in divers Countries, particularly in *Gaul*, where the *Druids* look'd upon it as one of the fundamental Articles of their Religion. Nay, this Doctrine was encouraged as a political Scheme. When the General of an Army was ambitious to inspire his Soldiers with an undaunted Courage, and a generous Contempt of Death, it was usual to tell them, that if they died in their Country's Cause, their Souls would immediately, on their Dissolution, re-animate some other, and perhaps nobler Bodies; as *Julius Cæsar* observes in his Explication of the Doctrine of the *Druids*. "Non interire animas, sed ab aliis post mortem transfire ad alios atque hoc maximè ad virtutem excitari putant metu mortis neglecto."

‡ *De Bell. Gallie. Lib. vi.*

THE heretical Part of the Christian Church when in its Infancy, for the Generality, embraced and preached up this monstrous Doctrine, viz. the *Simonians*, *Basilians*, *Valentinians*, *Marcionites*, *Gnosticks*, and the *Manichees*. The *Jews* themselves, according to *Tertullian* and *St. Austin*, though they had received the Law of God, and consequently ought to have abhor'd and detested such impious Tenets, yet were fond of being carried away with it. It is recorded in their *Talmud*, that the Soul of *Abel* transmigrated into the Body of *Seth*, and afterwards assumed that of *Moses*. *St. Jerom* seems likewise to hint, that some *Jews*, and particularly *Herod*, were of Opinion, that the Soul of *St. John* had transmigrated into the Body of *Jesus Christ*. Such an unaccountable Progress has this wild and extravagant Doctrine made !

To trace it from its Original, and point out the first Authors of it, is not so easy a Task as some may imagine. *Herodotus*, *Clement of Alexandria*, and several other learned Writers have imagined, that this Doctrine had been first taught by the antient *Egyptians*, that from thence it was introduced amongst the *Indians*, and by Degrees met with a favourable Reception all over *Asia*. Others, ascribe the Invention of it to the *Indians* themselves, and are of Opinion that they communicated it to the *Egyptians*; for formerly there was a free and uninterrupted Intercourse and Correspondence between those two Nations. *Pliny* and *Salon* have given us a very particular Description of the Course they steer'd, in their annual Travels from *Egypt* to *India*. *Philostratus* assures us, that *Pythagoras* was the Father of this System, that he communicated it to the *Bramins* in his Travels to the *Indies*, and that from thence it passed over to the *Egyptians*.

BUT be that as it will, it is doubtless one of those controversial Points which will not presently be decided; and your Lordship has been pleas'd to express yourself in Terms much to the same Effect in your learned Discourses upon *Origen*. *An vesana Metempsychoscos doctrina ab Indis ad Egyptios transiit, an ab his ad illos, res est non parvæ disquisitionis*. If, however, we should have Recourse to the Chronology of the *Indians*, the Point in Question would at once be determin'd; for, according to their Computation, that Doctrine has been in Vogue among them for some thousands of Years. But the Chronology of those Nations, it must be confess'd, is so very erroneous that there is no Dependence, no Stress in the least, to be laid upon it. It is much more plausible, therefore, (and several antient Authors peremptorily insist upon it,) that both *Pythagoras* and *Plato* were oblig'd to the *Egyptians*, rather than the *Indians*, for all their Notions relating to the *Metempsychosis*.

THE *Indians*, as well as the *Pythagoreans*, understand by the Term (*Metempsychosis*) the Transmigration of a Soul into several different Bodies, which she animates successively, in Order to perform those Operations which are essential to her, and wherein she acts according to her Nature. At first, indeed, the Notion was confin'd, and meant no more than the Transmigration of a Soul, from one human Body, into another: But by degrees it grew more universal and unrestrained, and the *Indians* have even out-done the Disciples of *Pythagoras* and *Plato*.

I. THE *Pythagoreans*, in the Establishment of their System, grounded their principal Argument on the Authority of their Master: His bare Assertion was with them a sufficient Sanction, and deem'd as infallible as an Oracle itself: Nay, it was look'd on as an unparall'd Act of Insolence and Assurance, to doubt of any Proposition advanced by that celebrated Philosopher; and when any snarling ill-natur'd Philosophers criticis'd upon, and censur'd some of his favourite Tenets, his Disciples imagin'd the IPSE DIXIT of their Master, by way of Eminence, was sufficient to confound them, and always produced it as a solid and indisputable Answer. And it must be acknowledged, that the extraordinary Character which *Pythagoras* then had, and the profound Respect which was universally paid him

him, was not ill grounded; for the Arts and Sciences which had all been before intricate and confus'd, were by him improv'd and brought to a very great Perfection.

THE *Indians* argue with us much after the same Manner, when we endeavour to demonstrate the absurd and extravagant Consequences that attend their System. *Brumma*, say they, is the supreme Deity of the three, who are the Objects of divine Adoration amongst us: *Brumma* taught us this Doctrine, and therefore 'tis infallible. *Brumma*, again, is the Author of our *Vedam*, that is, our Law, which cannot err. *Brumma*, in short, is *Aliaden*, that is by Nature incapable of Error, and all his Words are divine Truths. His Knowledge is infinite, and comprehends at one View all Things past, present, and to come; 'tis he that records the most minute Actions of the whole Race of Mankind, and he alone, that has instructed them in all the liberal Arts: If the *Bramins* are Masters of the Truth, if they are learned and skilful in Astronomy and the other Sciences, 'tis to *Brumma* alone to whom they are indebted for their superior Knowledge; and can it be questioned after all this, but that the Doctrine of the *Metempsychosis* is grounded on the Basis of Truth, since *Brumma* was the Author of it?

2. THE Disciples of *Pythagoras* were obliged to observe a profound Silence for a determinate Number of Years, and never presumed to start any Difficulty to their Master, till that Term was expired. Some of his Disciples, who having undergone this Probation, were entitled to his Favour, and the Freedom of asking him what they pleas'd, one Day out of Curiosity beseech'd him to resolve them, whether he could recollect or not, any of his Transmigrations in a former State; he readily comply'd, and traced his Genealogy in the following Manner.

HERETOFORE, said he, I made my Appearance in the Person of *Etalides*, the Son of *Mercury*, of whom I begg'd to be indulg'd with a perfect Remembrance of all the various Transmigrations, which I was afterwards to pass through: The Favour was readily granted me, and my next Appearance was in the Character of *Euphorbus*, in which I was slain at the Siege of *Troy* by *Menelaus*. After that I assumed another Form, and was well known by the Name of *Hermotimus*. After that I personated a Fisherman of the Island of *Delos*, under the Name of *Pyrrhus*, and act at present the Philosopher and your Master, under the Denomination of *Pythagoras*.

BUT as the Disciples of this celebrated Philosopher were not always credited on their bare Word, when they boasted of this Privilege of Recollection; they endeavour'd to demonstrate their Assertion, by a long Detail of several other Circumstances equally Romantic and extravagant. As an Argument, say they, that our great Master really appear'd in the Character of *Euphorbus*, as soon as ever he entred the Temple of *Juno* in *Eubea*, he immediately knew and laid claim to his own Shield, which the *Greeks* had hung up there amongst several other Trophies, and devoted to the Service of that Goddess. This Fiction was so often insisted on as an indisputable Fact by the *Pythagoreans*, that *Ovid* thought fit to insert it in his *Metamorphoses*, where he introduces *Pythagoras* thus speaking of himself.

• *Ipse ego nunc memini, Trojani tempore Belli
Panthoïdes Euphorbus eram.*

TERTULLIAN has oblig'd us with a very learned, and entertaining Confutation of this Fable; but since it would be improper to introduce the Purport of that Discourse in this Place, I shall content my self with enquiring into what may be found of the like Nature among the *Indians*.

• Lib. xv.

THEY are in Possession of eighteen Books, called *Pauranam* in their Language, which are very antient, and altho' they abound with the most absurd and ridiculous Fictions, are notwithstanding looked upon by them to contain nothing but incontestible Truths. In these *Pauranams* there are a hundred Stories exactly conformable with those, which the *Pythagoreans* relate of their great Master. Several Heroes are introduced, giving an ample Account of the various Personages, whom they have represented in different Kingdoms, and of their most minute Transactions there. They tell you, for instance, that the Treasures, Arms, and other warlike Instruments, &c. which formerly appertain'd to them, are to be seen in the several Places which they particularly mention; and thereby they prove that they perfectly remember all the various Occurrences of their former Stages of Life.

IN those Books likewise there is a kind of *Pantheon*, or a Description of all the various Transformations of their Gods. *Brumma* stands foremost in the List, who, as they say, has appeared under a thousand different Forms. The *Metamorphoses* of *Vichnou* are almost innumerable; and yet there is a new Form which he is still to assume, called *Kelki-Vadaran*, and which they live in Expectation of; that is, his being transform'd into a *Horse*. There are likewise inserted the various *Metamorphoses* of *Routran*, whereof I shall have Occasion to take particular Notice in the Sequel of this Discourse, as well as of the numerous Transformations of their Goddesses. Besides the eighteen Books abovementioned, they have another, entitled *Brumma Pauranam*, which gives a copious Account of an infinite Number of Transmigrations of Souls into the Bodies both of Men and Beasts.

SUCH as pay divine Adoration to *Vichnou*, pretend that he particularly inspires the Souls of some of his favourite Votaries with a divine and supernatural Knowledge, whereby they are perfectly apprised of every Transformation, they have pass'd through in the various Bodies which they have animated. As to the Votaries and Worshipers of *Routran*, they assure us likewise, that their imaginary God discovers to his Favourites all the different Postures, which their Affairs have stood in, during the various Transmigrations of their Souls.

3. THE *Indians* have Recourse to Allusions, in the same Manner as the *Pythagoreans*, for the Explication of their Tenets, with this Difference, that the latter only produce them, in order to illustrate and set them in a clearer and more advantageous Light; whereas the former look upon them as incontestible Demonstrations of the Doctrines, they advance.

THE Soul, say the *Indians*, is confin'd within the Body, like a Bird in a Cage. This is generally the first Allusion they make; but they don't dwell long upon it, because its Incongruity is too discernible. But I shall here mention three others, which are deem'd admirable, and carry the greater Weight with them, as they are each of them supported by the Authority of one of their Poets; for amongst the *Indians* a Quotation in Verse, though foreign to the Question in Debate, adds uncommon Strength to an Argument; and if there happens to be but the least Simile included in such Citation, which bears any Affinity to the Point in Hand, the best Argument, that can possibly be produc'd must not stand in Competition with it.

THE second Allusion therefore, which they are fond of, and offer in Vindication of the Doctrine of the *Metempsychosis*, is this. As a Tenant lives in his House, and takes care to keep it, from Time to Time, in good and substantial Repair; so the Soul of a Man resides in its Body, taking all imaginable Care to preserve it; and when disorder'd, to restore it to its former State of Health. Moreover, as a Man quits his House when 'tis no longer tenantable, and gets Possession of another, that is more commodious; so
the

the Soul quits the Body, when any Distemper, or other violent Accident whatsoever, renders it unfit for Animation, and takes immediate Possession of some other more agreeable Body. To conclude, as a Man goes out of his House, and returns at Pleasure, so there are some Persons of peculiar Merit and Distinction, whose Souls have free Liberty to disengage themselves from their Bodies, and after they have finish'd their Travels, to return whenever they see convenient. It must be confess'd that there are but few Souls which are thus indulg'd; there are some, however, and these *Pouranams* furnish us with several Instances, one whereof is, in my Opinion, very remarkable.

In the Life of *Viera Marken*, one of the most powerful Kings of *India*, we are told that a certain Prince earnestly besought a particular Goddess, whose Temple stood in a distant solitary Grove, to teach him the *Mandiram*; that is, a certain Prayer, the powerful Influence whereof could disengage the Soul from the Body, and recal it at Pleasure. He succeeded in his Applications; but one of his domestic Servants, who attended at the Temple-Door, unfortunately over-heard the *Mandiram*, learn'd it by Heart, and determin'd to make use of it on the first favourable Occasion. As this Domestic was a Confident and Favourite, his Master communicated to him the Purport and Result of his Addresses to the Goddess, but with the utmost Precaution kept the *Mandiram* a Secret. Henceforward the Prince would frequently withdraw into some solitary Place, in order to indulge his Soul, and let her range a while at Pleasure; but first gave his Servant strict Orders to be peculiarly careful of his Body, in her Absence. After this Precaution he repeated his magical Prayer in a kind of Whisper, and his Soul disengag'd in a Moment, rambled here and there, and then return'd. One Day as the Servant stood on Guard over his Master's Body, he ventur'd to repeat the same Prayer, and his Soul in an Instant taking her Flight from his Body, enter'd at once into that of the Prince. The first Thing this Impostor did, was to cut off the Head of his own former Body, lest his Master should be tempted to re-animate it. Thus the Soul of the true Prince was reduc'd to the Necessity of animating a *Parrot*, under which Personage he return'd to his Court.

WE need not be surpriz'd, that the *Indians* should imagine, that their Heroes have had this Privilege of separating their Souls from their Bodies. ^a *Pliny* in his *Natural History* tells us, that one *Hermotimus* had attain'd this wonderful Secret, of setting his Soul at Liberty as often as he pleas'd; that his Soul thus disengag'd took her Tour round several Countries, and at her Return into his Body acquainted him with whatever was transacted in the most remote Parts. *Plutarch* indeed does not agree with *Pliny* in this Particular; he pretends that the Soul of this *Hermotimus*, whom he calls *Hermodorus*, was never in Reality separated from his Body; but that his good Genius always attended him, and fully inform'd him of all distant Transactions.

WHAT *St. Austin* tells us, in his Treatise *On the City of God*, seems very surprising ^b. One *Resitutus*, a Priest, says our holy Doctor, of the Parish of *Calamo*, could throw himself into a State of Insensibility at Pleasure, and be dead to all outward Appearance. 'Twas to no Purpose at such a Time to beat, prick, or burn him; he had perfectly lost all Sense of Feeling, and no one could discern in him the least Symptoms of Respiration. He could not have told himself that he had been burnt, but by the Scars that were visible upon his Flesh. In short, he had such an absolute Dominion and Power over his Body, that to oblige any curious Friend, he could in a Moment suspend the Use of all his Senses. Such an Instance as this, produc'd by an *Indian*, would be a Demonstration that would admit of no Reply. After having related so remarkable a

^a Lib. vii.

^b Lib. xiv. Chap. 24.

Story, he would add immediately with an Air of Gravity, is it not manifest that Souls reside in their Bodies, just as Men lodge in their Houses?

THE third Allusion which the *Indians* make use of, is that of a Ship and her Pilot. The Pilot, say they, is Master of his Vessel; he acts in her as he sees fit, steers her into the most remote Countries, runs her up the Rivers, takes a Tour round the Islands, and visits all the Ports on the Sea-Coasts. When she is any ways out of Repair, he refits her; but if he finds her Planks are rotten and unsafe for sailing, he deserts her. Now the Soul acts just in the same Manner in a Man's Body; she directs it where she pleases; she causes it to undertake distant Voyages, through various Towns, Cities, and Countries; to move as she directs, and sit to rest at her Pleasure; when in Sickness, she studies proper Remedies to restore it to its former State of Health; but when the Body proves infirm, or its Organs are worn out, she casts it off, and seeks out for a new one, which she may animate and manage at Pleasure, as she did the former.

To conclude, the *Indians* compare the human Soul confined in its Body to a Man in a Prison. This Allusion supposes what I shall mention hereafter, that the Souls of Men are confin'd within different Bodies, which they animate successively, in order to expiate such Sins as they had committed in another Life. For the Proof of this Position, they argue a *Fortiori*, or by Priority of Reason, and assert that the subordinate Gods themselves, though so much superior to the Race of Mankind, are oblig'd to inform some Bodies, to make Attonement for those Transgressions which they had been guilty of in a preceding State. They tell you a thousand Stories, to corroborate this; and amongst others the following one, extracted from the Life of *Tarma Rajakels*, otherwife call'd *Baradam*.

ARICHNEN was one of the five most celebrated Kings of *India*. This Prince had a dearly beloved Son, who was called *Abimaniem*. This Darling of his Heart died, after he had performed several heroic Achievements. His Father's uncommon Concern for the Loss of him, threw him into Despair. *Vichnou*, metamorphos'd into *Krichnen*, and took Compassion on him under that deplorable Condition. He conducted him into one of the five Paradises where *Arichnen* was indulg'd with the Sight of his Son shining like a Star in Glory. Fain would he have embraced him, and carried with him, but he was oblig'd to retire, and *Abimaniem* thus address'd him: "Formerly, as great a God as I was, I happen'd to be guilty of a very flagrant Sin, and for the Expiation thereof, was doom'd to be imprison'd in a human Body; but having now made Attonement for that fatal Transgression, and being perfectly purified, you perceive I am as glorious a Being as I was before." Now, say the *Indians*, if the Gods themselves are oblig'd to animate some human Bodies for their Purification, and do Penance in them, as in so many Prisons, can any one question but that human Souls, after the Commission of Sin in another Life, should be equally oblig'd to be confin'd and imprison'd in their respective Bodies? If these Bodies at their first coming into the World make a poor and contemptible Figure; if they are subject to a Variety of Diseases and other Infirmities, or if they are naturally deform'd, all these Misfortunes attend them in Order that they may atone for those Sins which they have committed in a former State.

THE *Platonists* make use of the very same Allusion. *Plato* had it from *Pythagoras* and *Empedocles*, and *Pythagoras* from *Orpheus*. In the Infancy of the Christian Church, some, who before they became Converts, had been educated in the School of *Plato*, would produce some Passages in the sacred Scriptures (which ought to be understood only in a metaphorical Sense) in Defence of this Doctrine. There are several

Quotations of this Kind in the Fathers, upon which the Followers of *Origen* had put an erroneous Construction. *St. Epiphanius*, for Instance, assures us, that the Disciples of *Plato* took the following Words of the Royal *Psalmist* in a literal Sense. ^a *O Lord, free my Soul from this loathsome Prison, &c.* *St. Jerom* observes, that they likewise put the same Construction on these Words of *St. Paul*^b, *Who shall deliver me from this Body of Death?* Now is there any great Wonder that the *Indians* should be fond of this Allusion, since some Philosophers, who call'd themselves Christians, did not scruple to interpret it in the same Sense with the *Platonists*?

THE *Indians* not only hold the Transmigration of Souls into human Bodies, but likewise into those of Beasts, and all other Beings whatever. Moreover, they further insist, that the World has its various Revolutions, which, according to their Scheme, are so many different Transmigrations. But in order to illustrate more fully this System of the *Indians*, I think myself oblig'd to shew the Conformity which there is between their Ideas of the Creation of the World, and those of the Disciples of *Pythagoras* and *Plato*.

THESE two Philosophers, according to the Observations of the Fathers, have transferred to their own Philosophy several Things, which they borrowed from the *Jewish* Morals, and their History of the Creation of the World. *Numenius*, on the Account of the exact Conformity, that there appears between some Passages in *Plato*, and the Beginning of *Genesis*, asserted, that *Plato* was no other than a second *Moses* talking *Greek*. *Quid est Plato, says he, nisi Moses Atticissans?*

IN short, *Plato* was of Opinion, that the World was created by the all-powerful Hand of God, and that it was subject to Corruption; that God is the supreme Being and Lord of all Things; the Father of all the subordinate Gods; but that he employ'd them to assist him in the Formation of, and bringing his Creatures to Perfection. The Notions of the antient Hereticks, such as *Menander*, the Disciple of *Simon Magus*, were much the same; for they held that the World was created by the Angels. *Satur-ninus* asserted, that amongst many others, there were seven in particular who had been employ'd in that important Affair. All these Hereticks of the first Centuries were tainted with Platonism, and allowed the Angels the same Influence and Power which that great Philosopher ascrib'd to the subordinate Gods. *Seneca*, endeavouring to explain the *Platonic* Doctrine, says, That the supreme Being created several inferior Deities, in order to act as the Vicegerents, or Ministers of his Kingdom, and to bring it to Perfection. I should trespass upon your Lordship's Patience, were I to quote all the Passages interspers'd in the Works of *Plato*, that demonstrate this to be exactly his Notion.

THE *Indians* account for the Creation of the World after the very same Manner. They hold that God, who subsisted from all Eternity, and before all Worlds, created *Brumma*, by his Omnipotence, which they call *Parachatti*; that is to say, his sovereign Power. The Illiterate Vulgar, indeed, have ascrib'd a Person to this Expression, and imagine that *Parachatti* is the Mother of the Gods. He employ'd *Brumma*, say they, to assist him in the Creation of all other Beings; and afterwards he created *Vicnou*, the Guardian and Protector of all Things; and after him he created *Routran*, who was to destroy them, in order that *Brumma* should re-produce them in much greater Beauty and Perfection. Could this Employment of the subordinate Deities, created by the Almighty Power of the supreme Being, and Lord of all Things, be possibly more conformable than it is to the Idea of *Plato*, who asserts that God whom he stiles so by

^a *Eluc de Custodia animam meam, Psalm cxiv.*

^b *Quis me liberabis de Corpore mortis hujus? ad Rom. Chap vii. 14.*

Way of Eminence, created the inferior Gods, and that he employ'd them in creating and bringing the visible World into Perfection ?

5. ACCORDING to the same Philosopher's System, the principal *Metempsychosis*, or Transmigration, is that of the World, which will one Day be dissolved and succeeded by another. He imagines that as Souls animate new Bodies, there will likewise be new Worlds. The modern *Platonists* 'tis true, strain very hard here, to make their Master orthodox, yet they must acknowledge that this was the genuine Doctrine of *Origen* and his Admirers, and that they borrowed their *Idea of the Renovation of the World* from *Plato* himself.

In the fifth Chapter of his third Book *De Principiis*, *Origen* himself sufficiently clears up this Point. He there starts an Objection, which some Cavillers might make to his Assertion, that the World had a Beginning. You may very probably ask me, says he, how was God employ'd, or what was he doing before the Creation of the World ? It would be ridiculous to say that he was then indolent and inactive ; for what can be more repugnant to his divine Nature, than to imagine, that his Goodness would attempt nothing, or that his Omnipotence could not execute whatever he purposed to perform ? To this, says that learned Doctor, we answer according as the Rule of Piety directs us ; that the Creation of the World was not the first Operation of the Almighty ; for 'tis our Opinion, that as the World which we now inhabit, will be followed by a new one, so there were several others in like manner which preceded this. This Passage very manifestly favours the Doctrine of a Succession of Worlds, and demonstrates that he borrowed it from *Plato*, for which several of the Fathers of the Church reprimanded him very severely : And forasmuch as these Worlds have (as *Plato* assures us) been always animated by the Grand Soul of the Universe, is it not past all Dispute that the *Platonists* maintained the *Metempsychosis* with Regard to a Plurality of Worlds ? But what is most surprizing of all is, that *Origen*, thus prejudiced and prepossessed in Favour of the *Platonick* System, should presume to wrest and misinterpret several Passages of the sacred Scriptures, for the better Support of so ridiculous a Tenet. He quotes, for Instance, that Text in *Isaiab*, where God declares he will create a new Heaven and a new Earth ; and that in *Ecclesiastes* ; * *The Thing that hath been, it is that which shall be ; and that which is done, is that which shall be done : and there is no new Thing under the Sun. Is there any Thing whereof it may be said, See, this is new ? It hath been of old Time which was before us.*

THE *Indians* maintain the very same Notion : They imagine that the World must be dissolved, and that afterwards God will create a new One ; nay, they set a determinate Time for this great Revolution : For when the four Ages of the World, that is, the Golden, Silver, Brass and Iron Age, shall, as they pretend, be all expired, one Day of *Brumma's* Life will last for an hundred Years : That when that Number of Years shall be elapsed, the World will be destroyed by Fire. 'Tis very observable, that almost all Nations have concurr'd in the same Manner in which the World shall be destroyed : 'Tis a Tradition which the ancient Philosophers derived from one another ; nay, *Ovid* says in express Terms, that 'tis by the irresistible Decree of Fate, that the Heavens, the Sea and Earth, shall be consum'd by Fire.

*Esse quoque Fatis reminiscitur affore Tempus
Quo Mare, quo Tellus, correptaque Regia Cæli
Ardeat.*

* Quid est quod fuit ? Ipsum quod futurum est : Quid est quod factum est ? Ipsum quod faciendum est. Nihil sub sole Novum, nec valet quisquam dicere : Ecce hoc recens est : Jam enim præcessit in sæculis, quæ fuerunt ante nos. *Ecclesiast. Cap. i. v. 9, 10.*

THIS World therefore being thus consum'd, God will create another in the same Manner as he did this, and so there will be a perpetual Renovation; even as before this World which we now inhabit was created there was another, and before that one still more ancient. Thus say they, we ought to argue by a gradual Progression, whereby we shall plainly discover a Succession of Worlds, one more antient than another. There is but one Difference which I can see between these two Opinions, and that is this; the *Platonists* and *Pythagoreans* admit of but one World subsisting at once, whereas the *Indians* on the contrary, assert there are fourteen: 'Tis no hard Matter, however, to reconcile them together; since the *Indians* acknowledg, that the fourteen which they admit, are in Effect but one; because they are all enclosed in one Egg, or as some will have it, in their *Brumma*. 'Tis here very remarkable, that almost all Nations, have agreed in comparing the World to an Egg: Thus the antient *Egyptians* represented it, and without Dispute all the other Nations received that Notion from them. The *Indians* add, that this Egg, which incloses all their other Worlds, was created by their God *Brumma*, who was at that Time upon the Waters. The *Platonists* likewise say, that God was upon the Waters. 'Tis very probable they might have made too bold with that Passage of the sacred Scripture, where it is written, * that *the Spirit of God moved upon the Face of the Waters*.

6. BUT if you ask them how many Years this World shall last before another shall be produced, they will answer, till *Brumma* makes his Appearance again, and all Things in Nature return to their primitive Station. This exactly corresponds with the grand *Platonic Year*, which is to last thirty-six thousand common Years. The *Platonists* hold, that every thing that has pass'd within that long Space of Time, shall then resume its former State, and that Souls shall re-animate their former Bodies, and begin their Lives anew: That *Socrates* shall be again accused by *Anytus* and *Melitus*; that the *Athenians* shall pass Sentence of Death upon him; that afterwards they shall repent of the Injustice done him, and shall treat his Adversaries with the utmost Rigour. And this will not be the Fortune of *Socrates* only, but will take in the whole Human Species, together with all the remarkable Adventures we meet with in History.

7. THE Gods themselves as well as Men, according to the Notions of the *Indians*, are liable to this *Metempsychosis*, or Transmigration. They acknowledge indeed, that the Supreme Being who has created the Gods, the Stars, and all other Beings whatsoever, is no ways subject to these various Revolutions: But besides their subordinate Gods, of whom we shall treat more at large hereafter, they have three principal Deities, which they generally confound and huddle together with the Supreme Being, that is to say, *Brumma*, *Vichnou*, and *Routran*: And these three Gods of the first Class, tho' subordinate Deities, have, say they, animated several Bodies both of Men and Beasts. *Brumma* has inform'd both a Stag and a Swan, *Vichnou*, who has pass'd through more Transmigrations than the others, has made his Appearance under the Form of *Matcham*, that is a *Fish*, which happened, as they say, at the Time of the Deluge, when he guided and directed the *Ark* which preserv'd the human Species, and after that was transform'd into a *Courtram*, that is, a *Tortoise*, in order to support a tottering World: He assum'd likewise the Form of a *Hog*, to find out the Legs of *Routran*, who had hid himself; after that the Form of *Narasingam*, that is to say, *half Man* and *half Lion*, for the Defence of one of his own Votaries, and the Overthrow of *Franien*. In short, he has animated the Body of a *Bramin*, and of a celebrated King called *Ramen*, &c. *Routran* likewise has pass'd thro' several Transformations; but the most extravagant and foolish is, that of *Lingan*, from which arose the infamous Sect of the *Linganiſts*.

* Spiritus Domini ferēbatur super Aquas. Gen. i. 2.

THE Goddeſſes, Wives to theſe three Gods, have likewiſe been liable to the like Transformations. *Parradi*, the Wife of *Routran*, reſenting in the higheſt Manner, the Neglect of her Father, in not inviting her Husband, as he had done all the other Gods, to a celebrated Sacrifice, threw herſelf into the Fire, in the Height of her Paſſion, and was therein reduced to Duſt and Aſhes. She was afterwards the Daughter of a Mountain in the *North*, and was intermarry'd a ſecond Time with her beloved *Routran*.

THE various new Births of *Keboumi*, who was Wife of *Vichnou*, are particularly famous. Her firſt Birth was when the Gods and the Giants removed the famous Mountain of *Merona* into the Sea.

From thence iſſued a thouſand Progidies in Nature; but the moſt beautiful Production was that of *Keboumi*, who dazzled the Eyes of all the Gods with her reſiſtleſs Charms, and was by their unanimous Conſent preſented to *Vichnou*. Many Years afterwards ſhe became the Offſpring of a certain *Fruit*, whoſe Scent, inexpressibly fragrant and agreeable, diffuſ'd itſelf ten Leagues round about. This beautiful young Virgin was brought up by a *Penitent*, named *Vedamamouni*, who inſtructed her in all the liberal Arts and Sciences; but as ſhe was a perfect Beauty, and the Envy and Admiration of all her Sex, he was ambitious of marrying her to *Vichnou*, who was then transform'd into *Ramen*, one of the moſt celebrated Kings that was ever recorded in their *Indian* Stories. This Princeſs was at that Time known by the Name of *Sida*, and performed a very aſtute Penance on the Sea-ſhore, by fixing herſelf on the Maſt of a Ship, and enduring with invincible Patience the exceſſive Heat of a prodigious Fire, that ſhe made at the Foot of it. The Fame of her Beauty reached the Ears of a Giant, then King of *Ceylon*, who paid her a Viſit upon the Spot, with an Intent to marry her; but being diſtaſted at ſuch a Propoſal, ſhe threw herſelf into the Flames, and was conſum'd to Aſhes. This Penance of her's however, was not altogether fruitleſs and ineffectual; for *Vedamamouni* having carefully collected her Aſhes, encloſed them in a golden Reed, embellish'd with Diamonds and other precious Stones of an ineffimable Value; this Reed was preſented to the Giant *Ravanen*, who order'd it to be depoſited amongſt his choic'eſt Rarities. Some conſiderable Time afterwards, a Voice being heard iſſuing out of the Reed, like the inarticulate Sound of a crying Infant, it was open'd, and on Examination, *Sida* was found encloſed therein, under the Form of a beautiful young Virgin.

THE Aſtrogers who were conſulted on this extraordinary Occaſion, declared that this little Infant would prove the Ruin and Deſtruction of *Ceylon*; whereupon they immediately lock'd her up in a golden Cheſt, and threw her into the Sea, in order to drown her. But the Cheſt, notwithstanding its prodigious Weight, inſtead of ſinking to the Bottom, ſwam on the Surface of the Water, and ſteer'd its Courſe towards *Bengal*. No ſooner had it enter'd into one of the Arms of the River *Ganges*, but it was caſt on Shore, and left in a Field, where ſome labouring having found it, and made a Preſent of it to their King, who educated the Child; and was her Guardian till ſhe married *Ramen*.

To conclude, the ſubordinate Gods of the firſt Order, beſides the Obligation they are under of dying in the grand *Brummatic* Year, and being born again afterwards, are regenerated ſeveral times, during the Courſe of the Years of *Brumma*. Theſe Years com- priſe ſome thouſands of our common Years, and are by far more numerous than thoſe which are to ſlide away during the grand *Platonic* Year.

As to thoſe Gods who are of the ſecond Claſs, the *Indians* repreſent them oftentimes as transformed into Mên; and ſometimes into Devils, who afterwards become Gods again. This Notion of the literate *Indians* bears a very great Affinity to that of the *Platonists*. St. *Auſtin* aſſures us, that thoſe Philoſophers imagined that the Souls of virtuous Men were transformed into familiar or domeſtic Gods, and became the Guardians and Pro-

tectors of particular Families ; that on the other Hand, if they had been guilty of any enormous Crimes, they became evil Spirits, and took Delight in haunting and perplexing those who were alive. ^a *Animas ex Hominibus fieri Lares, si meriti boni, & Lemures, si mali.* St. Jerom in his Letter to Avitus, says, that the *Origenists* maintain'd the very same Noion, that is to say, that Men were transform'd into Devils, and Devils into Men. *Ita cuncta variari, ut & qui nunc homo est, possit in alio Mundo Dæmon fieri ; & qui Dæmon est, & negligentius egerit, in crassiore corpore relegatur, id est, homo fiat.*

IN Order to demonstrate that the *Indians* maintain the same Principle, I shall only produce one Instance, extracted from one of their Books, Entitled, *Palmapouzaram*. A celebrated *Bramin* (by Name *Venadini*) had a Son that was called *Akinapar*. This young Gentleman went every Day to bathe in the sacred Waters which bear the Name of *Achoditirtam*. Five young Goddesses frequently descended from Heaven for the very same Purpose ; they gaz'd with Attention on the young *Penitent*, and were smitten with his Charms. The modest Youth took Distaste at their amorous Overtures, and with bitter Imprecations transform'd them into Devils, and enjoin'd them to hover in the airy Regions. I shall here take the Liberty to make this one cursory Remark, that as *Plato* imagin'd, that there were Devils residing in all the four Elements ; so the *Indians* are of the same Opinion, and allow that the Air, Earth, Fire and Water are the respective Places of their Abode. The young *Penitent's* Imprecations met with the desired Effect ; but the Goddesses resenting the insolent Deportment of *Akinapar*, loaded him with as direful Curses in their Turn, and doom'd him to become a Devil like themselves. These six Devils, notwithstanding their being such implacable Enemies to each other, conspired the Death of a celebrated *Penitent*, who was called *Clomoncharicki* : but he baffled all their artful Stratagems, and drove them with Disdain out of his Presence. *Venadini* was by Accident an Eye Witness of this Transaction, and recollecting his Son, whom he had long sought for in vain, humbly requested the *Penitent* to restore him to a human Shape. Accordingly he promised to comply, provided *Venadini* would go and bathe himself in the *Prayagatirtam*, (that is, an Influx of three Rivers which meet in the Kingdoms of *Mogul*;) and to induce him to follow his Advice, he told him the following Story : A devout young Virgin (by Name *Malinei*) who formerly performed several Years Penance, and thereby merited to be regenerated in the Court of the Gods, and be transform'd into a Goddess, came every Day to bathe herself in the *Prayaga* : As she was once upon her Departure, a Drop of Water fell from her Locks upon a Giant of a monstrous Size, who had concealed himself in a Cane-Wood. This single Drop made such an Impression on the Giant, that he immediately concluded he had been one of the most profligate Wretches that ever was, in a former Life, and that for no other Reason he was born in such a frightful Figure. He forthwith prostrated himself before the Feet of the Goddess, and conjured her in Tears to take away his Life, and to confer on him some new Birth, that his State for the Future might be more agreeable and happy. The Goddess, taking Compassion on his deplorable Condition, told him, that in order to his Regeneration, and Entrance into a happier State, and even to plant him in the Court of the Gods, she would bestow on him all the Merit she had acquir'd by bathing for thirty Days together in the *Prayaga*, and the Giant was immediately transformed into a more agreeable Figure. *Venadini* having heard this Story, immediately repaired to the *Prayaga*, where he bathed himself for thirty Days successively ; after which he had a Grant of the Favour which he requested, and his Son became a *Brame*.

THIS Fable is a sufficient Demonstration, that one of the Articles of the *Indians* Belief is, that the Gods are liable to be transformed into Men, and Men into Gods, and that both Gods and Men may transfigure into Devils, and Devils *vice versa*, become Men and Gods.

^a De Civit. Dei Lib. ix. Cap. 11.

HITHERTO, my Lord, the *Indian* System, and that of *Pythagoras* and *Plato* bear no small Resemblance. This Topick, however, as yet is but transiently discussed; and the more curious our Researches are into the Doctrine, both of the one and the other, your Lordship will the more easily discern the exact Conformity which there is between them. I shall begin with the Ideas which they respectively entertain of the Nature of the Soul.

THE antient *Indians* do maintain in some of their Writings, that the Soul is a Part, or Portion of the divine Essence; that the supreme Being diffuses himself throughout the whole Universe, in order to inform it, and that 'tis highly just and reasonable he should do so; since, say they, 'tis he, and only he, that gives Life and Regeneration to all other Beings. Some Years ago, I remember, a *Bramin*, as we were in Conversation on this Topick, made use of the following Illustration: Suppose, says he, several thousands of Vessels of various Sizes were all full of Water; suppose likewise the Sun should dart down his Rays perpendicularly on these Vessels; you must allow that he impresses, as it were, his own Image upon every one of them; that a Sun in Miniature, or rather a Collection of Rays, which dart down directly from the luminous Body of that Planet, appears upon every Surface. Thus 'tis, said he, with respect to the Universe, these Vessels are so many different Bodies, on whom Souls emanates from the Deity, as those Rays do from the Sun. I ask'd him if he was of Opinion, that these Souls were lost, or annihilated upon the Dissolution of their Bodies, in the same Manner as those Representations of the Sun disappear'd and had no Existence, when any of the Vessels happened to break. To which he replied, That as those individual Rays which had form'd those Representations in each Vessel, serv'd, when any of them were broken, to form new Images in other Vessels which were whole and full; so Souls, oblig'd to abandon their Bodies when dissolv'd, immediately animated other Bodies that were vigorous and active. But here I retorted, How is it consistent with Reason, that this Part, or Portion of the divine Essence, which animates the human Species, should be guilty at any Time of the most enormous Vices? Is it not ridiculous to impute to a Part of the Deity himself, such flagrant and abominable Sins as are every Day committed by us frail Mortals? He ingenuously acknowledg'd that he was at a Loss rightly to comprehend how that Portion of the divine Nature, which at first animated the human Body, could possibly be so wicked, but that upon the Supposition of its being render'd capable of the Commission of any Sin, it must be thoroughly purified by a Variety of Transmigrations, before it could be re-united to the divine Essence.

OTHERS imagine the Deity to be the most refin'd and subtil Air, and that our Souls are Part of that divine Respiration; that at Death this subtil Air, which actuated our Bodies is re-united to the supreme Being, unless it stand in need of being purified by divers Transmigrations; that when these Souls are thus thoroughly purified, they attain to a State of Happiness, for which there are five Degrees of Perfection prescribed, all complicated at last by a Re-union with the divine Nature.

PYTHAGORAS and *Plato* taught this very same Doctrine, and the *Origenists* likewise, as St. *Jerom* assures us, were indebted to those two Philosophers for the same Opinion. We need produce no other Testimony than what *Cicero* makes *Cato* say, to prove that the Philosophers of the *Italian* Sect were fully perswaded that the Soul was a Part of the divine Essence: *Audiebam Pythagoram Pythagoreosque incolas pene nostros, qui essent Italici Philosophi nominati; nunquam dubitasse, quin ex universa mentè divina delibatos animos, haberemus.* This Observation falls in with what I have read in your Lordship's judicious Annotations on *Origen*; you assure us there, that the *Platonists* and *Stoics* strenuously maintain'd the same Tenet, that the *Marcionites* and *Manichees* embrac'd it after

after them; and that ^a *Virgil*, in the following Passage; speaking of the Deity, pursues the *Pythagorean* System;

----- *Deum namque ire per omnes*
Terrasque, Tractusque, Maris, Cælumque profundum;
Hinc pecudes, armenta, Viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.

It must be confess'd, however, that several Passages in *Plato* undeniably demonstrate that God first created Souls, and afterwards seated them amongst the Stars, to contemplate there on the Ideas of all created Beings. But my Intention here is not to reconcile *Plato* to himself, nor to follow him thro' all his Ambiguities, and everlasting Contradictions. All that I aim at is to demonstrate wherein the *Indian* System of the *Metempsychosis* is conformable to that of the *Platonists*, who borrow'd the most essential Part of their Doctrine from *Pythagoras*: For, as St. *Austin* observes, *Plato* took all his Physicks from him, and by adding thereunto the Morals of *Socrates*, his Work became a compleat System of Philosophy.

But whether Souls are an Emanation from the Deity himself, or whether God created them out of nothing; it is beyond all Dispute that *Plato*, who was the faithful Follower of *Pythagoras*, believ'd as he did, that God had planted Souls amongst the Stars, and that they had Liberty to act without the least Constraint. St. *Austin*, in several Passages, and *Vivez* in his ^b Commentaries on that Father's Book, entitl'd, *Of the City of God*, and Father *Thomassin* in his ^c *Theology*, assures us, that this is the true Idea of the *Platonic* Philosophy. The last Author, after having quoted several Passages out of *Plato* which confirm his Assertion, explains it in the Manner or to the Effect following: These Souls thus seated amongst the Stars, were so happy, that they seem'd to have attain'd the utmost Pitch of Bliss. God had manifested to them some of his divine Perfections; they were so enlightened, that they could plainly discern the supreme Truth in itself, and this Vision was their Felicity; but they abus'd their Privilege and Liberty, and being dazzled with the Beauty of created Objects, neglected that, which was their *Summum Bonum*. God, in order to punish such inconsiderate and perfidious Souls, threw them down from the Stars, and united them to material Bodies. If these Souls, however, tho' thus discarded, made a right Use of their Liberty, which still they were not deprived of, if they purified themselves by an habitual Practice of Virtue, they would be enabled after several Transmigrations, to return to their former happy State from which they were laps'd. If, on the other hand, they grew more abominably wicked by an habitual Course of Sin, then they should descend from one vile Body to another gradually more abject and contemptible, in order to be severely punish'd.

It is proper, however, say the *Platonists*, to remark, that some Souls, having contemplated with due Attention on the divine Perfections, and eternal Truths, have still preserv'd some Ideas of both, notwithstanding their close Alliance with such gross and material Bodies; like some Rivers, whose unpolluted Streams having roll'd over Golden Mines, and afterwards winded through verdant Meads enamell'd with a thousand Flowers, run at last into the Sea, and even there for some Time preserve the good Qualities of those various Places through which they have pass'd, and don't at once intermingle with her Salt Waters.

In short, not to omit any thing the *Platonists* offer on this Topick, when they meet with any Objects here below which to them appear perfect and compleat, those Ob-

^a *Georg.* Lib. iv. V. 221.

^b Comment. in Cap. 5. de Civ. Dei.

^c *Theolog.* p. 317.

jects, tho' terrestrial in themselves, yet by awakening the languid Ideas which they still retain of the eternal Perfections, create in them such Transports as are sometimes heighten'd into a kind of divine Rapture. The *Platonists* are so charm'd with this Notion, that these sudden and violent Agitations which hurry away the Soul upon the first Appearance of certain Objects, cannot, in their Opinion, be otherwise accounted for.

I AM sensible there are some of the *Platonists*, who, in Justification of their Master, pretend that he only intimated that God created Souls, and united them to Bodies for the Perfection of the Universe, and not in the least on Account of any Crimes committed, during their Residence in the Stars. But since there are several Passages interspers'd throughout the Works of that Philosopher so express to the contrary, no one, in my Opinion, can justly charge me with exposing his Doctrine in a false or disadvantageous Light.

THE very same Notions we find interspers'd throughout the Works of the most celebrated *Indian* Authors, particularly with Respect to the *Raja's*, who form a Class or Society next in Rank and Esteem to that of the *Bramins*. There are several Orders of these *Raja's*, one subordinate to another: All of them, however, are compris'd in two which are their Principals. The first are those who are the Offspring of the Sun, that is to say, those whose Souls formerly dwelt in the very Body of that Planet, or were, in the Opinion of some of them, a luminous Part of it. This venerable Order is called *Chouria Vankcham*, the *Order of the Sun*. They assert the very same Thing of the second Order, which they call *Tomma Vankcham*, that is, the *Order of the Moon*: And when they are ask'd from whence their other Orders derive their Original, they answer from the Stars; and those long Tracts, or Streamers of Light which are conspicuous in the Night-time, when the Sky seems all in a Flame, are, in their Opinion, incontestable Proofs of their Assertion, being Souls, as they pretend, which fall from the Stars, or at least from *Chorkam*, which is one of their Paradises. The *Bramins* assure the People, that those Tracts of Light, or, according to their Notion, those Souls which thus fall down from Heaven, when they alight upon the Grass, enter into the Bodies of the Cows and Sheep that are then browsing, in order to animate the young Calves and Lambs. If any Part of this Light settles upon any Fruits that a Woman with Child happens afterwards to eat, 'tis a Soul, they say, which descends in order to animate the Infant in her Womb.

To conclude, the *Indians*, as well as the *Platonists*, assure us, that these Souls being cloy'd with their first Enjoyments, and fond of animating material Bodies, actually descend to inhabit them, and there reside till they are purified, and have merited their Restoration to the Place from whence they came: But if they contract new Pollutions in those Bodies, they are at last consign'd to Hell, from whence there is no Redemption for some thousands of Years.

9. As for the rest, this Transmigration of Souls into Bodies more or less perfect, according to their vicious, or virtuous Deportment, is by no means casual, but perfectly regular; and there are different Steps, as it were, whereby they either ascend, or descend in order to be punish'd, or rewarded. And this is the very same Doctrine which *Plato*, the inviolable Disciple of *Pythagoras*, teaches in his *Timæus*, in the last Book of his *Republick*, and in his *Phædrus*, where he thus explains the Order of these Transmigrations. 1. If 'tis a Soul which has seen a great Variety of Perfections in the Deity, and has discover'd several Truths in this kind of beatifick Vision, she enters into the Body of a Philosopher, or a wise Man, who makes Contemplation his Favourite Amusement. 2. She animates the Body of some King, or potent Prince. 3. She transmigrates into the Body of a Magistrate, or at least becomes the Head of some illustrious Family. 4. She animates the Body of a Physician. 5. Of some Graduate in Divi-

nity. 6. Of a Poet. 7. Of a Mechanic or Husbandman. 8. Of a Sophister: And lastly, that of a Tyrant.

THE *Indians* range their Transmigrations much after the same Manner: For though they admit of but four principal Orders, yet they acknowledge several subordinate ones, which are compris'd under each of these four Fundamentals. Thus when Souls descend directly from Heaven, 1. They enter into the Bodies of their *Bramins*, who are their wise Men and Philosophers. 2. They animate the Bodies of Kings and Princes. 3. Of Magistrates, or Superintendants of their Provinces, who are of their *Chouffres* Order: And lastly, of the most abject and contemptible Wretches; from whence, however, they may ascend in proportion to their Degrees of Purification. I have heard a very celebrated *Bramin* say, that he had read in an antient Legend, that upon some particular Occasions Souls are oblig'd to transmigrate into a thousand different Bodies before they can be united to the Sun, where they finally center, and become, as it were, so many of his Rays. An *Indian* Poet, endeavouring to illustrate the Manner in which Souls always descend into Bodies, one more imperfect than another, in proportion to their deviating from the Dictates of Reason, compares them to the Descent of the River *Ganges*, which, says he, fell first from the highest Heavens into *Chorkam*; from thence on the Top of *Iffouren*; after that on the celebrated Mount *Ima*; from thence on the Earth; from that into the Sea; and from thence at last into *Padalam*, that is, into Hell.

THE *Chaldeans* are altogether as ridiculous and extravagant in their Illustrations of this Descent and Ascent of Souls. They imagine they have Wings which grow stronger and stronger in proportion to their Practice of Virtue, and weaker and weaker as they plunge into and indulge themselves in Vice. Sin has the Power of clipping their Wings, and then they are oblig'd to descend. When they turn from their Sins, and resolve to be virtuous, their Wings grow large and strong, and raise them up to Heaven.

PLATO talks after the same Manner: When Souls, says he, make no Progress in Perfection as they exchange their Place of Abode, 'tis because their Wings are weak. When the Question is put to these *Platonists* how long it will be before such Souls shall recover the Strength of their Wings after they are thus broken and impaired by Sin, their Answer is, ten thousand Years for the Wicked, but three thousand Years will be sufficient for the Righteous, who have thrice liv'd in Uprighteousness and Innocence. *Qui simpliciter & sine dolo philosophatus est, huic, si ter ad eum vixerit modum, ter Millenni sufficient Anni.*

IT is very probable indeed that the *Platonists* made use of this Expression in an allegorical Sense; but 'tis beyond all Dispute that the *Indians* have improv'd the Hint first given them, and understand those same Wings according to the Letter. They have conferr'd Wings even on the Mountains, which were once so insolent and audacious, say they, that they approach'd their very Towns with Intent to cover them: But *Devendiren* pursued them with a Sword set with Diamonds, and having overtaken the Body of the Army of these flying Mountains, he cut their Wings, which occasion'd that long Tract of Hills which divide the *Indies* into two Parts. As for those other Mountains which were divided and scatter'd from the Army, they settled here and there after their Defeat in that Irregularity and Confusion, as they lie at present: Such as fell into the Sea form'd those Islands which have been since discover'd in it. All these Mountains, according to their Notion, are animated, and have procreated Numbers of Rocks, and even Gods and Goddesses of great Renown.

10. AFTER all, my Lord, were Souls destin'd to animate human Bodies only, their Dignity would not be so much depreciated; but that the *Platonic* Philosophy should have
debas'd

debas'd them even to the Information of Brute Beasts, is what one could hardly imagine, was not that ridiculous Notion so often repeated, and interspersed throughout *Plato's Works*. 'Tis to this Tenet that *St. Auſtin* alludes in his third Book, *On the City of God*, wherein he assures us, *Platonem animas hominum post mortem, revolvi usque ad Corpora Bestiarum scripsisse, certissimum est*. When the *Platonists* have been dispos'd to rectify their Master's Mistakes, as *Porphyry* has attempted to do, they have offer'd Arguments no Ways conclusive, or which equally prove that Souls animate the Bodies, both of Beasts and Men.

THE *Platonic System*, in short, is this: All Souls, except those of some particular Philosophers, are judg'd, on the very Moment of their Separation from their respective Bodies; some are cast down to Hell, in order for their Punishment and Purification; others, whose Lives have been one continued Scene of Innocence and Integrity, soar up instantly to Heaven, in order to receive a Reward in Proportion to their Virtues; but after the Expiration of a thousand Years, they return to the Earth, and make choice of that kind of Life which is most suitable to their Inclinations. It then frequently happens, that such as had animated human Bodies before, transmigrate into the Bodies of Beasts; and such as had animated Beasts, transmigrate into human Bodies. This is the Manner in which that Philosopher expresses himself in his *Phædrus*.

BUT this Choice which the Souls make, must not be supposed to be either blind, or heedless, without the least Regard or Distinction of the Beasts, which they propose to animate; for 'tis on the contrary, a very judicious one, and adapted in some measure to their former State of Life. Thus the Soul of *Orpheus* made choice of the Body of a *Swan*; that of *Tamiris* pitch'd upon the *Nightingale*; *Ajax's* Soul chose the Body of a *Lion*; *Agamemnon's* animated an *Eagle*, and that of *Thirſites* transmigrated into the Body of a *Monkey*. Thus does *Plato* unfold this wonderful mysterious Doctrine in the Books of his *Republic*.

THE *Indians* are much of the same Opinion, with this Difference only, as we shall shew hereafter, that when Souls have been punished for their Transgressions, or rewarded for their Virtues, they are doom'd to enter into other Bodies, not through Choice, but by Compulsion and fatal Necessity, which they call *Chankebaram*, or by the absolute Decree of *Brumma*, who faithfully registers all the Adventures of a Soul, on the Sutures or Seams of the Skull of that Body, which she proposes immediately to inform.

II. IF the grand Maxim or Principle of the *Pythagoreans* and *Platonists* were once admitted, viz. that the whole Man consists in the Soul, and that the Bodies which Souls animate are no more than Vehicles or Machines, which they make Use of, or Garments which they put on, it would follow, by a Parity of Reason, that Souls must transmigrate promiscuously into Trees, Plants, and all Things else that are capable of Vegetation. This *Ovid*, who shews himself a profess'd *Pythagorean* throughout all his Works, plainly demonstrates in his *Metamorphoses*; for although there may be some small Difference between the *Metamorphosis* and the *Metempsychosis*, yet the former is grounded on the latter. *Virgil* likewise intimates the same Thing, in that Passage where *Eneas*, cutting off the Branch of a Tree, saw the Blood of *Polydorus* trickle down upon the Ground, and heard the following short Complaint in a melancholy Tone;

Quid Miserum, Ænea, laceras? jam parce Sepulto.

I COULD here amuse your Lordship with a thousand Romantic Fictions, which the *Indians* universally believe, and receive as incontestible Truths; but I shall content my-

self with producing one Example, which is inserted in their celebrated Legend, entitled, *Ramayenam*, which is accounted infallible, and the very reading of it an Absolution and Remission of all their Sins.

CHOURPANAGUEY, Sister to the Giant *Ravanen*, had a Son whom she was exceeding fond of. This Youth stole one Day into the Garden of a Penitent, and broke down several of his Trees. The Hermit repented the Affront, and transform'd him upon the Spot into a Tree called *Alamaram*. *Chourpanaguey* with Tears entreated the Hermit to moderate his Passion, who on her Mediation became more flexible, and consented, that when *Vichnou*, who was transform'd into *Ramen*, should return to this World, and cut off a Branch of this Tree, the Soul of her Darling should ascend into ^a *Chorkam*, and be subject no more to any future Transmigrations. There are several Passages of the like Nature to be met with in the Works of the most celebrated *Indians*, from whence they prove the Transmigration of Souls into Plants and Trees.

12. IN order to carry the Notion of the *Metempsychosis* as far as it will possibly bear, Nothing can be added more, than to allow the Transmigration of Souls into Stones, and all other Beings of the like Nature. The *Pythagoreans* and *Platonists* no ways favour, as I can find, so absurd a Doctrine. *Ovid*, indeed, in his *Metamorphoses*, has indulg'd his Fancy in this Particular. *Aglaurus* is there transform'd into a Stone, *Niobe* into Marble, *Atlas* into a Mountain of his own Name, *Scilla* into a Rock in the Sea, &c. But even this luxuriant Poet never was so absurd, as to imagine that these Rocks, Stones, and Mountains, were animated.

THE *Indians*, on the contrary, are fully persuaded, that some Souls really and truly animate the very Stones, Rocks, and Mountains. Amongst the many Instances that occur in their favourite *Ramayenam*, I shall produce but one to justify this Assertion.

THERE was a certain Penitent (*Cavoudamen* by Name) that resided near the River *Ganges*, who lead, according to Report, a very austere Life, and had one of the most beautiful Creatures for his Wife (whose Name was *Hali*;) that ever Eyes beheld. This *Hali* had the Misfortune to be beloved by *Devendiren*, King of the Gods of *Chorkam*. *Cavoudamen* discover'd the Amour, repented the Indignity offer'd him, and loaded them both with his most direful Imprecations. *Hali* thereupon was immediately transform'd into a Rock, wherein her Soul was confin'd; but in Process of Time *Ramen* having touch'd that Rock with his sacred Foot, her unfortunate Soul was thereby released from her Prison; and having made sufficient Attonement for her Crime in this Transmigration, took her Flight directly into *Chorkam*.

13. I AM sensible there is one Question which may very justly be ask'd me, and which I shall think myself oblig'd to resolve, in order to search and examine this *Indian* System to the Bottom; and that is, whether the Transmigration of Souls from one Body into another be instantaneous? or whether there is any Interval or certain Space of Time between their different Animations? In this Particular the *Indians* are divided in their Opinions. Some imagine that Souls hover round about their Bodies, and even lodge in those Places where the Ashes of their burnt Bodies are deposited, till they find others fit for their Reception. Others are of Opinion, (and this Notion mostly prevails,) that they are permitted to eat whatever is set before them for several Days together. Upon which Account they are extremely pleas'd when they observe the Crows alight, and pick up the Provisions which were made for these Souls. The Vulgar particularly imagine, that the Souls of their Dead transmigrate for some Days into the Bodies of Crows, or

^a The *Indian* Paradise.

at least appear in other Bodies of like Form, and that afterwards they go to Heaven, or Hell, according as their Actions in this Life were good or evil.

As for *Plato*, he seems to be unsteady and incertain in his Notion of the Fate of Souls, immediately after the Dissolution of their Bodies. For the Generality, however, he assures us, that such Souls as are purified, return directly to Heaven, from whence they came on Earth, and that the Souls of the Wicked are oblig'd for some Time to abide and remain with the Ashes of their Bodies which have been burnt, or to hover over the Graves, where they have been interr'd, before they are permitted to transigrate into other Bodies, and by that Means make an Attonement for the Sins they have committed.

'Tis an Observation which your Lordship has already made, and I only make bold to repeat it after you, that the Poets, who were for the Generality *Pythagoreans*, were of Opinion, that the Souls of the Wicked, as well as the Virtuous, always hover'd for some Time, round their dead Bodies. Thus *Virgil*, in his fourth Book of the *Æneid*, talks of the *Manes* and the Ashes of *Anchises*. *Ovid* in his third Book, and *Propertius* in his fourth Book of Elegies, maintain the same Notion. *Lucan* advises the Living to collect the Ashes of their Dead, which were scatter'd on the Water-Side, and to enclose them with their *Manes* in the same Urn,

----- *Cineresque in littore fusas*
Colligite, atque unam, sparsis date Manibus, Urnam.

^a *SERVIVS* in his Commentaries on the following Passage in the third Book of the *Æneid*,

----- *Animamque Sepulchro*
Condimus, -----

says, that the Soul continues or resides with the Body, or the Ashes of it, as long as there are any Atoms remaining. The *Egyptians*, therefore, in order to prevent Souls from wandering too soon from Place to Place, embalm'd the Bodies of their Dead with the utmost Precaution. Their Myrrh, Perfumes, and Linnen Bandages, spread over with Aromatic Gums, render'd their dead Bodies, according to *St. Austin*, as hard and durable as Marble. For the same Reason they erected those lofty and pompous Pyramids, of which *Herodotus*, *Diodorus Siculus*, *Strabo*, *Pliny*, and other learned Historians have given us such surprising Descriptions.

THE *Indians* don't admit of the Soul's residing with the Body so long after its Dissolution; they imagine twelve or fifteen Days, or thereabouts, Time sufficient; after which a natural Impulse prompts these Souls to seek out for more agreeable Companions; and thus they proceed, till they have passed through some hundreds of Transigrations.

WHEN the *Bramins* are requir'd to account for the Cause of these various Regenerations, they seem at a Loss for a Reply. I have discover'd, however, either by consulting their most antient Authors, or conversing with their most learned Doctors, their real Sentiments in this Particular. They unanimously agree, that *Brumma* writes down upon the Heads of all such Infants as are born, the whole Adventures of their future Life; and that afterwards neither he himself, nor all the Gods in Conjunction, can erase the Im-

^a Lib. viii. & ix.
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pression, or prevent the Effects of it. But some of them hold, that *Brumma* writes what he thinks proper, and consequently that their future good, or ill Fortune entirely depends on his Will and Pleasure. Others maintain, that he has no such absolute Power, and that the Adventures, which he imprints on the Head of a Child, must be conformable to its Actions in a State of Pre-existence.

THIS Writing of *Brumma*, my Lord, is a pleasant Conceit enough, and well deserves an Explication. The Skull, almost every one knows, has several Sutures or Seams, which are indented one within another, and resemble, as to their Form, the Teeth of a Saw. These Teeth, according to the *Indian* Notion, are so many Hieroglyphicks, of which *Brumma's* historical Accounts are composed, and which are always written in those three principal Sutures or Seams, which the Anatomists call the *Coronal*. What Pity 'tis, say they, that we can neither read nor understand these Characters! All the future Transactions of a Man's Life would then no longer remain a Secret.

THE true System therefore of the antient *Bramins* is this: Every good Action must be essentially rewarded, and every evil one of Necessity be punished. No innocent Person by Consequence can be punished, nor wicked Man rewarded. 'Tis Virtue and Vice therefore that are the true Causes of all Distinction of Persons; they are the Destinies which are irresistible; they, in short, are the fatal Character of *Brumma*; and by the Explication of this Principle, or Maxim, they account for the Happiness of some, and Misery of others. If you have been virtuous in your State of Pre-existence, you shall enjoy all the Pleasures this World affords; if you have been vicious, you shall be punish'd and tormented with all its Cares and Troubles; for which Reason the following Proverb is for ever in the *Indians* Mouths, *Do well, and all will be well; do ill, and all will go ill.*

THIS inevitable *Destiny* they call *Chankaram*, which is a Quality imprinted on the Will, and is the Cause of doing Good or Evil, according to every one's Actions in a former Life. Such as are not perfect Masters of the *Indian* Tongue, are very liable to mistake the Sense of this Expression, because it has various Significations; sometimes it stands for the Memory, at other Times it is made use of to express a certain Quality which the *Pagan* Priests imprint on the Statue of an Idol, by Virtue of some certain Prayers, and which gives it a kind of Life. But their learned Men generally make use of it to explain the Cause of their various Transmigrations.

THIS Principle or Axiom once laid down, the *Bramins* argue after the following Manner: The God whom we adore is just, and therefore cannot do any Act of Injustice. 'Tis too visible, however, that many Persons are born blind, lame, deform'd, poor, and destitute of all the Conveniencies and Necessaries of Life, and must by Consequence be very unhappy. Now they could not, doubtless, deserve so severe a Fate at their Birth, since they were not then free Agents; their Misfortunes therefore must be ascribed to the Sins they committed in a State of Pre-existence. On the other Hand, some Men are born in magnificent stately Palaces, are revered and respected, and enjoy, without any Interruption, all the Blessings, which this Life can afford. Now what good Actions could they possibly have perform'd, to merit such Grandeur and Regard, unless they were entitled to them by their habitual Practice of Virtue in a former Life? From whence it plainly follows, that all their various Transmigrations, owe their Original to an absolute Necessity, that Vice should be punished, and Virtue rewarded. All the *Indian* Histories abound with Arguments of this Kind, and all their Books of Morality and Poetry are full of these Maxims. I shall here introduce one Instance from a very celebrated *Indian* Author, as an Illustration of the prevailing Power of good Works.

A certain Gentleman of great Abilities used frequently to ruminate and reflect on the indispensable Obligation he lay under of paying his Devotions to the inferior Gods; and still he considered with himself, that the subordinate Deities were all dependent on *Brumma*, and for that Reason thought it most natural, to address himself directly to him. But then he apprehended again, that *Brumma* himself had no Power to alter the future Events of this Life, and that all the Comforts we enjoy here, are entirely owing to the good Works which we have done in our preceding State; and from the Whole he drew this Conclusion, that virtuous Actions ought to be accounted the Fountain and Foundation of Happiness. It is therefore undisputably true, say the *Indians*, that all our present Enjoyments arise from an habitual Performance of good Works in a former State.

I COULD, with all the Ease imaginable, produce Instances of each individual Virtue, which has been the Cause of a new and advantageous Birth. But by this, one which follows, extracted from the Life of *Vieramarken*, any Body may be able to form a true Judgment of all the rest. An abandon'd Wretch, one who was guilty of the most enormous Vices, once upon a Time gave a Measure of Cane-Seeds as an Alms-Deed. This single Act of Charity was the Cause of his being born the Son of the King of *Cachi*, which was as great an Honour as could possibly be conferr'd on him here on Earth.

THE *Indian* Authors produce likewise a thousand Instances of the Punishment of Sinners in the various Transmigrations of their Souls. I shall confine myself, however, to the following one alone, which they look upon as the chief Cause of all the Transformations of *Vichnou*. A certain Hermit, named *Virougoumouni*, had led a retired Life for many Years in the constant Practice of the severest Penances. He had arrived to such a Degree of Perfection, that the Gods themselves were obliged to testify their Respects to him, or be subject to his Malediction; for no Power whatever was able to oppose him. One Day he went up to the Top of a high Mountain, to which the Gods *Brumma*, *Routran*, and *Vichnou* had resorted. The two former, not receiving him with that Courtesy and Complaisance, which was due to him, were instantly punished, *Brumma* was sentenced never to have a Temple consecrated to him more; and *Routran* was severely corrected. *Vichnou*, who was apprehensive of the like Treatment, was very humble and submissive in his Presence; but flew afterwards into a violent Passion with the Porter of his Palace Gate, for admitting the Hermit without his Knowledge and Approbation, and in order to punish him for his Negligence, doom'd him to be his constant Enemy through all his future Transmigrations. Whereupon when *Vichnou* made his Appearance under the Shape of *Ramen*, the Porter's Soul was obliged to animate the Body of a Giant, called *Ravanen*. From whence, say the *Indians*, 'tis evident, that Vice, or Virtue alone regenerates a Man, and determines his future State of Happiness, or Misery.

THEY are so fully persuaded that all the Blessings, or Misfortunes of this Life depend on the good, or evil Practices in that which preceded, that whenever they see a Man advanced to the highest Dignities and Preferments, or in the peaceful Enjoyment of a very plentiful Estate, they take it for granted, that in his last State he had been strictly virtuous: And on the other Hand, if they see a Man in a poor, abject, and contemptible Condition, they say 'tis no Wonder, since in his pre-existent State he was notoriously vicious.

I remember, my Lord, that I have informed you, what happened to me some Years ago, when I was under Confinement at *Tarcolam*. One of the most considerable Men of the Country, being very much concerned at my Misfortunes, paid me a Visit of Condoleance, and as he conversed with me after a very friendly and familiar Manner, "Alas! Sir, says he, can you, who have so frequently exposed and ridiculed the Doctrine of
" the

“ the *Metempsychosis*, now disclaim so self-evident a Truth? Are not the unhappy Circumstances in which you are at present involved, a manifest Demonstration of it? For, in short, added he, I have been inform'd from your own Disciples, that even in your Minority you was admitt'd a *Sanias*. Neither the reigning Vices of the Age, nor a too intimate Acquaintance with Men of bad Principles, had then the least Power to corrupt your Morals; and ever since you have led a very innocent and inoffensive Life, You not long since resided in the solitary Woods of *Tarcolam*, were very abstemious, and practis'd the utmost Austerities, you injur'd no Man; but, on the contrary, directed us all in the sure Way to future Happiness. What Reason therefore can there be assign'd for this your unhappy Confinement? Why should you be doomed to undergo those Tortures, which are preparing for you? It cannot possibly be the Result of the Sins, which you have committed in this Life, and therefore of Consequence must be for those you have been guilty of in a State of Pre-existence:

THIS last Instance alone, my Lord, is abundantly sufficient to set the whole *Indian* System of the *Metempsychosis* in its full and true Light: In order however, to compleat the Parellel between their System, and that of *Pythagoras* and *Plato*, I shall endeavour to add to this short Essay, some few Touches more, by way of farther Illustration:

14. SAINT IRENEUS, in his Dissertation on *Heresies*, assures us, that *Plato* being at a Loss for a proper Answer to those who oppos'd the *Metempsychosis* as a mere Chimera; because no one could ever recollect the Transactions of his past Life, was forced to call the River of Oblivion to his Assistance, asserting, (tho' without any solid Grounds) besides his own fertile Invention, as that the Devil, who presided over such Souls return'd to this World, made them drink of this River. *Qui primus hanc introduxit sententiam, cum excusare non posset, oblivionis induxit, poculum potasse.* But St. *Ireneus*, in order to expose this ridiculous Notion, argues after the following Manner: We recollect almost every Day, the Dreams of the Night past. Can we possibly then forget such a vast Number of Transactions, which we have been Eye-Witnesses of, or in which we have acted as Parties concern'd? A certain Demon, answer you, gives every Soul, that is to enter into any new Body, a Potion of the Waters of Oblivion, which causes her to forget all the Occurrences of a former State; but pray, Sir, what Proof do you bring of any such Potion or Waters? And who told you the Draught was of the Devil's preparing? If you can answer for neither, the whole must needs be a mere Chimera? And if you actually remember that the Devil did oblige you to drink of this River, by a Parity of Reason, you may as well remember all the rest. *Si enim & Dæmonem, & poculum, & introitum reminiscaris, reliqua oportet cognoscas. Si autem illa ignoras, neque Dæmon verus, neque artificiose compositum oblivionis poculum.*

PLATO adds, however, that the Oblivion here spoken of was not so fatal, but that there remain'd some scientific Footsteps, or Traces in the Soul, which being excited by external Objects, and by Application to Study, recalled to our Remembrance that Knowledge which we had before. After this Manner, says he, are all the Sciences attain'd; and according to this Axiom he maintain'd, that the Sciences were rather the Recollection of what we formerly knew, than a Knowledge newly acquired. Besides, there were some priviledg'd Souls, that could perfectly remember all the various Bodies, which they had animat'd, and all their Transactions in those Bodies. Thus *Pythagoras* remember'd that he had formerly been *Euphorbus*. But this was a peculiar Indulgence granted only to a few, who were eminently virtuous, and somewhat more than human.

• Lib. ii. Cap. 57.

THE *Indians* talk much in the same Strain; for they assure us, that there are certain spiritual Light and Hints conferr'd on some favourite Souls, whereby they recollect all they have seen, and all they have transacted. This Favour and Indulgence is peculiarly granted to such as understand some particular Prayers, and can repeat them: But 'tis a great Misfortune that there are very few, who have that Happiness, and from thence arises that universal Oblivion of all former Transactions. An Example perhaps will more fully illustrate their Opinion in this Particular.

IN one of their Legends, which they call *Brumma-pouranam*, it is recorded, that a King named *Bimarichen*, a Native of the Kingdom of *Tiradidejain*, married *Commafondi*, an illustrious Princess of the Kingdom of *Nirreinchiadejam*. This Prince was very perverse: He shewed no Regard to the *Ajarams*, that is, the Laws and Customs of his Country, which made him the Object of his People's Hatred and Contempt. His Royal Consort saw with Concern his absolute Neglect even of those Particulars in which the *Parias* are very exact, and could not refrain from talking with him in the warmest Terms on so important an Occasion. The Monarch seemed no ways offended at her zealous Reproofs, but on the contrary, listening to what she had to offer with all imaginable Patience, disclos'd his Mind freely to her, and entrusted her with the following Secret. By my Devotion to the Gods, says he, I have procured from them a particular Favour and Indulgence, such indeed as is granted to few but myself. They have fully convinced me, by a spiritual Light, that I was a Dog in my State of Pre-existence, in which Form by Accident I ran into the Body of a Temple, where the Priests were busy at their Sacrifices: I leap'd directly upon the Altar, and devoured the Rice which was laid thereon in Oblation to the Gods. Thrice they repuls'd me, but at last (as I never fail'd to return) they gave me such a violent Blow, that I fell down dead upon the Spot, just before the Door of the Temple dedicated to *Chiven*. Happy was it for me that *Chiven* was present in the Temple to behold the Sacrifice, and snuff up the Smoke of it: For seeing me thus expire on a sudden, he took Compassion on my Misfortune, bestowed on me a new Birth, and rais'd me to the Throne which I now sit on. If you perceive, therefore, that I too little regard the *Ajarams*, 'tis because my former vicious Inclinations are not absolutely destroyed, and I am still hurried away as it were by the natural Bent of my former Condition. This Relation surpris'd the Queen exceedingly, and Curiosity, which is very natural to her Sex, prompted her to an eager Enquiry after what she her self was in her State of Pre-existence. The King, on Examination of her former Lives, by Virtue of his spiritual inward Light, inform'd her that she had been a Bird, and that having been pursued by a Bird of Prey, was killed at the Gate of the Temple of *Chiven*, whercupon the indulgent God ordained that she should be born a *Rajatti*. But through what Transmigrations must we pass hereafter, says the Queen? The Prince, looking a third Time into future Events, made a Discovery, that both he and she should be thrice born again in the Rank and Order of *Raja's*.

THROUGH this Cloud of Fables, and extravagant Ideas of the *Indians*, we may discern, however, that they acknowledge one eternal and supreme Being, the Creator of all Things, as also some Intelligences of a more excellent Nature than Man, tho' much inferior to the Deity; that they admit of Devils; that they hold the Immortality of the Soul, a future State, a Heaven and a Hell; that they merit the one by the Practice of Virtue, and render themselves obnoxious to the other, by the Commission of Sin; that Sins are to be attoned for in this Life; and that Prosperity is for the most Part the Fountain and Foundation of all our Excesses. In short, in many Points, they seem to think in such a Way, as bears a very near Affinity to religious Truths: But the Truths, which they acknowledge, are so much obscur'd by the Fictions and idle

Dreams, which Idolatry hath intermingled with them, that 'tis a difficult Matter to extract them from so much Rubbish, and to set them before their Eyes in a fair and advantageous Light.

PERHAPS, my Lord, you may ask me what are the Arguments which we Missionaries make use of to confute these ridiculous Notions of the *Metempsychosis*, and which of them soonest prevail on this misguided People. I shall close my Letter therewith, and that as briefly as possible, being sensible I have already trespass'd too long on your Lordship's Patience. We have found, by Experience, my Lord, that St. *Thomas's* Arguments against the *Gentiles*, make little or no Impression on the Minds of the *Indians*; for which Reason, in order more fully to convince them, that their System is as impious as it is ridiculous, we have Recourse to Arguments drawn from their own Doctrine, Customs, and Principles: Whereby we demonstrate the palpable Contradictions, they unavoidably fall into, and thus at once utterly confound them, and constrain them to acknowledge the Absurdity of their Doctrines.

Is it not true, say we, in the first Place, that Men were created? This they readily assent to, because 'twas the peculiar Province of *Brumma*, who is the Chief of their Gods, to create the Heavens and Earth, and Men and Beasts. Again, we ask them whether it is not equally true, that *Brumma* at first created but one Man, and after him nine more, and then all those who descended from them? This none of them disallow, for 'tis their very System. Let us suppose then, say we, that all these first Men amounted to a Number of One hundred thousand. Were they all on a Level? Did they all enjoy the same Riches, Honours, and Preferments? Were there none of them infirm or necessitous? Were there not some who had Authority over others, and were not the Latter subservient to the Former? As they are not aware of the Conclusions we shall draw from these Premises, they grant, without the least Hesitation, that their Circumstances were unequal. But then we carry on our Argument, and say, none of these Men had committed any Sin, or practised any Virtue before, since they had no Pre-existence. From whence then proceeds that unequal Distribution which makes one Man happy, and another miserable? If there be no Necessity of having Recourse to the Virtues and Vices of these first Men, in order to account for the Inequality of their Circumstances, what Necessity is there for it at present? Here they are at a *Nonplus*, and would fain retract what they have said, and admit, though contrary to their own Principles, that the World never had a Beginning. 'Tis true, some of their learned Men pretend, that there are three Things which are eternal, that is to say, the supreme Being, Souls, and Generations, which they express by these three Terms, *Padi*, *Pachou*, and *Pajam*; and that in ascending from the Son to the Father, from the Father to the Grandfather, from the Grandfather to the Great-Grandfather, and so on, we shall never be able to trace the Genealogy up to an original Parent. But the Opinion most universally receiv'd is, that *Brumma* created all the first Beings: Nay, their own Chronology determines the Number of Years that have elapsed since this first Creation; so that the Argument remains in its full Force.

MOREOVER, we ask them, where these Souls resided before the Creation of the World. Altho' they are divided into two different Opinions in this Particular, yet the Question is equally puzzling to both. They who hold, that Souls are a Part, or a Portion of the Deity, say, that they subsisted in God, from whom they were then disunited, when they descended to the tenestrial Globe, in order to animate the various Bodies of Men, and Beasts, and Plants. But how can this be, say we? for as these Souls are Parts of the divine Essence, how have they deserv'd such different, such unequal Stations; some to be lodged in the Bodies of Kings, others in the Trunks of Trees; some in fierce Lions, and others again in Lambs? To this they make no farther Reply, but freely confess,

feels, that their Knowledge in such abstruse Points is very dark and imperfect. As to those who maintain, that Souls do not subsist in God, they are at a Loss where to fix them before the Creation of the World; and they can't disentangle themselves, but by such Absurdities as they themselves perceive, and are ashamed of; as for Instance, that such Souls were asleep, and inactive all that Time.

I SOMETIMES make use of an Allusion, drawn from a Principle they are fond of, and are frequently repeating, *viz.* that Man is a *Microcosm*, or little World; and that whatever occurs in the great World, is to be met with in the human Species; and then I ask them; Ought all the Beings in the Universe to be alike? Must there be nothing but Suns, or Stars? Does not the Harmony and Beauty of the World require, that all the Parts whereof it is composed, should be in Subordination one to another, and that every Being should have its peculiar Station? They readily assent to this. Confess then, says I, that it is exactly the same in the moral World; every one cannot be a King; Oeconomy and good Order require a Subordination, and consequently 'tis ridiculous to ascribe the Difference of Circumstances in this Life, to the Actions done in a State of Pre-existence.

AND forasmuch as they agree, that although here below there is a manifest Distinction between a *Bramin*, a *Raja*, and a *Parias*, yet at Heaven's Gate nothing but Virtue will create the Difference, and that 'tis of little or no Importance what their State and Condition may be in this World, provided they lead but virtuous Lives; I carry this Allusion still further, and say, Must not all the Members of a Man, whom you look upon as a little World, exercise their different Functions? Ought not his Head to have the uppermost, and his Feet the lowest Place in his Body? And although the Functions of the several Members may not be equally noble, yet ought not every Member to be contented with that Station in which it is plac'd? This they assent to; and then I compel them to acknowledge, that the same Regulation ought to be observ'd in the moral World; that there ought to be different Orders and Degrees of Men; and that whatever Station is assign'd them, if they practise Virtue, they are more happy than those of a superior Degree, who abandon themselves to their inordinate and brutal Passions; and consequently, that it is Virtue and Vice only, that in Reality makes the Distinction between Man and Man.

ANOTHER Argument, which they comprehend very clearly, and which is drawn from their own Principles, is this. Each truly virtuous Man, say they, will be born a Prince; in another Transmigration when his Virtue will be rewarded with the Enjoyments of all Manner of Pleasures and Preferments. Now, say we, how is that consistent with your Opinion, that all Kings when they die go down to Hell? Can a State or Condition, that is the Cause of your Damnation, be the Reward of Virtue? Moreover, you assure us, that Pleasure shall succeed Mortification, and that Riches shall be bestowed on a *Sanias*, who in this Life has made a voluntary Choice of Poverty; but at the same Time you say, that Wealth and Pleasures are capable of debauching, and actually do debauch the Mind. Do you then assign as a Reward for your refraining from Vice, that which will prove a Fountain and Foundation of future Crimes? Shall a *Sanias*, because he has despised Riches, and abstain'd from all Commerce with the Female Sex, in order to practise Virtue with the less Interruption, be recompenc'd with a Plurality of Wives, and immense Treasures? Can any Thing be more repugnant to common Sense?

A FOURTH Argument, which I make use of, is grounded on their Opinion, with Regard to the Writings or Decrees of *Brumma*. You maintain, say I, that he minutes down all the Transactions of a Man's Life on his Skull, whilst he is yet an Infant; that these Characters contain every individual Circumstance that shall hereafter befall him; that they are indelible, and that neither *Brumma* himself, nor all the Gods together can obstruct or hinder the Effect of them; and that what is there written, is conformable to the Actions of a preceding Life. On the other Hand you assure us, that the Lives of Men, and all their Actions, are also written in the Stars, in the Planets, and in all their various Conjunctions and Oppositions; that we ought to consult them, if we would be successful, in all our Undertakings; for which Reason when you are inclin'd to treat about a Marriage, to make a Voyage, erect an Edifice, or enter into any Contracts whatsoever, you make your Application to some particular *Bramin*, that he may consult the twelve Signs of the Zodiac, the Situation of the Planets, and the seven and twenty principal Constellations in your Behalf. But if it be true, that all the Occurrences of this Life have already been irreversibly regulated by *Brumma*, what becomes of the irresistible Power of the Stars? What Manner of Advantage can possibly arise from your consulting them? or if the Stars have an Influence over all your Actions, your Assertion, with Respect to the Writings of *Brumma*, is but a meer Chimera. I have scarce ever met with an *Indian* so disingenuous, as not to acknowledge the Cogency of this Argument.

THE Doctrine of the *Indians* supplies us still with a fifth Demonstration, to which they can make no plausible Reply. The principal Reason of their holding the *Metempsychosis* is, the Necessity of making Attonement for the Sins of a past Life. Now, according to their System, nothing can be more easy than the Expiation of their Sins. All their Books abound with the singular Mercies, that are procur'd by the Pronunciation only of these three Words, *Chirva*, *Rama*, *Harigara*. On the very first Utterance of them, all Sins are cancell'd and blotted out; but if they are thrice repeated, the Gods are so honoured, that they are at a Loss to find a Recompence equal to the Merit. Such happy Souls are so over-charg'd, if we may be allow'd the Expression, with Merit, that they are no longer oblig'd to animate new Bodies, but soar up directly to the Palace of the Glory of *Divendiren*. Now there is scarce an *Indian*, though never so remiss in his religious Duties, but pronounces these Names more than thirty Times a Day. Some of their Devotees will repeat them a thousand Times over, and even constrain the Gods to acknowledge themselves insolvent. Their Sins are, moreover, wash'd away with equal Ease, by their bathing themselves in some particular Rivers and Lakes; by giving Alms to the *Bramins*; by going long Pilgrimages, by reading the *Ramagenam*, by the Celebration of certain Festivals, in Honour of the Gods, &c. Things being thus circumstantiated, there is not an *Indian*, say I, who does not depart this Life overladen with Merit, and without the least Guilt or Stain of Sin; in which Case, as there remains no Sin to make Attonement for, the *Metempsychosis* must of Necessity be useless.

ARGUMENTS of this Nature, drawn from their own Doctrines, prove more successful, and are much more regarded by them, than any other, though never so solid or well-grounded. We have at least this Advantage over them, that when we have convinc'd them, that any one Point of their Doctrine is false, they cannot deny, but that a Religion, built upon that Doctrine, must be so too.

WE likewise charge them with the same Inconsistencies as were brought formerly against the ancient *Pythagoreans*, upon the Supposition, that the same Souls promiscuously animate the Bodies both of Men and Beasts; whence it follows of course, that 'tis a

Crime

Crime of a very aggravating Nature to kill a Beast, and that thereby we are daily in Danger of murdering our own Parents, Children, &c. The *Indians* readily own the Consequence. But if this be the Case, say we, how is it possible that your Gods can take such Delight in the Sacrifice of living Creatures?

THESE Sacrifices which the antient Philosophers likewise offered up in honour to the Gods, without being restrained therefrom by their Ideas of the *Metempsychosis*, give me here an Opportunity of making a Remark upon a particular Practice of *Pythagoras*, which is actually observed by the *Bramins*. It is well known, that this great Philosopher offered up a Hecatomb, as an Acknowledgment of Thanks for the Discovery of a Geometrical Problem, and tho' on all other Occasions he religiously abstained from Meat, and lived upon nothing but Honey and Milk, yet he did not refrain here from eating some Part of those numerous Victims. And the *Bramins* in this exactly copy their grand Exemplar. Altho' they make profession of an inviolable Abstinence from the Flesh of any living Creature whatsoever; yet 'tis certain that in that most celebrated Sacrifice of theirs, called *Ekiam*, in which they offer up Sheep, as I have seen them my self at *Tri-che-pali*, they eat some particular Parts of these Victims, but abstain from all the rest. 'Tis on this solemn Occasion only, that they presume to eat Meat; for their general sustenance is Rice, and Herbs, which they gather fresh and in large Quantities every Day. These Herbs, however, in the Use or Abuse of them often times expose them to the Commission of five various Sins, which they call by a *Generical Term*, *Panchounou*. To cut or shred them, to grind them, to trample them under Foot, to seeth them, and to chew them voraciously, are the Sins here signified. Upon which, I thus accost them: You *Bramins* are infinitely more guilty than any Order, or Degree of Men whatever that make use of Flesh: For in killing a Sheep, for Instance, they commit but one single Murder, instead whereof you pluck up every Day a large Quantity of Herbs, which you dress, and thereby become guilty of innumerable Murders. Besides, as there are Millions of Animalcles in the Water you daily drink, which are imperceptible to the naked Eye, these likewise are so many Murthers. The ridiculous Consequences, which thus necessarily follow from their Doctrines, cover them with Confusion, and demonstrate the Absurdities thereof.

I VERY well remember, when I was at *Siam*, in a Monastery of the *Talapoins*, (where I learnt their Language,) the ^a *Sanerat* who was my Tutor, and who was prepossess'd in Favour of the *Metempsychosis*, was very much surpris'd, when I told him, that every Time he drank the Waters of ^b *Menan*, he committed numberless Murders. At first he smiled at the Assertion, and look'd upon it as ridiculous; but was confounded to the last Degree, upon my putting a small Quantity of Water into one of our best *European* Microscopes, where he very plainly discern'd a numerous Fry, as it were, of Animalcles in the same Water, whereof he had taken, but just before, a very plentiful Draught.

ANOTHER Time, having a long Conference with a *Bramin* on the Transmigration of Souls into the Bodies of Beasts, I determin'd to try whether the *Cartesian* Opinion with respect to Beasts, would make any Impression on him. I had immediate Recourse, I say, to that Philosophy, in order to prove that brute Beasts are nothing but *Automatons*, or meer Machines, in the following manner. Not to advance any Thing but what is plain and obvious, Is it not true, said I, that God is omnipotent, that he can form a Body of an Animal, as for instance, a Horse, without being oblig'd to inform it with a Soul? This you must acknowledge to be true, since 'tis only what *Brunna* did.

^a A President or Superior of the *Talapoins*.

^b A River that runs through *Siam*.

when he created the first Man. Your Histories abound with Relations of several curious Machines, which have been formerly made for the Amusement of your Monarchs. We have an Account in your Records of a Statue made in the Form and Figure of a Man, that walked every Morning to the Emperor's Chamber, and by a gentle Touch awaked him. We read likewise of several artificial Birds, that have been made to fly in the Air. Now 'tis certain, as yourself must allow, that these Machines had no Souls, and yet they seem'd to move like animated Beings. If therefore there are some curious Artists, who can compose a Machine to that Degree of Perfection, is it not possible for God to create the Bodies of living Creatures, tho' uninform'd, with the same Impulse of Motion, as if they were really animated? I was about to proceed, but the *Bramin* looking on me with an Eye of Disdain, Sir, says he, consider what wonderful Things we see Elephants and Monkeys perform every Day; and thereupon he told me several Stories, one still more surprising than the other, and at last asserted, that Monkeys refrain from talking thro' meer Obstinacy and Perverseness, and out of fear only, lest we should set them to hard Labour, which, thro' their natural Levity, and Love of Indolence and Ease, they utterly abhor. Were it in my Power, added he, to make choice of one State rather than the other, I really think, I should prefer such Souls as animate brute Beasts, before those that inform Mankind; for, in short, there seems to be much more Art and Industry display'd in the Operations of the former, than in those, for the Generality, of the latter. Reflect only on the exquisite Labours of the Bees, and of the Ants. I perceiv'd by this Conversation, that we must not, even in a ludicrous manner, advance the System of our modern Philosophers amongst the *Indians*: But I could soon have silenced the *Bramin*, by making use of such Arguments, as I am sensible by Experience, will puzzle and confound them, and to which they can make no manner of Reply.

To conclude, we collect a thousand of their Absurdities, which tho' inconsistent with common Sense, they still firmly believe. Herein again they act like the *Pythagoreans*, who gave Credit to the most wild and extravagant Fictions in Nature, if they did but in the least contribute towards proving the *Metempsychosis*; witness the golden Thigh of *Pythagoras*, the Arrow of *Arabis*, &c. *Eunapius*, who was well versed in all the Tenets of *Pythagoras*, has made a large Collection of such like idle Tales, which he would impose on us, however, for incontestible Truths; for which Reason *Jamblichus*, though in other Respects a great Admirer of that Philosopher, says, that his Disciples defended their Doctrine by an infinite Number of incredible Stories, and treated all those, who were wise enough, to despise and disown them, as Fools and Madmen. For this Reason likewise *Xenophon*, speaking of the *Pythagorean* Doctrine, calls it *τερατώδης*, that is, all over Prodigies.

AND this is also the genuine Character of the *Indians*. There is no Fiction, tho' never so stupid or Romantic, but what they readily believe themselves, and propose to others, as incontestably true. They'll tell you, for instance, with abundance of Gravity, that a certain Ass rather chose to be starved to Death, than eat Straw, on his Recollecting that in Times past he had been an Emperor, and used to the most elegant Entertainments.

WE make all the Advantage we possibly can of these absurd and ridiculous Stories. As the *Indians* are fully persuaded, that Souls are immortal, and that Virtue is rewarded, and Sins are punished after Death; we use the same Argument that *Tertullian* did against *Laberius* to demonstrate to him the Resurrection of the Dead. The latter maintain'd, according to the *Pythagorean* Doctrine, that Men after Death were transform'd into Mules, and Women into *Turtle-Doves*. Upon which *Tertullian*, without taking

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the least Notice of the Absurdity and Folly of this Notion, contented himself with drawing the following Consequence, with respect to the Resurrection of the Dead. If it be true, says he, (and we say the same to the *Indians*,) that the Souls of Men, when their Bodies are dissolved, can animate a *Mule*, or any other Beast whatever, these same Souls, *à fortiori*, may reanimate those Bodies, which they have abandon'd and forsaken.

Thus it is, my Lord, that even Falshood itself gives us an Opportunity, of convincing these People of the Truth. When they are once fully persuaded of the Blindness, in which they have hitherto lived, Truth meeting with no farther Opposition, begins to enlighten their Minds, and when the Almighty is graciously pleased to influence their Hearts, by the Assistance of his holy Spirit, the Work of their Conversion is finally accomplished. I beg the Liberty, with the most profound Veneration and Respect, to subscribe my self,

MY LORD,

Your Lordship's most Devoted,

and Obedient Servant in the Lord,

P. BOUCHET, *Missionary of the Society of JESUS.*



Year	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	
Number of members	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Number of hospitals	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Number of physicians	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

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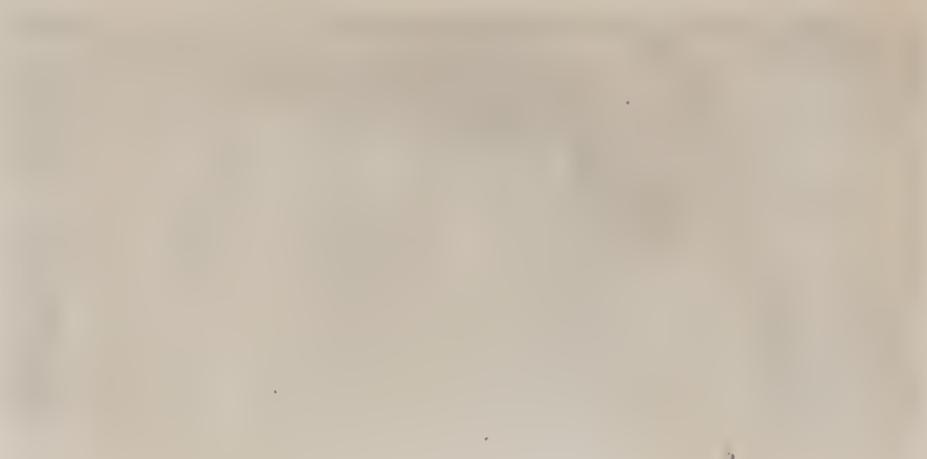
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A
DISSERTATION
ON THE
RELIGIOUS CEREMONIES
Of the NATIVES of
CHINA and *JAPAN*,
&c. &c.



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A

DISSERTATION

ON THE

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are informed by Father^a *Martini*, that the *Chinese* have no particular Term in all their Language that fully denotes or expresses the supreme Being, which has given too favourable an Opportunity to some ill-natur'd and censorious Criticks, to brand them with the ignominious Character of *professed Atheists*. The same Father, however, adds, that they make use of the Term^b *Xangti*, to express a Being who is the Sovereign Lord of Heaven and Earth, to whom they offer up Sacrifices as to the *unknown God*. 'Tis universally allow'd, as appears by the various Dissertations of their most

learned Philosophers, that Vice ought to be punished and Virtue be rewarded; and they all in general treat of Heaven in such a Manner, as is in all Respects conformable to that establish'd Opinion. " But, (says the Translator of Father *Martini*) as it is " highly improbable, that the vast Expanse of Heaven, so beautifully deck'd with

^a Hist. of *China*, translated into French by L' *Abbe Pelletier*. 12 Tom. 1. published in 1692. In *tam composita Lingua ne nomen quidem Deus habet*, says he in Latin.

^b Or *Xam-ti*. This Term signifies *Sovereign Lord and Master*. No Emperor, say they, was ever so presumptuous as to add the awful Name of *Xam* to his own; but always declin'd it out of a religious Regard to the Supreme Being. As to that of *Ti*, indeed, or plain Master, several Emperors have assumed it without the least Scruple. See the Preface to *Confucius's Morals*. This, doubtless, is another strong Argument against those prejudiced Persons, who look upon the *Chinese* as profess'd Atheists. Turn to the Note in the Sequel of this Article.

“ innumerable Orbs of Light, should of itself be capable of preserving so exact an Order and Regularity, as is visible in the whole Creation, it is reasonable to suppose, that a supreme Being, who is the all-wise Lord and Governor of Heaven, is here understood, tho’ not expressed; a Being whose Providence is absolutely necessary for the Preservation and Government of all created Things, because they have no Power of their own to direct themselves.” This, however, gives no manner of Satisfaction to such as imagine that the *Chinese* are *Atheists*; for they will insist upon’t, that this is only begging the Question. It is very probable, that at the first Establishment of their Monarchy, that is to say, pretty near the Time of *Noah*, they had some Knowledge of the true God, as well as all the other Colonies of the World first established after the Flood. But it must be acknowledged, that such a Supposition is no Argument with respect to their Religion at present; and is moreover grounded on bare Conjectures, and they can never amount to a solid Argument without the Help of some written Authority, or uniform Tradition. We shall attempt, however, to explain to our Readers the genuine Notions of the antient *Chinese*, according to the Relations of our most authentic Travellers. What follows is a short Account of the Progress and Corruption of their Religion, extracted from Father *Le Comte*, and Father *Martini*.

^b FOH1, who lived not long after *Noah*^c, offer’d up Sacrifices to the *Sovereign Lord of Heaven and Earth*. It is very probable, that Religion was in no Danger under the Government of so pious a Prince, who reigned so many Years; and ’tis not to be question’d, but his Subjects copied so glorious an Exemplar. ^d Hoamti, who was their third Emperor, erected a Temple in honour to this *Sovereign Lord of Heaven*. Upon the Supposition therefore that there is any Veracity in the *Annals of China*, it may be asserted, that this Temple was the most antient that was ever taken Notice of in History; especially since the Monarch who built it lived at a Time when divine Worship was perform’d in sacred Groves only, and on high Places. *Tchoneri-bio*, who was their fifth Emperor, re-established the Religion in its Purity which his Royal Predecessor, thro’ perfect Dotage, had disguis’d with a thousand ridiculous and superstitious Customs. He appointed several Priests, or Ecclesiastical *Mandarins*, to oversee the Celebration of the Sacrifices, and was of Opinion, that divine Worship ought not to be circumscrib’d, or confin’d to one Place alone. Father *Martini* informs us, that he obliged all his Subjects to a regular Observance of some particular religious Ceremonies, and that he united the Priesthood to the Regency, by prohibiting all Persons whomsoever, but the Emperor himself, to perform the Function of their High-Priest, or Sacrificator. Their sixth Emperor was as zealously attached as he, to the Cause of Religion. Father *Martini* adds, that this Emperor was the first who introduced and countenanc’d Polygamy by his own Example. *Yao* his Successor was remarkable for his good Works and Transactions; and the Emperor who succeeded him, trod in his virtuous Steps. In short, says Father *Le Comte*, they both were so celebrated for their pious Deportment and prudent Administration, that in all Probability Religion was still in a more flourishing State, during their respective Reigns, than it was before. The last-mentioned *Jesuit* is of Opinion, “ that

^a See the Dissert. of Abbot *Renaudot*, on the *Arts and Sciences of the Chinese*.

^b *Memoirs of China*, written by Father *Le Comte* by way of Letter to the Cardinal *de Bouillon*. Several learned Critics are of Opinion, that what is here related concerning these first Emperors of *China*, is all spurious and meer Romance.

^c The History of *Fohi* is very much suspected by the Learned on Account of the numerous Fictions, which are interspersed throughout the whole Work. Amongst other Things it is reported of him, as of *Erichonius*, the Son of *Vulcan*, and the fourth King of *Athens*, that he was half Man, half Serpent, which is the true and genuine Reason why the *Chinese* Emperors preserve the Dragon, as an Hieroglyphic, in all their Coats of Arms. This Monarch, whether real or fictitious, is supposed to have lived not long after the Flood, and was, some will have it, the Descendant of *Noah* by *Skem*. ’Twas he, add they, introduced the religious Custom of offering up Victims in honour to the Deity, which was first taught him by the Patriarchs who were his Ancestors, and this Notion they justify by the Etymological Signification of his Name *Fohi*, or *Paobi*, that is to say, a Victim. It was *Fohi*, likewise, who instructed the *Chinese* in the Knowledge of Hieroglyphic Characters.

^d The *Chinese* assert, that *Hoamti* never died, but withdrew to the Top of some peculiar Mountains, the Abodes of other Men immortal like himself. *Hist. of China* by F. *Martini*.

^e *Ibid.*

“ the Knowledge of the true God was preserv'd amongst them for two thousand Years
 “ afterwards, under the Reigns of fourscore Emperors, since the most learned *Chinese*
 “ Commentators maintain'd, ^a that before the Superstitions of *Fo* were introduced, the
 “ People had never seen such a Thing as an Idol, ^b or a Statue. . . . During all that Time,
 “ every Prince that ascended the Throne was put in Mind to observe the Maxims of
 “ *Yao*, the first and most essential of which was, to take peculiar Care that divine
 “ Worship should be paid to the *Sovereign Lord of the Universe*.” This Worship, how-
 ever, was not generally observ'd in its utmost Purity, but on the contrary was tainted
 with the Intermixture of various Superstitions, which, when ever long practis'd,
 corrupt Religion, and make it lose its native Beauty. Some Centuries after *Yao's*
 Reign, one of their Emperors attempted to establish Idolatry, at the Instigation, and
 by the Assistance of an *Enthusiast*, whom he countenanc'd and protected. This new
Salmoneus had the Insolence afterwards to insult the Deity, but met, however, with
 the same untimely Fate as the *Grecian Salmoneus*; for, according to the *Chinese* History,
 he was struck dead with a Thunderbolt. In this long Interval of Time the Folly of
 regarding Omens became mightily in Vogue. They paid divine Adoration to the
Genii, or celestial Powers, whom they look'd upon as Mediators or Intercessors for
 them at the Throne of the *Sovereign Lord of Heaven and Earth*. They imagined like-
 wise, that the good or ill Fortune, both of the People and the State, depended entirely
 on the Influence of the Stars, as plainly appears by the History of the Reigns of the
 antient Monarchs of *China*. Hence we may justly observe, that the true Spirit of Re-
 ligion was no better kept up and preserv'd by them, than it was at the same Time by
 the rest of the antient Pagans. What innumerable Instances are there to be met with
 amongst the latter, of that Virtue which the *Chinese* Annals so much boast of, and which
 might have been justly look'd upon as the distinguishing Characteristick, and supreme Per-
 fection of Religion, if divested of all the superstitious Practices that attended it. We are
 willing to believe, however, with Father *Le Comte*, that these People preserv'd amongst
 them for a long Time, a very distinct, though we cannot say a pure and perfect Know-
 ledge of the true God.

LAOTUN, whom Father *Le Comte* calls *Laokun*, or *Li-Laokun*, was Head or Prin-
 cipal of a Sect, whose Doctrines were in a great Measure conformable to those of *Epi-
 curus* ^d. He was born in the Reign of *Tingu*, about six hundred Years before our Sa-
 viour *Jesus Christ*, and about fifty before *Confucius*. This Sectary boasted himself to be
 the Offspring of Heaven, meaning, in all Probability, that he was sent down from
 thence as an Ambassador. The Ringleaders of almost all Sects have attempted to as-
 sume the Air of being the Miracles of Nature, and Personages something more than
 human. In order to maintain this high Character with a better Grace, he endeavour'd
 likewise to persuade his Disciples, that he had lain conceal'd for fourscore and one Years
 together, in his Mother's Womb, and that at the Moment before she expir'd, he issued
 out of her Left Side, through a Passage of his own making. The Number nine, which
 he imagin'd to be the Number of Perfection, being multiplied by nine, and making
 fourscore and one, was the Origin and Foundation of this Belief. *Li-Laokun* soon
 gain'd a prodigious Reputation by his Doctrine, the Substance whereof was as follows: ^e

^a This cannot be reconciled with the Establishment of Temples, and the divine Worship of some Persons of
 Distinction, introduc'd by several Emperors long before *Fo*, without making mention likewise of those Sacrifices
 which were in antient Times offer'd up to the Guardian Angels, tho' in reality they imagin'd them far inferior to
Xan-ti. See the Preface to *Confucius's* Morals.

^b But could it reasonably be expected, that in an Age wherein all Nations of the World represented the Deity
 by Idols, or, which is much the same Thing, by Hieroglyphicks, that the *Chinese*, though so prodigiously fond of
 these last, should be the only Persons that neglected the former? We have some very discerning People in our
 own Age, that cannot be prevail'd on entirely to lay aside such Representations.

^c The Words of a Prayer insert'd in the History of *China*, by *F. Martini*, Lib. iv.

^d History of *China*, by *F. Martini*, Lib. iv.

^e Father *Le Comte*, *ubi sup.*

“ He taught, that the supreme Being was corporeal, and that he govern’d the subordi-
 “ nate Deities, as an absolute Monarch does his Subjects^a. He maintain’d, that the
 “ Soul died with the Body, and that *Pleasure* was Man’s *Summum Bonum*.” To these
 Doctrines he added some other Articles, which might bear a very favourable Construc-
 tion; as for Instance, he seem’d by the following Passage to acknowledge a supreme In-
 telligence. “ The sovereign or supreme Reason, that is, *Tao*, says he, is not ex-
 “ pressible by Words; and though she be not corporeal, ’tis she that created the
 “ Heavens and the Earth, and though immoveable, she gives Motion to all the Stars. I
 “ call her *Tao*, that is to say, the sovereign incorporeal Reason, because I can find no
 “ other Term whereby properly to express so mysterious an Essence, &c.^b The eternal
 “ Reason produced one, that one brought forth two, from those two proceeded three,
 “ and those three created all Things.”

FATHER *Le Comte* seems to be of Opinion, that in this Passage *Laokun* alluded to, and had some Idea of the sacred *Trinity*. He wrote several useful Tracts on the Topicks of Virtue, the short Duration and Vanity of Honours, the Contempt of Riches, and the Retirement of the Soul; that is to say, on that State of Recollection in which the Soul abstracted from, and regardless of the World, makes her more noble and sublime Reflections on herself. From what has been said, we may reasonably infer, that the Doctrine of this Philosopher was partly sound, and partly erroneous; and in all Probability it afterwards happened to him, as it hath done to many others besides himself; that his Disciples carried Matters much farther than he did, and drew false and dangerous Conclusions from a Doctrine that in itself was very obscure, and very ambiguous. Under the Pretence of searching after Pleasure, which was acknowledg’d to be their *Summum Bonum*^c; his Disciples made it their whole Study to prolong their Lives, in order to keep a lasting Possession of their sole Felicity, for which Purpose they gave into the most scandalous and wicked Schemes, that could possibly be devised. This dangerous Notion insensibly gather’d Ground, and was generally embrac’d by Persons of the highest Rank and Distinction.” Father *Le Comte* informs us, that *Laokun* applied himself with such indefatigable Industry to the Study of Chymistry, that he was look’d upon as the^d Inventor of that occult Science, and being in-

toxicated

^a History of *China*, by *F. Martini*, Lib. iv.

^b Father *Le Comte*, *ubi sup.*

^c Father *Martini*, *ubi sup.* They vainly imagin’d, that they could make themselves immortal, by their medicinal Preparations. They maintain’d, that there were certain Wanderers in the Mountains, who after their Exemption from Death, were enabled to transport themselves to what Parts of the World they pleas’d, nay, to soar up even to the Heavens. Father *Martini*, and Father *Le Comte* too, say, that this idle Imagination prompted the *Chinese* to an indefatigable Pursuit after the Knowledge of Chymistry. The Notion which the *Chinese* entertain of their immortal Wanderers, may be very aptly compar’d to the receiv’d Opinion amongst our Populace, of the *Wandering Jew*, or that so long in Vogue, of the Members of the *Rosicrucian Order*, who boasted, *That they were omniscient; that they had Power to save People from the devouring Grave; to bestow upon them an eternal Bloom; to prolong their Lives from one Age to another; and to be invisible whenever their Enemies were present, &c.* But to return to the *Chinese*: *Hiao-ou*, who was one of their Emperors, was so extravagantly fond of the Art of Chymistry, and of the Immortality which he expected, as the Consequence of that occult Study, that he assum’d the Title of *Emperor of a thousand Years*. The Chymists, or, more properly speaking, the Alchymists, erected for him, at their own Expence, a Palace made all of odoriferous Wood; to which they likewise added Perfumes. . . . In the Midst of this Palace stood a brazen Tower, . . . in which there was a large brazen Vessel, in the Form of a Man’s Hand, which was made use of daily to collect or receive the most refin’d Dew, of which they compos’d certain Pearls, which were to be the Seeds of their imaginary Immortality. A certain Projector, being desirous to make a Present of one of these Potions to *Hiao-ou*, as an infallible Liquid to immortalize that Monarch who was so charm’d with the Thoughts of Life, his prime Minister stopp’d the Hand of the Empirick, and drank up all the Draught; at the same Time addressing himself in the following Manner to his Master. “ If it be true, Sir, that what I have drank is capable of making me immortal, it is not in your Majesty’s Power to take away my Life for my Presumption; and if you are concern’d with an impudent *Ignoramus*, who endeavours to make you his Cully, I shall spare you the Shame of having your Folly publickly expos’d, by demonstrating to you, by my own Example, the Ignorance of these Impostors, who play upon you, and take Advantage of your Credulity.” But *Hiao-ou* was deaf to all his Remonstrances.

^d As we have enter’d upon the Topick of Chymistry, we shall observe, as has been done by other Authors, that this Art was first found out in the Reign of *Dioclesian*, and that the first Dissertations that were ever wrote on that Subject were published in *Egypt*. If so, the Chymists are defeated of their boasted Antiquity. As

toxicated with the Hopes of finding the *Philosopher's Stone*, he flatter'd himself at last, that by Virtue of a particular liquid Preparation he could make himself immortal. The same Father adds, that in order to prove more successful therein, his Disciples practis'd the *Black Art*; insomuch, that the Quality in a very short Time gave into it, as the only Science worth acquiring. Every Body, in short, made it their Study at last, in hopes to avoid the gloomy Apprehensions of Death; and a thousand extravagant and impious Practices immediately ensued. The Adepts of this Sect, perceiving how univerfally they were admired, added Numbers daily to their Profession. They had the honourable Title of celestial Doctors conferr'd on them; and several spacious Edifices were erected for them, that they might form themselves into regular Societies; even Temples were erected in Honour of their divine Founder, and both the King and the People paid him divine Adoration.

IN the Time that *Confucius* appear'd amongst them, there was a general Corruption and Depravation of Manners in the State; and we may easily imagine, that the Doctrine of *Epicurus*, so strenuously maintain'd by the Disciples of *Li-Laokun*, made no less Havock in their Religion. Those who really deserv'd the Name of Philosophers, were so despis'd and disregarded, that *Confucius* himself was oblig'd to travel from Province to Province, to court the People's Attention to his new Doctrine. In the Sequel of this Dissertation we shall treat more at large of that great Philosopher.

CHINGU, who reigned two hundred and thirty Years before the Nativity of our Blessed Saviour *Jesus Christ*, determin'd to abolish and exterminate, at once, all the liberal Arts and Sciences, by committing to the Flames, all the Books in general that were to be met with throughout his Dominions, such only excepted as treated of Agriculture, Physick, and the Black Art. This Edict was put in Execution with all the Rigour and Severity imaginable; and although several learned Elucubrations might possibly be conceal'd and preserv'd from the general Proscription, yet 'tis reasonable to suppose, that Ignorance at such an unhappy Juncture greatly promoted the Progress of Superstition; and accordingly in Process of Time they grew extravagantly fond and addicted to the Art of Divination, of Witchcraft, the Influence of the Stars, and Power of the *Genii*, &c. as evidently appears from the History of those Monarchs who govern'd the Empire about one hundred Years before the Birth of Christ. One of these Emperors carried his Folly and vain Hopes of Immortality to such a Pitch, that he introduc'd the most scandalous Superstitions, and countenanc'd by his Royal Example, such vile Practices, as plainly prove, that when Ignorance is once encourag'd and establish'd, the Torrent of Lewdness and Debauchery, Immorality and Prophaneness, becomes impetuous, and drives down all before it. He order'd Temples to be erected throughout all his Dominions, in honour of those who should make themselves immortal, by this Means conferring on himself beforehand the Honour of Deification; for which Reason some will have it, that this Prince was the first who establish'd Idolatry in its full Force amongst them, although 'tis manifest, from what has been already said, that it was practis'd even long before *Confucius's* Time, notwithstanding all the Reasons assign'd for confining the religious Worship of the antient *Chinese* to *Xangti* alone, as the supreme Lord and Governor of the Universe.

BUT

for the *Chinese*, they are so far from being the Inventors of that Art, that it is generally thought, they were indebted for their Knowledge therein, to the *Arabs*. See the Dissertation of Abbot *Renaudot*, *On the Arts and Sciences of the Chinese*. All this, however, is very uncertain, and meer Conjecture; and upon a fair Examination, 'tis very probable, that the *Arabs* and *Chinese* are much upon a Level, in point of Claim to this Invention.

^a *Hiao-un*, whom we have already mention'd.

^b *History of China*, by *Father Martini*, Lib. viii.

^c 'Tis pretended, notwithstanding, that even this Term conveys not the same Idea that we have of God. We are likewise told, that for Want of a proper Term in the *Chinese* Language to express the *Supreme Being*, the *Syriant*, who left an Inscription at *China*, in both their Tongues, which is mention'd in *Father Kirilov's* Treatise,

BUT the *Jesuits* who have oblig'd us with the History of *China*, assure us, that the most tal Blow Religion ever felt, was given her by *Fo* and his Disciples. This *Fo* began to flourish and meet with universal Approbation amongst the *Chinese*, about two and thirty Years after the ^b Death of *Jesus Christ*. His ^c Idol, they say, was brought thither from *India*. The Minds of the People were perfectly dispos'd to give it a favourable Reception, and at that Juncture Superstition and Idolatry gain'd Ground apace. Some have asserted, that this *Fo* was a *Ghost* broke loose from the infernal Regions; but not to dwell on such a chimerical Suggestion, what follows is the best and most rational Account, in our Opinion, that can be given of him. ^d Others, therefore, inform us, that he was born in *India*, about one thousand Years before Christ, and that he was of Royal Extraction; that at first his Name was *Che-kia*, or *Xe-quia*, but when he had attain'd the Age of thirty Years, he chang'd it into *Fo*. As *Laokun* sprang from his Mother's Left Side, so *He* miraculously issued from his Mother's Right, who died in her Labour. Some Time before his Birth, she dreamt that she had swallowed (others say that she was brought to Bed of) an Elephant, and this awful Dream is the original Cause of that Reverence and Respect which the Kings of *India* pay to their white Elephants. This *Fo* was blest with uncommon Strength, and could stand alone as soon as ever he was born. He took seven Steps, pointing with one Hand to the Heavens, and with the other to the Earth. His Tongue likewise was immediately loosen'd; he spoke at his very Birth, and gave all about him a surprizing Characteristick of his Mission. *I am*, said he, *the only Being to whom Honour is due, upon Earth, or in the Heavens*. When he was seventeen Years of Age, he married, and had a Son, whom he soon after abandon'd, as he did all the rest of Mankind. He withdrew into a solitary Desert, with three or four favourite Philosophers, whom he made choice of for the Direction of his future Conduct. At thirty two he began to be inspir'd; he was then possess'd with, and full of the Deity, and at once became omniscient. From that Moment he was constituted a God, and establish'd the Veneration and Respect which

Treatise, entitled, *China Illustrated*, were obliged to make use of the *Syriac* Term *Alobo*, which bears a very near Affinity to the *Hebrew* Word *Elobah*; wherein 'tis added, that they were imitated by the *Spaniards*, who made use of the Term *Dios*, to supply the Defect of the *American* Languages (and particularly that of *Brazil*) which had no Term to express the *Supreme Being*. Without entering into a Controversy, that seems to turn entirely upon Terms, we cannot but observe, that though they had no Name, whereby properly to express what the *Christians* pretend is compris'd in their Term *God*, yet they had at least a Term to express some Being, that they acknowledg'd superior to themselves. Neither can it be denied, but that all these People had some Idea of this Being, which as it was superior to themselves, had likewise a Power to be either serviceable or injurious to them, without their being capable in the least of resisting him, or prevailing with and appealing him, but by Prayers, Sacrifices, Victims, or Inchantations, &c. In short, by such Means as all Nations from earliest Times have devised for that Purpose, and which can be look'd upon no otherwise than as a religious Worship. If however, notwithstanding all this, the *Chinese* and *Americans* must be stigmatiz'd as *Atheists*, all the ancient Idolaters ought with equal Justice to be branded with the same infamous Character; since if we pursue the Argument of those who charge the *Chinese* with atheistical Principles Step by Step, they must be oblig'd to acknowledge, that the heavy Imputation will lie only on the Defect which there is in the Idea that all idolatrous Nations whatsoever have entertain'd of the Deity. Now this is meer Cavilling for Cavilling Sake, or at best a Sort of Transport only fit for the Pulpit. *Questo e buono per la predicca*. In the Sequel of this Discourse the Reader will find, that there are Sects both at *China* and *Japan*, who are likewise suspected of entertaining atheistical Notions; as that of the *Philosophers*, that of the *Shinto*, and one Branch of the *Fohists*; but all this proves no more, than that there are speculative Atheists in both those Empires, as there are even amongst us *Europeans*.

^a *Memoirs of Father Le Comte, ubi sup.*

^b According to others, sixty five Years after the Death of *Christ*.

^c The following Passage is extracted from a small Treatise, entitled, *Confucius's Morals*. The Emperor *Mien-ti*, who liv'd sixty five Years after the Time of our Saviour *Jesus Christ*, sent two Ambassadors to the West, in order to enquire after, and find out, if possible, the *Saint* and the *Holy Law*, both grounded on a Vision which he himself had, and on these Words of *Confucius*, *That the Holy Saint resided in the East*. The Ambassadors landed on an Island, not far distant from the *Red Sea*, without attempting to make any farther Progress, and from thence they convey'd the Statue of *Fo* and his Doctrines into *China*.

^d *Father Le Comte, ubi sup.* This Account of the Life of *Fo* is not in every Respect conformable to that which we have already given you of *Xaca* in the Article of *Tunquin*. But how is it possible for any one perfectly to reconcile the Contradictions of so many various Idolaters, who have fashioned their various Traditions according to their own particular Fancies, more authentic or imperfect, in Proportion to the Distance they were from their Original? Turn to the Remarks a little lower, where we shall speak of the *Religions* of the *Japanese*. This Variety of Accounts prevents us from giving you an exact System of the *Chinese* Doctrine, &c.

the People had for him by innumerable *Miracles*, or rather, (not to profane that sacred Term, the true and genuine Signification whereof a great Part of those who profess themselves Christians are perfect Strangers too,) by Impostures and Delusions. In a very short Time he had a prodigious Train of Admirers and Disciples, who, in Imitation of their ^a new God, chang'd their Names according to the various Countries where they propagated their Doctrine. But this Deity himself at last was convinced, that he was but a Man, like those who ador'd him; for he died in the seventy ninth Year of his Age; and when he found himself at the Point of Expiration, that the Measure of his Iniquities might be full, he endeavour'd to inspire and poison his Followers with his atheistical Principles. He told them ingenuously, *That till that Time he had talk'd to them in obscure and unintelligible Terms; but don't deceive yourselves, said he, and vainly imagine to find out of Nothing the first Principle of all Things; for from Nothing all Things deriv'd their Beings, and to Nothing will they all return. This is the dark Abyss of all our Hopes.* This Doctrine, perhaps, notwithstanding the Horror and Detestation which it naturally creates at first View, might appear less shocking and insupportable, if we would reconcile it with the Principles of the *Siamese*, by substituting the Idea of their *Nircupan* in Lieu of that abominable *Nothing*. But be that as it will, by this Recantation, he divided his Disciples into two Sects, one of which follow'd literally the Doctrines which *Fo* taught in his Life-Time; that is to say, Idolatry; the other embrac'd the dying Words of their great Master, as fundamental Articles of their Faith, and openly declare themselves profest Atheists. This Sect, if we may credit Father ^b *Gobien*, is strenuously oppos'd by that of the *Philosophers*, whose Doctrine favours another kind of Libertinism. Some have attempted to reconcile these direct Contradictions of *Fo*, by the Supposition that he laid down a double Law; that is, in their Terms, an *external* and an *internal* Law. The former is preparatory to, and directs us to the latter, and is afterwards of no Manner of Importance; no more than the ^c Props which support an Arch-Roof, when the Work is completed. But after all, it must be acknowledged, that amidst these various Opinions, and those which we shall treat of in the Sequel of this Discourse, some are very dark and obscure, and others seem very loose and licentious, either on Account of their having been injudiciously related, or from the dangerous Consequences that may actually be drawn from them. Father *Kircher* has given us a farther Account of this *Fo*, which shall be inserted hereafter in its proper Place.

AFTER these Particulars which we have mention'd, with Respect to the Progress of Idolatry, establish'd by *Fo*, it may reasonably be expected, we should give some Account likewise of *Confucius*, who preserv'd, as they pretend, the Religion of the *Chinese* in its native Purity. The ^d *Japanese* commemorate this venerable Philosopher under the Name of *Koofi*, and their Legends mention him with all the Respect due to a Saint of the most illustrious Order. The *Chinese* tell us, that a celestial Harmony was heard at the Nativity of *Confucius*; that the Stars themselves descended upon Earth, or at least came very near it, doubtless with no other Intent than to testify their Joy and Wonder on that miraculous Occasion. As soon as he was born, two Dragons came to watch over him, and protect him from all Harms. This Prodigy bears some Affinity to that of the Serpents, which accompanied young *Hercules* as he lay in his Cradle. *Con-*

^a They were called *Bonzes* at *China* and *Japan*, *Lama's* in *Tartary*, *Talapouts* at *Siam*, *Hochans* at *China*. There are some of the *Bramins* whose Principles are much the same with those of the atheistical *Fobists* amongst the *Chinese*, with Regard to the Deity. He is call'd *Sommona-Codom* at *Siam*, *Xaca* and *Chekia* at *Laos* and *Japan*, *Cbaca* or *Cbacabout* at *Tunquin*, and very probably, *Brama*, *Wissnu*, and *Ram* amongst the *Indians*. You have here different Figures or Representations of *Fo*, under the Name of *Xequis*. In one he is seated on a magnificent Throne, with Rays about his Head, and surrounded with Hieroglyphicks, and in the other he is attended by his two Favourites.

^b Preface to the *History* of the *Edict* of the *Emperor* of *China*.

^c Father *Le Comte*, in his *Memoirs* of *China*.

^d *Kaempfer's English Translation* of the *History* of *Japan*, Lib. II. Chap. iii.

Confucius ^a was born, as some say, five hundred and fifty Years before *Jesus Christ*; and according to others, four hundred and eighty ^b three. The Death of his Father was the Occasion of his being called by the Name of *Tceffe*, that is, the *Child of Sorrow and Affliction*. He was a Descendant of the second Race of Emperors. We are credibly inform'd, that even in his Infancy he discover'd a peculiar Inclination to the Practice of Virtue. In his tenderest Years there appeared nothing Puerile or Childish in his Deportment; In every Action he was discreet and manly. His Air was very grave and sedate, so as to command the Respect of all who beheld him: But what made him most conspicuous was his sincere and unaffected Piety at an Age, when it could not be expected that he should have any adequate Idea of the Principles of Religion. He was obedient to his Parents, and squar'd his own Conduct by that of his Grandfire, who liv'd at *China* in the ^c *Odour of Sanctity*: And it was a general Observation, that he never presum'd to eat, till he had first prostrated himself, and made an Oblation of what he had before him to the Sovereign Lord of Heaven. "Tho' but yet an Infant, ^d as he once heard his Grandfather fetch a deep Sigh, . . . he ask'd him the Occasion of it. Perhaps, Sir, said he, you are pensive and fearful, lest your Descendants should deviate from the Paths of Virtue, and disgrace you by their Vices. The good old Gentleman was startled, and asked his little Grandson, who taught him to talk in that Manner. Yourself, Sir, reply'd *Confucius*. I always listen with the utmost Attention when you speak, and I have often heard you say, that a Son who by his Life and Conversation does not support the Character of his Family, is a Disgrace to it, and does not deserve to bear its Name. When you fetch'd that Sigh, did you not think of me, and am not I the fatal Cause of your Grief and Apprehensions? *Confucius* after the Death of his Grandfather, put himself under the Tuition of one of the most celebrated Doctors of that Age, by whose careful Instructions he soon made a very considerable Progress in the Knowledge of the Antients, whom he look'd upon as the best and most perfect Standards. His Life was afterwards in imminent Danger thro' his inviolable Attachment to the Antients, though then but sixteen Years of Age; for being engaged in Conversation with a Person of the first Quality, who treated with an Air of Contempt the Writings of the antient *Chinese*, as being worthless and obscure; this undaunted Youth, fired with Indignation, read him too warm a Lecture on the Reverence and Regard which was due to them. Those Dissertations which you thus depreciate and contemn, said he, treat of the most sublime and important Matters, such as none but the learned ought or can fully comprehend. Could the Vulgar understand them without a Comment, they would never regard them. This Dependence of Judgment, by which the Illiterate must be in Subjection to the Learned, is absolutely necessary, and highly advantageous to Civil Society". . . . The Discourse, which clos'd with a very severe Reprimand from the young Doctor, enrag'd the Nobleman to that Degree, that he had certainly been revenged on him, if the Emperor himself had not interposed, and put an End to the Quarrel.

By that Time *Confucius* was fifteen Years of Age, he had made a judicious choice of such antient Authors as were most universally approved, and extracted their most valuable Maxims, with Intent to observe and follow them, and not only to regulate his own Conduct thereby, but to recommend them to the Practice of others. When he was about nineteen or twenty Years old, he married, and had a Son within twelve Months after; and though Polygamy was indulg'd by the Custom of his Country, yet he determin'd to ^e content

^a Hist. of *China*. by F. Martini.

^b *Memoirs* of F. Le Comte.

^c *Idem. ibid.* This *Odour of Sanctity* is liable to Suspicion.

^d This is an Extract from F. Le Comte.

^e Hist. of *China*. L. IV.

himself with one Wife only, as being most agreeable to the Laws of Nature. Nay, he even put *her* away soon after the Birth of her Son, and determined to spend the Remainder of his Days in a State of Celibacy. *Confucius* was no Stranger to what all Philosophers know, by daily Experience, that nothing is so intolerable an Incumbrance as a Wife; and on the other Hand, Wives look on Philosophers as meer worthless Pieces of Household-Stuff; since they very seldom if ever answer their Expectations. In short, *Confucius* made choice of a single Life, that he might apply himself close, without any Interruption, to his Studies, and afterwards spread his Doctrine with indefatigable Industry all over the Empire, which he could never have done had he been encumbered with a Family, tho' he had been a greater Philosopher and better Oeconomist than *Socrates* himself. *Confucius* at three and twenty, became Pupil to a Philosopher, who was remarkable at *China* for his admirable Instructions with regard to human Conduct both publick and private; and notwithstanding this natural Inclination of *Confucius* to Philosophy, he would not refuse to act in a publick Capacity; since by that Means he could reduce to Practice what he approved of in Speculation. Accordingly he officiated as a Magistrate in several Places, and behaved with universal Approbation. The Publick Good and the Propagation of his Doctrine, was all he aim'd at; and wherever he found that his Endeavours prov'd fruitless and ineffectual, he would resign his Post without the least Reluctance. He had three thousand Disciples, five hundred whereof were advanced to the most important Places in the Government. Amongst these last there were sixty two who were conspicuous for their wise and prudent Administration. These Disciples were all of them Missionaries and Ministers employ'd by *Confucius* for the better Establishment of his Doctrine, and for the general Reformation of Manners. But the Fervency of his Zeal made him so diffident of their Ministry, that he could hardly be prevail'd with not to cross the Seas and publish his Doctrine in Person all over the habitable World. In short, out of these seventy two selected from the five hundred before-mentioned, he made a farther^d Choice of twelve particular Disciples, who might properly enough be called the twelve Apostles of *Confucius*, and so give him an Air of Conformity with *Jesus Christ*, especially since the *Chinese* Philosopher, like *Jesus Christ*, had one particular Friend and favourite Disciple. Comparisons of this Nature, 'tis true, are a little shocking and disagreeable to us antient Christians; but not at all so to our new Profelytes in *China*. *Confucius* divided his Doctrine into four Branches, and his Disciples into four distinct Orders or Classes. The first endeavour'd, with the utmost Application, to improve themselves in Virtue, and imprint an habitual Practice of it in their Hearts. The second made Logick and Rhetorick their peculiar Province. The third Class devoted themselves to Politicks, and the forming a right Idea of the prudent Administration of all State-Affairs. The fourth and last employed their whole Time in writing, in an elegant and correct Style, such memorable Maxims and Reflections as were most advantageous for the Conduct of human Life: But their great Master exhorted them all in general to be peculiarly careful of their own Deportment, to improve their Minds by Meditation, and sanctify their Souls by the Love of Virtue.

^f THIS celebrated Philosopher erected a publick Academy in *Lu*, where he was born, for the Improvement of Youth in Virtue and good Manners, which in a short Time was an unspeakable Advantage to the whole Province. If we may credit all the Encomiums that are given of this happy Place, *Confucius* reviv'd the *Golden Age* in it, by establishing Honesty and Fair Dealing amongst those who follow'd Trade and Commerce, and amongst Children a perfect Obedience to their Parents. He laid down excellent Pre-

* His Wife was such a Scold, that in order to describe any noisy Termigant, it was usual to call her proverbially *Xantippe itata*. This *Vixen* was in all likelihood the celebrated *Demon of Socrates* so often mentioned in History.

^b Hist. of *China*, ubi sup.

^c See Father *Le Comte's* Memoirs of *China*, Tom I.

^d History of *China* by Father *Martini*, L. IV.

^e *Confucius's* Morals, published in 1688.

^f History of *China*, ubi sup.

cepts for the peculiar Conduct of the Women, and prevail'd on them to practise those Duties which he recommended, as the Ornaments of their Sex. He likewise exhorted all Mankind in general to the Love of those Virtues which were the Bonds of Friendship and civil Society. *Justice and Equity were so strictly observed, that no one would offer to take any Thing that he saw lie in his Way, unless 'twas his own Right and Property; and they all liv'd together in as perfect Harmony, as if they were but one single Family.* So considerable a Reformation as this, which was entirely owing to the Prudence and Oeconomy of *Confucius*, made every one imagine, that a Person thus qualified would certainly make an excellent Minister of State. And tho' Experience teaches us, that in these Cases, Men are too often mistaken in their Choice, yet they were not so with Regard to this *Chinese* Philosopher. He proved as wise a Legislator in Practice as he had already been in Speculation. He work'd a thorough Reformation both in the Court and Country, and set Bounds to Interest, Ambition, and false Politicks. As his Morals were extremely rigid and austere, they might naturally create a Distast amongst Persons of Quality and Distinction; and yet, even they hearkened with Attention to his Councils and Instructions for a considerable Time. He had the Art of recommending to the Court a general Contempt of Riches and Pleasures, an infinite Regard for Justice, Temperance, and all the other Virtues, and Greatness of Soul above all worldly Views attended with an unaffected Sincerity. *The Kings themselves would transact no Affairs of Importance, without first consulting him; and the People in general rever'd him as a Saint. Such was the Reformation this great Legislator wrought whilst he was prime Minister; but as Mankind are inconstant and unstable in all their Ways, and too apt to swerve from the Laws of Wisdom, which seem to throw them out of their natural Situation, these very Persons, notwithstanding their happy Conversion of Manners, yielded at last to the Temptation of Pleasures. Their jealous Neighbours laid Snares in their Way to interrupt a Reformation which they look'd upon as dangerous. They imagined, says Father *Le Comte*, that a Monarch, directed by a Man of *Confucius's* Character, would in a short Time make himself formidable, and they dreaded the ill Consequences that might ensue. They argued, however, but like shallow Politicians, for if all be true that is related of the Wisdom of that great Philosopher, and the Re-establishment of Virtue amongst them, nothing could possibly be more repugnant to the usual Disorders and Divisions which Ambition naturally creates. This *Chinese* Philosopher had the Mortification to see his utmost Endeavours prove all abortive. The Court sunk again into its former Luxury and Licentiousness: The King ^b indulging the natural Bent of his warm and amorous Constitution, grew careless and remiss in the Management of his Affairs; never studied the Good of his Subjects, or took the least Care that Justice should be administered amongst them, nor listened to any wholesome Admonitions. *Confucius* therefore laid down his Office of Prime Minister, in order to preserve his Reputation in the midst of these Distractions. Philosophy fell in a short Time into so great Contempt, that no Prince whatever would shew the least Regard to *Confucius*. The Politicians fear'd him, and the State Ministers would admit of no Rival who was capable of diminishing either their Authority or their Credit. In short, he found himself so universally abandoned, that he was often reduced to the last Extremity. Thus ended the Progress of a Reformation of Manners, which was neither so successful nor so lasting, as that generally is which only regards Points of Doctrine. The ^cPhilosopher therefore despairing of being any longer serviceable to the Publick, determined to employ all his future Time with his Disciples, and to instruct them with all the Attention of a diligent Master whose only Desire was to lead them in the Paths of Virtue. During this Retreat his Soul lost none of its native Grandeur, nor its heroic Resolution, but might justly be compared with that of the antient Stoicks; for in Imitation of their great Example, he maintain'd, “ That it was not in the Power of Man to hurt him ;

*Father *Le Comte*, *ubi sup.*

^bHistory of *China*, Lib. IV.

^c*Ibid.*

^d*Memoirs of China*, by Father *Le Comte*.

“ that he whose thoughts are once raised to Heaven by a sincere Longing after Perfection, is so far from dreading the impending Storm, that he never so much as ^a hears the Bustle and Confusion which are round about him.” *Confucius* therefore being now withdrawn with his Disciples in a Time of general Corruption, when that antient Integrity and that strict Justice, so requisite and necessary for those who sit at the Helm of Government, were totally banish'd; he extended his Thoughts no farther than by his most excellent Maxims to improve that small Number of his Elect, whom he had saved as it were from Shipwreck. “ ^b He used his utmost Endeavours to re-establish in them a perfect Integrity which he assured them was the Gift of Heaven, and in order to the better Attainment of that glorious End, he exhorted them to obey, fear and serve that ^c Heaven, to love their Neighbours as themselves, to conquer and subdue their unruly Passions, to submit themselves to the Dictates of right Reason, and to do, say, and think nothing that should be inconsistent with, or repugnant to it. And that which is most remarkable is, that he never recommended to others any one Virtue, either in Writing or by Word of Mouth, which he did not practice first himself.” Who can forbear thinking when he reads the Relation of such a beautiful System of Morality, and of so strict a Practitioner of all those Duties, which it recommends, but that *Confucius* was a *Christian*, and had been educated in the School of *Jesus Christ*? How particularly remarkable is that Integrity of his, that Gift of Heaven, from which Mankind was most shamefully fallen. No *Christian* could possibly express himself ^d in better Terms. No *Jewish* Prophet ever talked so clearly of the Corruption of Natural Religion, and the ^e Necessity of its Re-establishment. Is it not very surprizing, that *China* should have the Privilege of a ^f kind of Revelation, whilst, according to the received Notion, Idolatry covered the Face of the whole Earth, except the petty Dominions of the *Jews*? In short, the Disciples of *Confucius* had so profound a Veneration for him, that they did not scruple to pay him the same Honours as are only due to Sovereign Princes.

CONFUCIUS was seventy three Years old before he died, but spent the latter Part of his Days in Sorrow and Affliction, being mortified with Reflecting on the reigning Vices of the Age. A little before his last Sickness discoursing on the Doctrine which he had endeavoured to establish, he said, *the Mountain is fallen; a lofty Machiue has been demolish'd.* A few Days before his Death he thus addressed himself to his Pupils: *Since our Kings no longer regard my Precepts, I am now uselefs to the World, and therefore 'tis high Time for me to go hence and be no more.* When he died his Disciples wept most bitterly, and performed his Funeral Rites with all the Marks of Esteem, which they could possibly devise on so melancholy an Occasion. They all went into close Mourning for him, and wore it for a Twelve-Month together: Nay some of them con-

^a *Sifraustus illabatur orbis,
Impavidum serient Ruina.* Horat.

^b *Confucius's Morals, ubi sup.*

^c That is to say, God.

^d One would sometimes imagine, that it was a *Doctor* of the *New Law* that spoke, rather than a Man born and educated in the midst of corrupt Nature, *Father Le Comte.*

^e Some are of Opinion, that by the *Saint* in the *West*, *Confucius* meant and foretold our *Saviour Jesus Christ.* 'Tis very probable, likewise, adds *Father Martini*, in his Fourth Book of his History of *China*, that he foresaw the Mystery of the *Incarnation*, and even pointed out the Year in which it was to be accomplished. This Prediction is grounded on the Death of a certain little Animal that was killed in the Chace, and which, according to the *Chinese*, should never appear till a Person of peculiar Sanctity should be born, who should proclaim a Blessing promised several Ages ago to all the World. *Confucius* being informed of the Death of that Animal, cry'd out twice with a Sigh, *O Kilin!* (for that is the Name of the Animal) *Who gave thee Orders to appear? My Doctrine is upon the Declension, and thy coming renders my Lectures uselefs and ineffectual.* In short, continue they, as this *Kilin* signifies a very innocent and inoffensive Animal, it may possibly bear Allusion to the *Lamb of God*, more especially since the Year of its Death had some Reference or Relation to that of the Birth of our *Saviour*, altho' 475 Years before it. Several other Circumstances are added in order to confirm this *new Type* of *Jesus Christ*, which *Abbot Renaudus* has rejected as absurd, and disrespectful to the Deity. See his Dissertation on the *Arts and Sciences of the Chinese.*

^f One would not take *Confucius* for a common Philosopher formed by the meer Dint of Reason, but a Person inspired by God for the Reformation of this new World, *Father Le Comte.*

continued it three Years; and others, in short, ^a lamented over his Tomb for six Years successively. If his Disciples were sensible of their Loss, the whole Empire was so too, tho' later indeed, and a long Time after they had rejected and contemned his Doctrine. 'Tis the Misfortune of Mankind to be conscious of the Value of Things, only then, when 'tis out of their Power to enjoy them any longer. No sooner was *Confucius* dead, but he was universally acknowledg'd and revered as a Saint, and due Care was taken to transmit that Veneration to future Ages. Their Kings erected Palaces (or Temples) throughout all the Provinces of the Kingdom in Commemoration of him, which, according to Father *Le Comte*, are visited by their *Sages*, who at certain Seasons go purposely thither to pay their political Honours to *Confucius*. Every Body knows what Controversies have arose on this Topick, but as they are foreign to our present Purpose, we shall pass them by, and proceed in our Narration. Very magnificent Inscriptions were made on the Front of these Palaces, Temples, or ^b Colleges; as for instance, *To the Grand Master; to the supreme Doctor; to the Saint; to him who was endow'd with extraordinary Wisdom; to him who has instructed Emperors, Kings, and Princes, &c.* and the very same Veneration and Respect is paid to him to this very Day. The Magistrates themselves never pass by any of these Edifices; consecrated to *Confucius*, but they alight from their ^c Calashes, fall prostrate for some few Moments before it, and walk several Paces on Foot when they withdraw. Even Princes and Emperors themselves pay Visits to these Colleges, and make large Donations to them in Commemoration of the Saint. All these outward Signs or Testimonies of divine Worship are so much the more extraordinary, as the *Chinese*, according to Father *Le Comte*, " never acknowledg'd him for a Deity, altho' they have " given the Character of a God, or according to their Way of speaking, of pure Spirits " to several *Mandarins* much less illustrious than he was. . . . But Heaven, which " brought him into the World for the Reformation of Manners, would never suffer a " Life so regular as his, to be the Occasion of Superstition and Idolatry after his De- " cease.

" ^dTHE Works of *Confucius* carry such Weight and Authority along with them, . . . " that it would be look'd upon as an enormous Crime, to make any Additions or A- " mendments to them, or to distrust and controvert the Truth of his Doctrine. He is " always look'd upon as an infallible Doctor, and the supreme Master of all Arts and " Sciences. . . . Two Words only quoted from his Writings in any of their publick " Disputations, are sufficient to stop the Mouths of their most inveterate Opponents. . . . The Veneration and Respect of the People for this great Doctor has been transmitted to his Descendants. " The Head of his Family, which still subsists, is no less than a tri- " butary Prince, . . . and the Government of the City in which he is born is intrusted to " his Care and Conduct. . . . The Privileges of this Family were never taken away, or any " ways obstructed, whatever Revolutions happen'd in the Empire." And here we shall conclude our History of the Founder, or Restorer of the Sect of the *Literati* and *Philosophers*.

ALL that we have said hitherto is rather an Account of the Founders of the *Chinese* Sects, than the Doctrines and Systems which they have established. We shall in the next Place therefore proceed to treat of their particular Tenets. *Li-Laokun*, who by others is likewise called *Lanzu*, and *Lantbu*, establish'd that Sect, which at present is look'd upon as the peculiar Religion of the Populace, altho', according to ^e *Kircher*, it was heretofore professed by the *Magi* or *Egyptian Sages*. Father ^f *Le Gobien* calls it the Religion of the *Bonzes*, and says, it was originally establish'd at *China*.

^a *Confucius's Morals*.

^b They are called Colleges in *Confucius's Morals*.

^c *Confucius's Morals, ubi sup.*

^d History of *China*. L. IV.

^e *China illustrated*. L. I. of the 3d Part.

^f Preface to the History of the Edict of the Emperor of *China*.

WE have already made sufficient Mention of the Doctrines advanced by *Li-Laokun*. The Transformations which his Disciples ascribe to the supreme Deity, are in all Respects conformable to what has been said of the ^a *Peguans*, *Siamese*, and *Tunquinese*. They ^b establish, like them, a kind of Succession of the Sovereign Lords of Heaven, by Usurpation. *Ciam* dethron'd *Leu*, &c. From this Passage, and by some other particular Doctrines, it is manifest, that this Sect of *Laokun* bears likewise some Affinity to that of the *Suito's* of *Japan*. In their Morals, which, as we have already observed, border on *Epicureism*, they don't carry their Indifference so far as the Disciples of *Fo*. They are contented, says Father *Le Gobien*, to banish from the Mind all inordinate Desires and gloomy Passions. Peace and Tranquility are all the Blessings which their Sages pursue. To pass their Lives without any Inquietudes, without any Anxieties or Reflections on what is past, without all those useless Researches into Futurity which disturb and discompose the Soul, is to make a right Use of the present Time, and thereby merit the Name of a Philosopher. "When we for ever torment ourselves with anxious Cares; when we give our selves up to Ambition; when we are restless in our Pursuits after all such Honours and Riches as our Avarice and other inordinate Desires suggest, we are toiling in Reality more for the Ease and Advantage of Posterity than our selves; Can we with Justice be thought prudent and discreet, when we make our selves miserable for the Ease and Satisfaction of others, and purchase their Happiness . . . with the Hazard of our Lives . . . and the Expence of our own Tranquility? . . . A wise Man should be so far from sacrificing his Repose to the Publick Good, that he should not be over anxious in the Pursuit after his own, lest his too earnest Desires after such Things as he has not, should ruffle and discompose that Peace and Tranquility which he actually enjoys. . . . He ought therefore industriously to avoid every Thing that can create the least Anxiety and Distaste. . . . Pleasure attended with Grief is but the Shadow of Pleasure." These Maxims are partly conformable to the Doctrine of the *Stoicks*, and in Part to that of the *Epicureans*, and in short, are the Sum Total of their System. These *Bonzes*, in Imitation of the *Stoicks*, are always talking of Peace and Tranquility of Mind, and a perfect *Apathy*, or Exemption from all the Passions incident to human Nature; and like the *Epicureans*, they would have nothing to give them Pain, or encumber them, no uneasy Reflections, no distant Prospects to create in their Minds the least Concern or Trouble. Life is a Journey which ought to be seasoned with all kind of Pleasures; we should prolong it as much as possibly we can, and at the same Time strew the Road with Flowers. We have already hinted, that this is the principal Motive, that prompts this Sect to apply themselves so closely to the Study of Chymistry. This Peace and Tranquility of Mind thus equally sought after by the *Stoicks* and the *Chinese*, are also recommended to us by the Christian System. But if we except some Books of Devotion, and some Sects who run upon Extreams, our Religion enjoins nothing that is unreasonable in this Particular. We may with equal Ease reconcile the *Epicurean* Maxims to the Christian Scheme, which enjoins us to subdue our Passions, to enjoy the present, without having Thought for the Morrow, to reflect on the Incertainty of the good Things of this Life, and exhorts us to enjoy them with ^d Prudence and Moderation. In short, nothing is more inconsistent with Christianity than temporal Sollicitudes, anxious Cares, useless Researches, Avarice, Ambition, &c. It must be acknowledged, however, that if we carry these Points too far, we shall be useless to all Mankind, and a Burden to our selves. For had we an absolute Right and

^a Turn back to Page 36, 43, 104, 105, &c.

^b *Purchas's* Extracts from the Relations of the Missionary *Jesuits*.

^c The wiser Part of the *Epicureans* exhort Men, 'tis true, to pursue their Pleasures; but then they mean those which are agreeable, and which are not attended with Inquietudes, Misfortunes, or Anxieties of Mind, which are the natural Consequences of Luxury and Excess. They are too sensible, that in such Cases the Rose grows upon Prickles. Nothing is wanting to these Maxims, or Principles, but some more noble Object than the common Enjoyments of Life.

^d See the foregoing Note.

Privilege to be indolent and easy, others having an equal Title likewise, we should have no mutual Dependance one on another, no Compassion, no Charity for our Fellow-Creatures, and in short, dissolve at once all the Ties and Obligations of Society. Even those who have strained these Principles to the highest Pitch in Speculation, contradict them (as it is impossible to do otherwise) in their Practice. The *Bonzes* in Reality acknowledge as much; for when they are asked, by Way of Objection, why they marry, and take upon them the anxious Care of a numerous Family? They answer, upon a mature Deliberation, that tho' they are highly sensible, there can be no greater an Incumbrance than a Wife in Speculation, yet in Practice she is an agreeable Amusement, and no Bar to their Happiness.

IF the Necessity of their being married, of their having a Family, and concerning themselves about a thousand Necessaries and Conveniences of Life, are repugnant to and inconsistent with their boasted Tranquility, the indefatigable Pains which they take to prolong their Days by their chymical Secrets, and ^b mortifying Regimens for the Preservation of their Health, are equally so. The same Contradictions are plain and evident with Respect to their Morals, which are the same in all Respects as those of the other Sects. These Sectaries of *Li-Laokun* are said likewise to delight in making ^c Compacts with the Devil, in Fortune-telling, and in a close Application for the Generality to the Study of Magick. We are informed too, they are versed in the Art of ^d Exorcising, or casting out Devils, and of foretelling future Events. In short, some superstitious *Chinese* positively assert, that they have an absolute Command likewise over the Weather. In many Respects, they may very justly be compar'd to our Astrologers, Fortune-tellers, and Alchymists.

THIS Sect have a Principal at their Head, who may properly be called their High-Priest, or Pontiff. This Dignity has been Hereditary in one Family for about a thousand Years. This ^e *Ciam* for the Generality resides at *Pekin*, and is a great Favourite at Court, being look'd upon as an absolute Master in the Art of Exorcism.

THE Doctrine of *Fo*, understood in its literal Sense, established Idolatry amongst them, and was the Original Cause of all those various ^f Deities which are mentioned in this Description of the *Chinese* Religion. Most of them are represented under the Form of some Animal or other, thro' which their God *Fo*, they tell us, successively pass'd in his various Transmigrations.

THE Priests of *Fo* go by the Name of ^g *Hochans*, that is, a Compound of all Nations. They maintain, that three Things are the proper Objects of their utmost Veneration, their God, his Law, and his Writings, which contain in them all his particular Ordinances. But the other Branch of their Sect, who pretend to observe his internal Law, and who are open Advocates for Atheism, may be ranged in the Class of the *Talapains*, as well those of *Siam* and *Tonquin*, as those of *Laos*, &c. as will manifestly appear from what immediately follows. All visible Objects are mere Delusions. True Existence consists in being resolv'd into Nothing, which on Account of its Simplicity, is the

^a F. *Gobien*, ubi sup.

^b *Idem. ibid.*

^c F. *Le Comte Memoirs of China*. Tom. II.

^d *Purchas's Extracts of Voyages*.

^e *Ibid.* *Purchas* calls this Patriarch *Ciam*.

^f Those who are inclined to reduce the Worship paid by the *Literati* to *Confucius* and to their deceas'd Ancestors, as an essential Part of their Religion, to a Civil Rite only, pretend that all that is superstitious in it is foreign to this Religion, and was borrowed from that of *Fo*. Upon this Foundation therefore, none of those numerous Idols which we here treat of can fairly be charged to their Account. But to this 'tis answer'd, that the Sect of the *Literati* borrow nothing from the other Sects. We are very well assured, however, that these *Literati* have their Idols and their Statues, as we shall shew hereafter. They invoke and revere their Dead, who are their *Ganii*, and have their particular Names and Situations, as those of the Ancient *Greeks* and *Romans*.

^g F. *Gobien*, ubi sup.

Perfection of all Beings. That Peace and Tranquility of Mind in which they make true Wisdom consist, is by them strain'd to a much higher Pitch than by the *Bouzes*. In order to be holy in the Abstract, they must not only be absolutely free from all Passions, but all Desires too. Their true Tranquility of Mind consists in a Privation of all the Faculties of the Will, the Understanding, and Sensation itself. In this State, though no happier or better than an inanimate Stone, they are, in their Opinion, holy and perfect; by which Means they rob the Soul of her native Liberty, in which all Men of Sense have plac'd its Perfection; since all the Beauty of our Actions consists in our free Choice of Good and Evil; but this Truth relating to Freedom is either unknown, to those blind Devotees of *Fo*, or their real Sentiments are so obscure and conceal'd under such strain'd ambiguous Terms, that 'tis impossible to give a more rational and favourable Idea of them. When therefore the Soul is sunk into this profound Stupefaction, or total Privation of all her Powers, a Man is no longer liable to Variation, no more expos'd to Transmigrations; he is then, ^a properly speaking, *Nothing*; or if he still be *Something*, he is wise, perfect, happy; in a Word, he is a God, and in all Respects like *Fo* himself.

THEY aim at the Attainment of this State of Perfection, by a religious Observance of the five Commandments of *Fo*, which, as I have particularly mentioned them all before, it would be ^b needless, if not impertinent to repeat here.

To these Commandments they add the Works of Mercy and Compassion, which principally consist in treating their Priests with Reverence and Respect, in maintaining them, and in erecting Convents or Monasteries for their Retirement, in order that by their pious Prayers and austere Penances, they may save Sinners from those dreadful Punishments which are due to their Demerits. They must likewise remember them in their last Wills and Testaments, build Temples, perform solemn Vows, and burn their Garments and silk Clothes, for the Benefit and Advantage of the Dead; or, in Lieu thereof, Representations of their most valuable Effects in Papers, either gilt or wash'd with Silver. We have already observ'd, that these are converted into real Gold, Silver, and Clothes, &c. in the other World. Such as observe not these Commandments, are liable to be cruelly tormented after Death, and to wander out of one Body into another, thro' a long and almost endless Train of Transmigrations. They are liable to be born again, and assume the various Forms of Rats, Mules, Horses, &c. But although these Torments may prove of exceeding long Duration, they are not, however, ^c endless and eternal. Those of this Sect who are most rigid and austere, abstain from eating all living Things, of what Nature or Kind soever, and never incur themselves with Wives, or any Household Affairs. We are inform'd likewise, that they hold a Plurality of Worlds, and a Kind of Trinity and Unity in the supreme Being.

THEIR *Pagod*s are very numerous, and some of them very pompous and magnificent, plentifully fill'd with Idols of all Sorts, most of which are fashioned in a monstrous Manner. We are assur'd, that in their Devotions the Word *Tolome* is very frequently repeated; but they can produce no Reason for it, since they themselves are ignorant of its Sense and Signification. 'Tis thought, however, that this Term is a Corruption of the Name of the Apostle St. *Thomas*, who is reported to have preach'd the Gospel in the *Indies*, and *China* itself. This Sect has several Convents, not only of Monks, but Nuns too; but the latter are in no Repute, but look'd upon as scandalous, since they ^d have infinitely more Liberty to go Abroad, than those of their Sex who are nicer Seculars. They are amorously inclin'd, and addicted to Intrigues, and making Assignations. . . .

^a Father *Gobien*, *ubi sup.*

^b See the Articles of the Religion of *Siam*, *Laos*, &c.

^c What follows is all taken from *Purchas's Extracts*.

^d *Le Gebien's History of the Ediff*, &c.

Nay, their very Temples are equally defamed, as all Female Assemblies in them are liable to Suspicion. . . . formerly the Sex was denied Admittance.

BEFORE we proceed any further, we shall observe, after Father ^a Kircher, that *Fe* or *Fo* is accounted their *Saviour* by all those who adore him. This Father is of Opinion likewise, that *Fo*, whom he pretends to be the same as a certain *Brachman*, from whom the *Brachmans* derive their Title, ^b borrow'd all his Doctrine from those *Egyptian* Priests who were banish'd their Country by *Cambyfes* Emperor of *Persia*, and that out of their Maxims he compos'd a System, or rather a *Rhapsody*, of his own, by adding several erroneous Tenets to those which he borrow'd from them. This *Brachman* was likewise known by the Name of ^c *Ram*. In a very short Time he met with unaccountable Success, and drew after him a prodigious Number of Admirers and Disciples; he afterwards pass'd through fourscore thousand Transmigrations; in the last of which he appear'd under the Form of a white Elephant. In short, some are of Opinion, that this *Fo* was *Pythagoras*; and ^d others, the *Hermes Trismagistus* of the *Egyptians*.

FOE, or *Fo*, in his Writings which he left behind him with his Disciples, makes Mention of another Philosopher, much more antient than himself, whom the *Chinese* call *Omito*, and the *Japanese* *Amida*, and of whom we shall take farther Notice in a more proper Time and Place. The *Chinese* invoke them both at once, and in their Devotions address themselves to *Omito-Foe*.

THE Head or Principal of the Sect of the *Literati*, or Philosophers, entertain'd much nobler Ideas both of the Deity and of Religion. His Followers, at least, do not seem chargeable with so gross Idolatry, as several Idolaters both antient and modern. Without entering into any Debate about what relates to the particular Doctrine of their Founder, we are inform'd by Father *Gobien*^e, that this Sect acknowledges one supreme, eternal, and omnipotent Spirit, that over-rules the World. The Emperor, who is their Head or Principal, has often declar'd, that the Sacrifices which he offer'd up in his Temples, were devoted to that supreme Spirit. But after all that can be said in their Favour, their Devotions are not confin'd to this supreme Spirit alone; they likewise pay divine Adoration to their Ancestors, and a Sort of Guardian Angels. As to the Maxims of *Confucius*, they are exceeding fine, as Father ^f *Le Comte* has publish'd them; and indeed the same may be said of all the other Collections made by the *Jesuits* on the same Topick. ^g His Precepts, as they are couched there, are not unworthy of the Christian System; and doubtless no one ever treated more distinctly and intelligibly of the Deity, and came nearer to the Truth than this Philosopher. 'Tis a general ^h Observation, however, that in all the Translations which the *Jesuits* have publish'd of his

^a *China Illustrata*.

^b For Instance, the *Metempsychosis*, which *Pythagoras* had from the same Quarter, the Superstitions which relate to the Cow, and Abstinence from all living Creatures. *Kaempfer* has copied this from Father *Kircher's* History of *Japan*; but he took particular Care not to quote him.

^c 'Tis to be observ'd here, that the *Indians* deny that they pay divine Adoration to *Ram*; *Thevenot* tells us so, Tom. V. of his Voyages, publish'd in 1727. Let us rather say, they deny the Consequences that may be drawn from their Practices, which is far from being peculiar to them alone. When therefore a Christian talks to these Pagans of their God *Ram*, they don't pretend that he is their God, but only that he was a great King, who, on Account of his unaffected Piety and Benevolence to Mankind, was more familiarly receiv'd by the Deity, than the other Saints; and for that Reason they pay him much more Reverence and Respect. If we tax them with the Adoration of Idols, they deny the Charge; their Intention, they say, is directed to God alone; that they honour them only as they the more readily bring to their Remembrance the Saints whom they represent, &c. We refer the Reader to the whole Passage, which is so much the more curious, as it furnishes us with the only Means to justify the *Chinese* Idolatry.

^d See two Notes, Chap. 9 and 10. of the Conformity of the *East-Indians*, &c.

^e Preface to the History of the *Edith*, &c.

^f *Memoirs of China*, Tom. I.

^g Preface to *Confucius's* Morals.

^h Dissertation on the Arts and Sciences of the *Chinese*, by Abbot *Renaudot*. He adds, that the several *Jesuits* who have made Annotations thereon, don't at all agree in their Notions.

Works, his Expressions are generally so lame and obscure, that they stand in perpetual Need of the Reader's Help, whereas those of the ancient *Greek* Philosophers were not near so intricate and perplex'd. What Sense or Meaning may not be rather lent or given to, than found in an Author who always talks in mysterious Terms, and whose every Sentence almost is enigmatical? Such an Author never fails to speak rationally, when he has an ingenious^a Paraphrast to embellish his Ambiguities, and to set them in a fair and advantageous Light. But 'tis not our Business here to criticise upon *Confucius*. To return therefore to the Sect of the *Litterati*: After due Attention given to those who imagine that this Sect has no Knowledge of any true God, because the Word *Xam-ti*, which by some is render'd a *King above*, and by others *the Lord and Master of the Heavens*, can by no Means be understood to express the supreme Deity; and to those likewise on the other Hand, who are of Opinion, that both the Master and his Disciples had a clear Knowledge of the true God, without the least Mixture of Idolatry; and that afterwards that Sect still continued to entertain the same Idea, although their Sentiments were more dark and obscure, and often strangely confus'd; after having lent an attentive Ear, I say, to the Arguments on both Sides, it must be acknowledg'd, that each Party has carried the Point too far, and run into Extrems. After having seen the Detail of the Ceremonies of these *Litterati*, I confess 'twill seem impossible to clear them from the Imputation of being Idolaters; but at the same Time it would be an Act of as great Partiality and Injustice to stigmatize them with the odious Character of *Atheists*, (if we take the Term in its genuine Sense,) as it would be to set all the Idolaters amongst the Antients in the same invidious Light.

'Tis true, indeed, there is a *secret Doctrine ascrib'd* to the Sect of *Confucius*, which bears some Resemblance with that of *Po*. Such as embrace it, and thereby pretend to distinguish themselves from the Vulgar, admit only of *Matter*: This Doctrine seems to border on *Spinoffness*, but it is so abstracted and confus'd, and those who are its Advocates seem to understand it so imperfectly, that 'tis almost impossible to form any adequate Idea of it. Father *Le Gobien* in all Probability alludes to this Sect, under the Name of the^b *New Philosophers*. "These, says he, admit of Nothing in Nature but Nature itself, which they call the Principle of Motion and Rest. They assert, ' it to be Reason in its utmost Perfection, which is the Cause not only of that Order and Harmony, so conspicuous in all the Parts of the Universe, but of those various Vicissitudes and Changes to which it is for ever subject. They add moreover, that if we consider the World as a magnificent Fabrick, in which both Men and Animals reside, Nature is the Ridge and Summit thereof, whereby they intimate, that there is Nothing superior to her; and as the Ridge collects and holds together all the Parts which constitute the Building, so^d Nature unites and preserves each individual Part of the Universe."

^a Notwithstanding all their learned Annotations and Amendments, they have mingled some scholastic Divinity amongst the Morals of *Confucius*. *Filosofia morale alterata concerti ingredientis di Theologia scholastica*. Diss. ubi sup.

^b Father *Le Comte* likewise takes Notice of it, and calls it the Sect of *Inkiao*, or the *Sages*. This Sect sprang up from the Writings of some Commentators on *Confucius*, and other ancient Authors, about the Close of the eleventh Century. Father *Le Comte* says, that under Pretence of interpreting the Antients, they introduc'd their own Ideas, which tend to a refin'd Atheism, and an utter Abolition of all religious Worship. We shall speak more at large on this Topick, in the Sequel of this Article.

^c Father *Le Gobien's* Preface to the History, &c.

^d Father *Le Gobien* informs us, that the Author of that System has explain'd himself after a very evasive Manner; for though at first he seems barely to intimate, that Nature is an independent Principle, yet, says he, the *Chinese* Doctors put another Construction on it, and are of Opinion, that by the Terms in which he has cloath'd his Thoughts, he must intend that the first Principle is incorporeal. He concludes at last, that since the modern Commentators acknowledge in the strongest Terms this Principle, as the Author, Director, and Preserver of all Things, one would imagine, that they intend thereby the Deity whom we adore. But, as if he was afraid, that he had gone too far, he could not forbear subjoining, that we ought not entirely to rely on their pompous Expressions.

WE shall never be able to describe the Attributes of this Nature as we ought, for Want of proper Hints and Lights; and in all Probability they themselves understand as little of them as we do. We will not venture to say, that 'tis a Being distinct from *Matter*, lest we should deviate from their own Notions in their Description of *Matter*, "Which, according to them, is twofold; the one perfect, subtil, and active; " that is to say, in perpetual Motion; the other imperfect, dull, and inactive. Both " the one and the other, say they, is eternal, uncreated, immense, and in some Mea- " sure omnipotent, although neither of them is a sensible or free Agent. By the Coa- " lition or Intermixture of these two Matters, the five Elements are composed, which " by their Union and Temperature form the very Essence of every individual Body, and " the Difference, that there is between one and another. From thence proceed the per- " petual Vicissitudes and Changes, which occur in the Universe, the Motion of the Stars, " the Stability of the Earth, and the Fertility, or Barrenness of the Fields and Mea- " dows. They add, moreover, that this Matter, although constantly employ'd in the " Government of the Universe, is notwithstanding blind in its most regular Actions, " which are directed to no other End than that which we ourselves propose, and which " by Consequence are no farther beneficial than as we understand how to make a pro- " per Use of them."

THOUGH the *Chinese* acknowledge, that the World had a Beginning, and that it will have an End, yet they hold likewise a perpetual Revolution of Worlds, much like that which we have already spoken of under the Article of the *Siamese*. When once it ends, it immediately begins again, and so ends and begins *ad infinitum*. There have been innumerable Worlds before this in which we live, and there will be an infinite Number of others, that will succeed it; and all these Worlds have had, and will have their determinate Periods.

MAN was created by a Concourse of gross and subtle Matter, which must have been fortuitous, since they compare his Creation to Plants which spring up in uncultivated Ground. The Soul which is the most subtle Part of Matter, is dissolv'd with the Body, when its Parts are decompos'd, and revives with it when *Chance* throws those Parts into their former Station.

ANOTHER Historian assures us, ^d that the *Chinese* acknowledge the Creation of a first Man, whom they call *Puoncu*. This Man deriv'd his Being from an Egg, the Shell whereof was snatch'd up to Heaven, the White expanded through the Air, and the Yolk remain'd upon the Earth. This Man was created or born in the Middle of the Night, at the Beginning of the *Autumnal Solstice*, meaning we suppose that *Equinox*. Ac-

^a This is the same with the *Blind Necessity* of some of the ancient Philosophers.

^b A certain *Chinese* Philosopher has fixed the Duration of one of these Periods to one hundred twenty nine thousand six hundred Years. This mystical Number is divided into twelve Conjunctions, every one of which is absolutely requisite for the Completion of the Universe. In the first, Nature employ'd herself in forming the Heavens, in giving Motion to Matter, which before was inactive. In the second she modell'd the Earth, but was above five thousand Years preparing herself for the Creation of Man, who is her Master-Piece, &c. The whole Creation shall sink again together with Man into *Chaos*; from whence they will not come forth again, till the End of the twelfth Conjunction, &c. See Father *Gobien's* Preface to his History of the *Edict*, &c.

^c Father *Gobien, ubi sup.* It may very well be said, that we do but grope and grovel in the dark; though what we related here, appears to be well enough grounded, and seems at first Sight to promise a rational Illustration of the *Chinese* and *Siamese* System of the Soul, and the *Metempsychosis*, &c. But in short, we are bewilder'd again, when we compare this Explication with the Worship, whether civil or religious, no Matter which, that the *Literati* pay to the Dead.

^d History of *China*, by Father *Martini*, Lib. i.

^e The *Grecians*, *Egyptians*, and *Phenicians*, were all well acquainted with this Fable of the Creation of Man, and all other Beings whatsoever, as the Abbot *Renaudot* has observ'd in his Dissertation on the Arts and Sciences of the *Chinese*. But to avoid Quotations, we refer the Reader to *Grotius's* short Essay on the Truth of the Christian Religion. The *Americans* likewise have acknowledg'd, that Man and all living Creatures of what Nature or Kind soever proceeded from an Egg.

According to what we have observ'd in Note (a), the Heavens were form'd first, the Earth next; then spiritual Substances, and Man last of all.

“ SUCH as talk the most philosophically amongst them, says Father *Martini*, assert, that *Chaos* was the Principle of all Things, and are of Opinion, that all sensible and material Objects were extracted from thence by a spiritual and supreme Substance. They ascribe two Qualities to *Matter*, one of which they call *Yn*, that is to say, invisible and imperfect; and the other *Yang*, which signifies visible and perfect; and these ought to be look'd upon as the two fundamental Articles of their Philosophy. Out of these they form four Symbols or Characteristicks, which they multiply into eight others. They hold an imperfect Quality to be in the visible Matter, and a perfect one in that which they call occult. Their eight Symbols, which signify certain general Things, whereon depend the Corruption and Generation of all particular Things, have each of them their proper Form. One represents the Heavens, another the Earth; some Thunder and Lightning; others Mountains, Fire, Snow, Water, and Wind.” The Forms of these eight Symbols consist in Lines dispos'd after a particular Manner. We shall omit all that has been said by the same Father relating to the Combination of these Lines to the Number of sixty four. “ The *Chinese* think the Numbers as mysterious as the Lines of which their Symbols are compos'd.” All this is a long Train of Ideas, not unlike those of the *Pythagoreans*.

THE Morals of *Inkiao* may be compris'd within a narrow Compass; the Substance whereof is this: “ That a wise Man ought to have Nothing in View but the public Good, and in Order to succeed in so laudable an Undertaking, he should use his utmost Endeavours to conquer and subdue his Passions, without which 'tis impossible to attain to that Degree of Holiness, which alone can enable him to govern the World, and make him happy. This Holiness consists in a strict Conformity of his Thoughts, Words, and Actions, with right Reason. . . . The Passions disturb the Tranquility of the Mind; Man should therefore check their Violence, and prevent the ill Effects of being hurried away by his inordinate Desires.” This is the genuine System of the Sects of *Lanzu*, or *Laokun*, and of *Fo*, only contracted within a narrower Compass.

ABOUT the Beginning of the fifteenth Century, the Emperors of *China* gave Orders to forty two of their most learned Doctors to compile a Body of their Tenets, conformable to that of the *Antients*, which was afterwards the Rule or Standard of all their learned Men; or in other Terms, they reduc'd their *Credenda* into a System, which by the Emperor's Command, was made [the establish'd Articles of the *Chinese* Faith. “ However that be, adds Father *Le Comte*, though the *Man-darins*, to whose Management this important Affair was entrusted, took incredible Pains about it; yet as they were prejudic'd in Favour of all those Maxims which Idolatry had dispers'd all over *China*, instead of following the true and genuine Sense of the *Antients*, they endeavour'd by their false Explications to bring them over to a Conformity with their own particular Ideas. They talk'd no more of the Deity as of a supreme Spirit, which the *Antients* were acquainted with by the Attributes of the sovereign Lord of Heaven, just, omnipotent, &c. It was reduc'd, in short, by their erroneous Interpretations, to Nature herself; that is

^a The Abbot *Renaudot*, in his Dissertation on the Arts and Sciences of the *Chinese*, asserts, that these two Principles bear some Affinity to those of *Manes*, who was the Head of the *Manichees*.

^b Their four Elements, or the first four Qualities which they ascribe to them. Father *Martini's* History of *China*, Lib. i.

^c Father *Le Goblen*, ubi sup.

^d Father *Le Comte's* Memoirs of *China*.

^e Such as cannot be persuaded, but that the ancient *Chinese* were all Atheists, quote this System as a Justification of their ill Opinion of them.

“ to say, to that Impulse or natural Virtue which produces, directs, and preserves all “ the Parts of the Universe.” This pure and perfect Principle which has neither Beginning nor End, and which is the Source and Foundation of all Things, now consisted only in the Essence of each individual Being, and in that which causes the Difference between one Being and another; or to speak in more plain and intelligible Terms, the Deity was Nothing else but that immense Mass of Matter, which becomes by an infinite Number of Configurations, those very material Beings which we see successively appear and disappear without the absolute Dissolution of one Thing or another; for the Dissolution of any Being, or Body whatever, is only the Destruction of the Form of a certain Quantity of Matter. In this System, though they made no visible Distinction between the Body and the Soul, yet they talk’d after a dark and obscure Manner, of an insensible Soul of the World, which they represented as diffus’d through Matter; in which, according to their Notions, it produces those various Vicissitudes to which we see it daily expos’d. It must be acknowledg’d, that there is a strange Confusion of Ideas which contradict each other in all this Medley. All is Matter; one Being differs from another only in Form; their Essence consists therein; it produces, ranges, and destroys itself by an eternal Transformation; and yet it is still requisite, that an invisible and insensible Soul should assist in the Production of all these Transformations. The *Chinesè* of this Sect, however, as intricate and perplex’d as their Doctrine is, cannot without Partiality and Injustice be look’d upon as Atheists, properly so called.

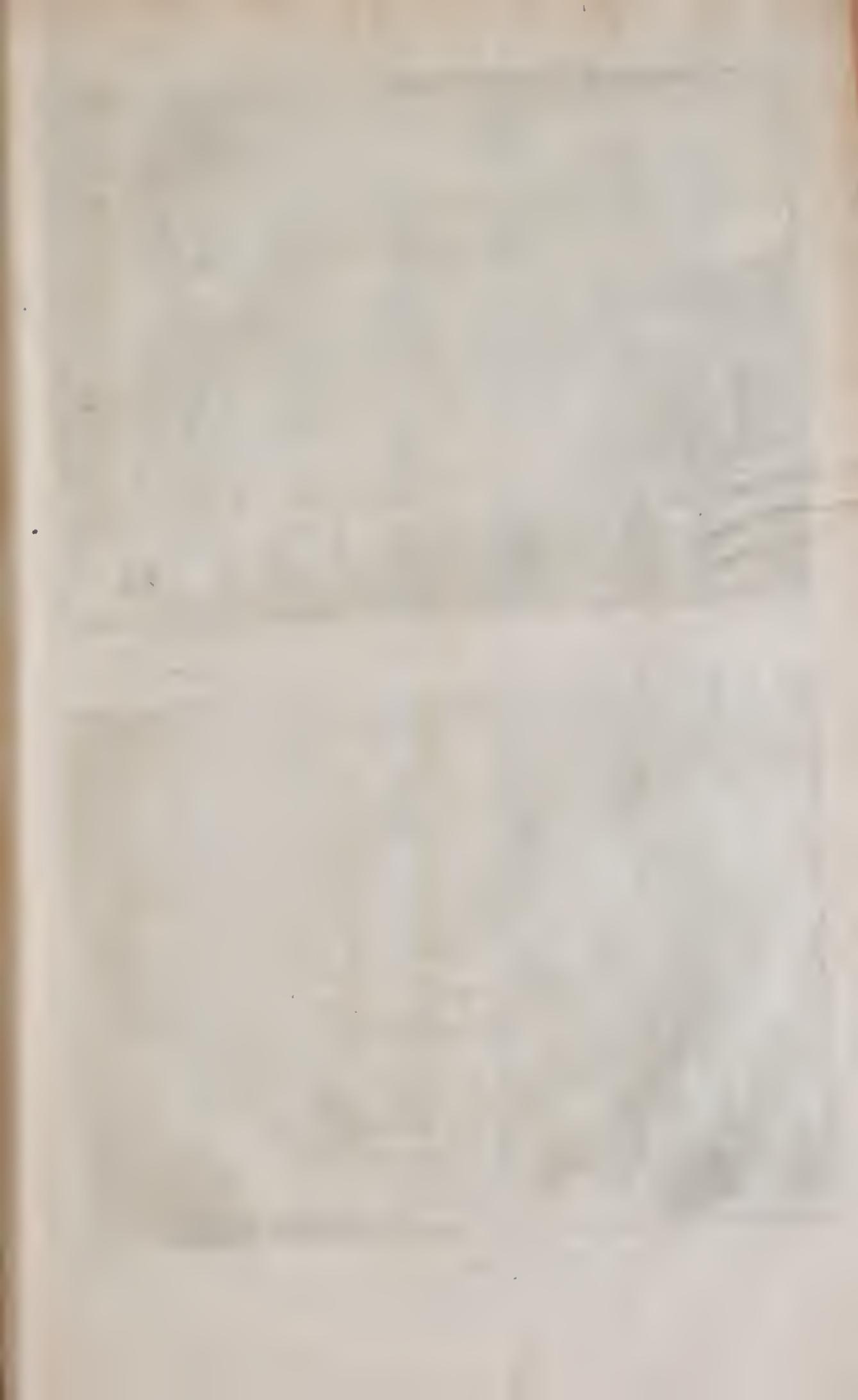
THIS Sect, adds Father *Le Comte*, endeavour’d to extirpate all the rest. The Court countenanc’d and encourag’d them in the Prosecution of their Design; but Idolatry was so engrafted in the Minds of the People, that they durst not venture to take any compulsive Measures. They contented themselves with condemning in general all those Sects as Hereticks who opposed the Doctrines receiv’d by the Court, without any further rigorous Proceedings; and this Custom is annually observ’d at *Pekin*. This Sect, which may properly be call’d the reform’d Part of the Sect of the *Literati*, and which pretends to be the only one that follows the Doctrines of the Antients, is also the true Sect of the ^a *Mandarins* and of the Court.

THUS have I inform’d you of every Thing which, in my Opinion, is most material, relating to the different Sects of this extensive Empire. Father *Kircher*, in his ^b Comparison of the Religion of the *Chinesè*, with that of the *Egyptians*, says, That the ^c three Sects of the *Chinesè* are correspondent to the three Orders or Degrees of Men in a State, as in that of the *Egyptians*, which was formerly compos’d of the Order of Priests, wise Men, and the Populace. The Sect of *Confucius*, and that of the wise Men, govern the State, and acknowledge as their Deity, the King of Heaven. *Confucius*, says Father *Kircher*, answers to the *Thoth* of the *Egyptians*, who, like *Confucius*, endeavour’d to dissuade his Countrymen from all idolatrous Practices, by promoting the Service and Worship of one God only. He quotes Father *Trigaut* afterwards, who says, That the greatest Part of the wise Men acknowledge no other God than *Confucius*, who was the Prince of the Philosophers; in which Particular they imitate the *Egyptian* Worshipers of *Thoth*. They copy them likewise, according to *Kircher*, in the Ceremonies of their Worship. He says in the Sequel of his Discourse, that the Sect of *Fo*, or *Xequia*, (which we have already observ’d originally came from *Egypt*;) very much resemble the *Egyptians*, with Respect to their Idolatry, since they have an infinite Number of Idols, which are the Objects of their Adoration. To conclude, the

^a Compare what we have offer’d here on the Veracity of Father *Le Comte* with what is before quoted from Father *Gobien*, relating to the *New Philosophers*.

^b *China Illustrated*, Part III. Chap. i.

^c Although the Sect of *Confucius* is divided into two or three different Branches, yet they are all but one Sect; the Difference of each Division consisting in their different Explinations.





IDOLE XEKIA,



Autre représentation de XEKIA.

Señ of *Lanzu* or *Laokun* is only embraced by the Populace; altho' in former Ages his Doctrine was profess'd by the *Magi*, and the *Sages* of *Egypt*.

The Idolatrous Customs of the CHINESE.

Whatever Idea the *Chinese* have of a supreme Being; it is certainly true, that in Imitation of all other Idolaters both antient and modern, they allow him to have Associates, or at least Vicegerents under him. They have, says Father *Kircher*, their *Mars*, *Venus*, *Fortune*, *Peace*, the *Nymphs*, &c. as well as the *Greeks* and the *Romans* had. In the City of *Nankin*, continues he, there are not only all the Gods that were ever worshipped both in *Egypt* and in *Greece*, but their Temples also. ^a Besides those Gods which we have already mentioned, they adore the *Genii* of the Air, and the Fowls both of the Sea and of the Rivers. There are Temples erected in Honour to the Guardian of the Mountains, to the *Dragon* of the Sea, which is the *Typhon* of the *Egyptians*, to the *Queen of Heaven*, that is, the *Moon*, to the grateful and agreeable Spirit, to *Mars*, or the *Defender of their Walls*, to *Peace*, to *Esculapius*, or the Soul of Physick, to the Ranger of the Forests, that is, *Diana*, to the God of Rain, to the *Earth*, which is *Ceres*, and to the King of the *Birds*. The *Chinese*, continues *Kircher*, divide their Gods into three Orders or Classes. In the first, is the ^b supreme Being under the Denomination of *Fo* or *Fé*; the etymological Sense and Signification whereof is, as we have already observed, the *Saviour*. This *Fo* answers to the *Jupiter* of the *Romans*. They represent him encircled with Rays of Light, and conceal his Hands, to intimate to Mankind, that his Power invisibly influences and over-rules all Things. Moreover, they represent the God *Fo* under the Shape of a flying *Dragon*, cover'd with the Shell of a *Tortoise*. 'Tis for this Reason, in all Probability, that the *Chinese* honour this *Dragon*, as well as the *Japanese* honour *Kirin*, which is their favourite *Dragon*. At the right Hand of *Fo* (as you'll observe in the Plate hereunto annexed) stands the Philosopher *Confucius*, and at his Left *Lanzu*, as the two great Restorers of their Religion. *Confucius* taught the Knowledge of one God only; *Lanzu*, firnamed the *Antient Philosopher*, acknowledged one supreme Being, and exhorted all Mankind to serve and worship him as the *King of Heaven*, although he supposed him to be a corporeal Substance. The Figures mark'd *D* are likewise three Philosophers who deserved the Honour of Deification. The Letter *E* denotes the God of *War*, who, according to the *Chinese*, was the Offspring of a Flower. The Deities of the second Order are mark'd *G* and *H*. The Gods under the Letter *G* are those Sons of *Mars* who have conquer'd the World. Those under the Letter *H* have laid down the Laws of martial Discipline, and taught the Art of War. The Gods of the third Order, who are at the Bottom of the Print, are the *Genii* that dispose of all sublunary Things, some of whom particularly affect the Waters, others the Earth, and others the Fire, &c. In short, all the *Genii* in general, are Gods of the third Class.

THERE is no Question to be made, but that if we should pursue the Parallel between the Idolatry of the *Chinese*, and the *Egyptians*, &c. we should find sufficient Matter for several Dissertations. One would almost be tempted to acknowledge, that *Apollonius Tyanæus* told the Truth, when he asserted ^c that the *Grecian* Gods were ador'd in the *Indies*; that he had there met with the antient Statues of *Minerva*, *Jupiter*, *Apollo*, &c.

^a The following Verses of an antient *Christian* Poet may very properly be applied to them.

*Quicquid humus, quicquid Pelagus mirabile gignunt,
Id duxere Deos, colles, freta, flumina, flammæ.*

All these Gods, properly speaking, being no more than so many *Genii*, the Multitude of them is no great Matter of Surprise. *Hesiod* peremptorily asserted, that thirty thousand of them roamed upon the Earth, and were employ'd in Ministerial Offices here below.

^b See the Print hereunto annexed.

^c *Philostratus* in the Life of *Apollonius Tyanæus*.

for if the Idolatry in the West was originally borrowed from the *Egyptians*, and their Neighbours the *Phenicians*, &c. it is very probable the *Grecians* preserv'd the same Deities, without making any visible Alterations in the establish'd Worship, or in the Representation of such Gods as they had received. The same Thing happen'd to the Inhabitants of the most remote Parts of *Asia*, who were under the like Obligations to the same People; and from thence proceeds that near Resemblance which there is between the *Grecians* and the *Eastern Nations*: But the antient Idolaters were in a much better Condition than we are of forming a right Judgment of this Resemblance of their Idols and Religion. There were no Controversies amongst them; no Interests or Prejudices strong enough to induce them to disguise Things, as there are amongst the *Christians*. Besides which, they had an infinite Number of Monuments, which Time has totally demolished.

THOSE who maintain, that Idolatry was not introduced till a long Time after *Confucius*, must at least confess, that under the Reign of *Hiao-vu* the *Chinese* began to range their illustrious Personages amongst the Order of their *Heroes* and *Demi-Gods*; that they revered the Guardian Angels, or *Genii* of the Waters, Mountains, Forests, and all other Sorts of *Genii*; that they erected Temples in Honour to these *Heroes* and *Genii*; that they propos'd the glorious Actions of the former as shining Examples for their own Imitation; and this is, said to be, a Practice amongst them at this very Day; but at the same Time it is alledged in Behalf of the *Antients*, that they did not pay divine Adoration to their *Heroes* and *Genii*. 'Tis their too superstitious Posterity, who suffer themselves to be persuaded that some Deity inhabits these antient Monuments, and that by consequence they merit Adoration.

FATHER *Martini*, who furnished us with the foregoing Passage, in the Sequel of his Discourse, goes still much farther; but as he is always animated with the Spirit of Charity, cannot be prevail'd with to think some peculiar Ceremonies of the *Chinese* to be idolatrous.

IN Conformity to this good Spirit, and sweet Disposition, he says, "That at the first Establishment of their Monarchy, the *Chinese* erected in Commemoration of their Parents and nearest Relations, some particular Edifices which they call'd *Tutang*. In these Edifices there were no manner of Idols set up; their laudable Intention being only to demonstrate to the World what Reverence and Respect ought to be shewn to their Parents when living, by these public Testimonies of their Love and Gratitude after their Decease. In short, formerly they only made use of some external Ceremonies which had no Relation in the least to their religious Worship. These People, ^b says he, produce several Instances which evidently demonstrate, that they are not so blind and senseless, as to honour those of whose Mortality they have been Eye-Witnesses, with divine Adoration. They think it sufficient to enrol their Names in their Temples, where every Family has a Register peculiar to itself." Now, according to this Relation, whatever appears to us to be divine Adoration is not so in Reality. These are only meer Ceremonies, tho' such as are look'd upon among them indeed as moral Duties. It must be acknowledged, we are told, that these Ceremonies deceiv'd the first Preachers of the Gospel there, ^c "who being accustomed from their Infancy in *Europe*, to look upon them as Marks of religious Worship, concluded they were Acts of Superstition in *China*"; but had they duely reflected on what the Natives

^a Hist. of *China* by Father *Martini*, Lib. VIII.

^b It cannot be deny'd but that the *Greeks* and *Romans* were accounted at least as the *Chinese*; yet no one hitherto ever doubted of their Folly and Superstition with Respect to their Adoration of the Dead. Were we to make use of all the Sophistry which human Wit is capable of, it might not be impossible to prove, that all the Deifications of *Heroes*, &c. which we meet with in antient History, were no more than Political Ceremonies.

^c Father *Gobien's* Hist. of the Edict. &c.



D.D.D. Philosophes
 X Capitaine } sous le rang des Dieux
 F Dragon

Les DIEUX des CHINOIS
 tirés de la Chine de KIRCHER

G H Divinités second ordre
 I K L M Divinités du troisième ordre qui
 gouvernent les choses subalternes



practise with Regard to *Confucius* and the Dead, they would have found nothing in it but a meer political Ceremony, which was capable, however, of deceiving the *New Missionaries* who were sent to visit them. This is what the Advocates for the *Chinese* endeavour to insinuate. I shall proceed now to give a particular Account of this Worship according to Father *Le Gobien*.

“ THERE are, says he, two sorts of Ceremonies instituted in Commemoration of *Confucius*; one of which consists entirely in prostrating themselves and striking the Ground nine Times with their Foreheads before a certain *Cartridge*, or little Picture, which is placed on a Table with lighted Wax Candles and divers Incense Pots round about it, and whercon the Name of this celebrated Philosopher stands conspicuous in Capitals. In former Times they paid this Testimony of their Respect to the Statue of *Confucius*; but their Emperors perceiving that the People blindly ran into Idolatry, and being unwilling that *Confucius* should be reckon'd amongst the Number of their Idols, caused this *Cartridge* to be substituted in all their Schools, in the Room of the Statues of the Philosopher. The *Mandarins* perform this Ceremony when they take Possession of their respective Posts, and the Batchelors of Arts when they take Degrees. . . . The Governors of all their Cities, and all the *Literati* are obliged once in fifteen Days to pay these publick Honours to *Confucius* in the Name of the whole Nation.

“ THEY have another Ceremony which is performed every *Spring* and *Fall* with much more Pomp and Solemnity. As there is no Law which compels any Person to be present, the Missionaries have always taken Care to prevent the *Christians* from attending it. This Ceremony is much the same with that which they perform in Commemoration of their Ancestors.

“ THEY have three several Ways of paying their Devotions to their Dead, which are perform'd at three different Times. The first is before the Interment. . . . They convey the Corpse into a spacious Hall, and before the Coffin set a Table, whereon is deposited either the Statue of the Deceased, or a *Cartridge* . . . with the Inscription of his Name, which is decorated round about with Flowers, Perfumes, and lighted Tapers. Such as come to pay their Compliments of Condolance, salute the Deceased according to the Custom of the Country, that is to say, they prostrate themselves before him, and strike the Ground with their Foreheads before the Table, on which they afterwards in a solemn and formal Manner place several Wax-Tapers and Perfumes, with which, according to Custom, they always come plentifully provided.

“ THE second Ceremony is solemniz'd every six Months. In all rich Families they have an Apartment which they call *Hu-tangi*, that is to say, some commodious Room devoted to the peculiar Service of their Ancestors, where, on a large Table set against the Wall, and fronted with Steps like those which lead up to an Altar, is expos'd to View the Image of the most considerable of their Ancestors, and the Names of all the Men, Women, and Children of the Family ranged in Order on each Side written on little Shelves or Boards . . . with their Age, Quality, Profession, and the Day of their respective Death.

“ ALL the Relations meet together in this Hall twice a Year, that is, at *Spring* and *Fall*. Such as are the most substantial, set several Dishes of Meat, Rice, Fruits, Perfumes, Wine, and Wax-Tapers on the Table with the same Compliments, and much

^a This Precaution was not sufficient; and no one will be thoroughly satisfied therein till this Question be decided, viz. whether a Man cannot be an Idolater without paying his Devotion to an Image

^b *Sutang* in the Hist. of China, ubi sup.

“ the same Ceremonies as when they make the like Present to Governors upon their Ac-
 “ cession to their Posts, to *Mandarins* of the first Rank on their Birth-Days, and to
 “ other Persons of Fashion, whom they are disposed to distinguish and invite to a for-
 “ mal Entertainment.

“ THEY whose Circumstances will not permit them to appropriate any particular
 “ Apartment in their Houses for this Purpose, fix up, in the most commodious Place they
 “ can find, the Names of their Ancestors, . . . without any other Ceremony whatsoe-
 “ ver. The *Christians* put a * Crucifix, or the Image of some Saint, over these Names,
 “ when they have no other Place more decent for them.

“ THE third Ceremony is celebrated but once a Year. As the Sepulchres of their
 “ Dead are at some Distance from the Towns, and frequently on the Mountains, the
 “ Children with their Relations visit them once a Year at least, about the Beginning of
 “ May; and there after having cleared away the Weeds and Brambles which encom-
 “ passed and grew over their Parent's Tombs, they shew them the same Tokens of filial
 “ Sorrow and Respect as they did at their Decease, and after they have set Wine and
 “ other Provisions in Order on the Tomb, they with decent Solemnity eat up the Funer-
 “ al Entertainment.

SUCH are the Ceremonies, according to the Accounts of Father *Le Gobien*, and Fa-
 ther *Martini*, which have been observ'd by the *Chinese* ever since the first Establishment of
 their Monarchy; and according to the former, *No one who has any Regard for his own*
Reputation, or the Remembrance of his Ancestors, must presume to omit them. And 'tis
 added, by way of Confirmation, “ That when the Profelytes to the *Christian* Faith
 “ publicly declare in the Presence of the Pagans, that they do not acknowledge *Confu-*
 “ *cius* either as a God, or as having any Authority, but are willing to respect him as a
 “ learned Doctor only, they will listen to them with Attention, and without taking the
 “ least Offence at such Declaration that the *Chinese* positively say, that they pay
 “ him these Testimonies of their Respect as Disciples ought to do to their Master, in
 “ Consideration of that most excellent Doctrine which he left behind him; and that
 “ such Christian Profelytes as refuse to honour the Name of *Confucius* in the Manner
 “ above related, are not treated as Reprobates and Infidels by the *Literati*, but only as
 “ ungrateful Disciples.

WE shall content our selves with giving such Narrations as occur to us, interspersed,
 however, with some few cursory Observations, but without engaging in the Controversy for,
 or against those who have written learned Dissertations on the Ceremonies of *China*. 'Tis
 sufficient for us to oblige the Reader with an impartial Relation of all those Ceremonies,
 pursuant to the Scheme we first propos'd, which we will endeavour faithfully to pursue. But
 after the Reader has perus'd them all, let him be on which Side the Question he will, he
 ought to remember that the *Jesuits* have indisputably done Wonders for the Promotion
 of the *Christian* Cause, throughout all the Oriental Nations, and that they have there
 been expos'd *bona fide* to those Sufferings and Fatigues, in which the Apostles and the Pri-
 mitive Fathers have acknowledged that the Duties of Evangelical Pastors truly consisted.
 This Justice is done them indeed, even by some of the Protestant Historians.

* The *Dominicans*, we are told in their Book, entitled *Practical Morality*, (which we quote without leaning to either
 Side of the Question) found out that the new Christian Profelytes had such another Indulgence granted them, when
 they were obliged by the established Laws of the Empire to worship the *Guardian Angels*, or *Genii* of their Cities and
 Provinces; that is to say, that these Profelytes laid a Crucifix in some commodious Place near them, to which they
 paid their Adorations, without concerning themselves in the Ceremonies of the idolatrous *Chinese* any further than
 they were merely Civil and Political.

WE shall now proceed to shew in what Manner some other Historians have described these Ceremonies which we have hitherto treated of according to Father *Le Gobien's* Account. To begin with the Worship paid to *Confucius*; the Sect of the *Literati* differs widely from that of *Fo*, &c. where the *Bonzes* only are the Priests and Sacrificators: But among the *Literati* it is the peculiar Province of the *Mandarins*, *Ice-Roys*, and even the Emperor himself, to offer up Sacrifices in honour of *Confucius* and their Ancestors, &c. What we may properly call the Religious Worship of *Confucius* consists in some peculiar Testimonies of their Veneration, and some Oblations made before a ^a Tablet which is gilt all over, and deposited in a ceremonial Manner on an Altar. On this Tablet is written the following Inscription in Characters of Gold: *Here is the Throne of the Soul of our most holy and most illustrious prime Minister Confucius*. The Sacrifice does not consist barely in devoting to his Service Bread, Wine, Wax Tapers, and Perfumes; for they present him frequently with a Sheep and a Piece of Taffety, which they set on Fire in Commemoration of him. All these Ceremonies are solemniz'd in an Edifice consecrated to *Confucius*, not as an Academy set apart for the Examination of young Students, or their Advancement in the Arts and Sciences, no Business of that Nature being transacted there; but on the contrary, we are told there are Censers, Candlesticks, Tables in the Form of Altars, and in short, all other Implements and Materials proper for the Decoration of a Temple. The Model of these Chappels is exactly the same as that of the Temples of their Idols, and the Name which they give, them in the *Chinese* Language, signifies a Temple.

WHAT follows is a particular Description of one of the Sacrifices performed therein.

“^b The Governor of the City where the Chappel stands is the Sacrificator; and the *Literati*, who are his Assistants, and officiate one as a Deacon, another as a Sub-Deacon, and a third as Master of the Ceremonies, provide the Night before all such Rice and other Grain and Fruits of the Earth as are thought proper to be offered, and carry them into a spacious Hall, where they are ranged in Order before the Picture, or Representation of *Confucius*, set upon a Table. In the Court before the Chappel, he that officiates as Priest places upon another Table several Wax Tapers, Fire for the Sacrifice, and Perfumes, and afterwards makes choice of the Hogs and other Beasts, as are devoted to be sacrificed, by pouring hot Wine into their Ears. If they shake their Heads upon the Operation, they are deemed proper Oblations, if not they are rejected.

“ THE Priest before the Hog is killed makes a profound Bow then 'tis slain in his Presence; after its Throat is cut, he makes a second Reverence. . . . In the next Place the Hair is scrap'd off, the Entrails are taken out, and the Blood preserv'd till the ensuing Day. . . . Next Morning, as soon as ever the Cock crows, they give the usual Signal. The Sacrificator and his Assistants light up the Wax Tapers, and throw Perfumes into the Censers. The Master of the Ceremonies orders the Choir to sing, and whilst the Priest stands before the Picture (or Name of *Confucius*) the Master of the Ceremonies says, *Let the Hair and the Blood of the dead Carcases be offered up in Sacrifice*. Then the Priest takes up the Bacon with both his Hands, wherein the Hair and the Blood are intermingled. . . . After that the Master of the Ceremonies says, *Let the Hair and the Blood be bury'd*. Immediately all the Assistants rise up, and the Priest, with the Bacon in his Hands, goes in solemn Procession, attended by his inferior Officers, to bury the Hair and the Blood in the Court before the Chappel. Afterwards they uncover the Flesh of the Sacrifice; and the Master of the Ceremonies says, *May the Soul of Confucius descend upon it*. Then the Sacrifi-

^a Others say before a gilt Pyramid.

^b *Navarette*, quoted in the Dissertation, entitled, *Practical Morality*, &c.

“ cator takes up a Chalice full of Wine, and pours it upon the Image of a Man com-
 “ pos'd of Straw, (this Ceremony is likewise perform'd in their Sacrifices to the Dead,)
 “ by which Means the *Chineſe* imagine, that they procure the Soul of the Perſon to de-
 “ ſcend, to whoſe Service their Sacrifices are devoted. After which the Prieſt takes the
 “ Representation of *Confucius*, and places it on the Altar, with this ſhort Ejaculation,
 “ or if you pleaſe, this emphatical Compliment, O! *Confucius*, thy *Virtues* are godlike
 “ and inimitable! Our Emperors themſelves are oblig'd to thee; for 'tis by thy unerring
 “ Precepts that they regulate their Conduēt. All our Oblations to thee are pure and per-
 “ feēt; O let thy enlighten'd Spirit deſcend upon us, and aſſiſt us by its Preſence!

“ AFTER this ſhort Prayer has been repeated by the Prieſt, the whole Congregation
 “ fall down upon their Knees, but in a few Moments after riſe again. Then the Sa-
 “ crificator waſhes his Hands, and wipes them dry with a Napkin. One of his infe-
 “ rior Officers ſupplies him with a Baſon and a Piece of Silk, and another with a Cha-
 “ lice full of Wine. The Maſter of the Ceremonies in a chanting Tone ſays, *Let the*
 “ *Sacrificator approach the Throne of Confucius*. Immediately thereupon the Sacrifica-
 “ tor kneels down, and while a kind of ſolemn Muſick is perform'd, takes the Piece
 “ of Silk from his Attendant, which he offers with extended Arms to *Confucius*. Af-
 “ ter the ſame Manner he preſents him with the Wine. This is attended with an-
 “ other profound Genuflexion. Finally, they burn the Piece of Sattin in a Fire-
 “ Pan made on Purpoſe, and then the Prieſt or Sacrificator addreſſes himſelf
 “ to *Confucius*, in the following Collect: *Thy Virtues ſurpaſs thoſe of all the Saints that*
 “ *ever lived before thee. . . . Our Oblations are but Trifles; all we beg is, that thy Spirit*
 “ *would vouchſafe to bear us.*

“ THE Sacrificator here again makes ſeveral reverential Bows, and taking the Cha-
 “ lice of Wine in his Hand, repeats another Collect; the Purport whereof is this;
 “ that he ſacrifices to *Confucius* the richeſt Wines, Perfumes, and Fleſh, in a pious
 “ Confidence, that his Soul is preſent at the Oblation.

“ THE third Part of the Sacrifice is celebrated after the following Manner: The
 “ Maſter of the Ceremonies in a chanting Tone ſays, *Let us drink the Wine of Bleſſing*
 “ *and true Happineſs*; ordering at the ſame Time, the Aſſiſtants to kneel down. After
 “ this a proper Officer puts into the Hands of the Sacrificator, a Chalice full of Wine,
 “ and the Maſter of the Ceremonies ſings a ſecond Time, *Drink the Wine of true Hap-*
 “ *pineſs*, and the Sacrificator drinks it up accordingly. The Officer beforemention'd in
 “ the next Place puts into his Hands the Fleſh, which he elevates, whiſt the Maſter
 “ of the Ceremonies ſays, *Partake of the Fleſh of the Sacrifice*. Then follow two
 “ Collects, the laſt concluding in the Words, or to the Effect, following: *When we*
 “ *offer this Sacrifice, we live in Expectation of receiving thereby all the Comforts and Bleſ-*
 “ *ſings of this Life*. This Fleſh is diſtributed amongſt the Aſſiſtants, and ſuch as eat
 “ of it are of Opinion, that *Confucius* will be gracious to them, and proteēt them from
 “ all Harms.

“ THE laſt Ceremony is that of reconducting Home the Soul of *Confucius*, which
 “ they imagine was preſent, and aſſiſted at the Sacrifice, as appears by a Collect, con-
 “ cluding thus: *We have offer'd up our Oblations to thee with the utmoſt Reverence and*
 “ *Reſpect; we have implor'd thee to be preſent at our Sacrifices, of a ſweet-smelling Sa-*
 “ *vour, and now we accompany thy Soul, &c.*

‘TIS an eſtabliſhed Order, that People of the beſt Faſhion ſhould attend theſe Sacri-
 fices; that a *Mandarin*, as we have already obſerv'd, be always the Prieſt, and that
 ſome other *Mandarins* be his miniſterial Attendants. The Intention of theſe Adorers of

Confucius, as plainly appears by the Description we have given of their Worship, is to return him their humble and hearty Thanks for his most excellent Doctrine, and to pray to him as a very holy and illustrious Saint, who is a particular Favourite of the God, near whom ^a they represent him sitting. After the Sacrifice is over, what remains is divided amongst the Congregation. Every one is at Liberty to carry Home what falls to his Share, and let his Family partake of it. These Remains of the Sacrifice are more particularly distributed amongst their Children, in Hopes that some Time or other by that Means they will become Men of Merit and Distinction. Out of the remaining Silks offer'd to *Confucius*, they deck up their Children's Babies, which sacred Relics, they say, have a supernatural Virtue to make them happy.

THE *Chinese*, we are told, have likewise a *Ritual*, wherein the Adoration and Oblations which ought to be paid and offer'd up to *Confucius* are particularly specified. These religious Ceremonies are there spoken of, as the sure Way and Means to procure, not only the good Things of this Life, but all Manner of spiritual Blessings hereafter.

THEIR most solemn Sacrifice, in Commemoration of their Ancestors, is celebrated on the fourteenth Day of *August*. Father *Moralez*, who saw the Performance, has oblig'd us with the following ^b Description of it. " This Ceremony, says he, was perform'd in a Temple, over the Door whereof were written these two Words, " *Kia Cheu*, the Temple of the Forefathers, &c. The Pavement was all " of Porcelain Clay; the Temple was wainscotted all round, and adorn'd with " Pillars, &c. . . . There were three Portico's, fronting different Ways, and beyond " them was a kind of a Yard. There were two Steps likewise to go up to the Temple. Six Tables had been prepared for the Sacrifice, on which were set Meats ready dress'd, and raw Flesh, with Fruits, Flowers, and Perfumes, which were burnt in " divers little Chafing-Dishes.

" AT the upper End of the Temple were the Inscriptions of their Ancestors artfully dispos'd, and each in its proper Nich. On each Side the Images of their Grandfathers were fastened to the Walls. In the Yard there were several Carpets spread on the Ground, upon which lay large Heaps of Papers, cut in the Shape of the Coin of their Country, which they imagined would in the other World be converted into real Money, pass current there, and serve to redeem the Souls of their Relations. In short, in one Corner of the Yard, they had crected a large Tree, the Bottom whereof was surrounded with Brushwood, or Chips, which were set on Fire, and burnt during the Celebration of the Sacrifice, that the Souls of their Dead might be accommodated with sufficient Light.

" THE *Licentiati*, who assisted at this Sacrifice, were dress'd like Doctors on a solemn Festival. . . . One of them officiated as Priest, two others as Deacon and Sub-Deacon, and a third as Master of the Ceremonies. Several other Doctors perform'd divers other ministerial Offices, as that of *Acolytes*, &c. Such as had not taken their Doctor's Degree, appear'd in their best Cloaths, all regularly rang'd and divided into divers Choirs at the lower End of the Temple on each Side the Doors. . . . The Sacrifice began after the following Manner: As soon as the Priest was seated with his two Assistants on each Side of him, upon a Carpet that cover'd all the Middle of the Yard, the Master of the Ceremonies order'd, that all the Congregation should fall down upon their Knees, and prostrate themselves down to the Ground; then he order'd them to rise again, which was accordingly done with great Decency and Or-

^a See *Kircher's* Description in the Print above.

^b The Relation of Father *Moralez*, written from *Manille* to his Superiors.

“ der. . . . The Priest and his Attendants, . . . approach'd with Abundance of Gravity
 “ the Place of the Inscriptions and Images of their Dead, and perfum'd them
 “ with Frankincense. . . . The Master of the Ceremonies then order'd *to be offer'd up*
 “ *the Wine of Blessing and true Happiness.* At the same Time the Attendants gave the
 “ Wine to the Priest, who took up the Chalice with both his Hands, elevated it, then
 “ set it down again, and *emptied* it. It would be too tedious to relate every minute
 “ Circumstance. . . . The Priest and his Assistants turn'd their Faces towards the Con-
 “ gregation. He who officiated as *Deacon*, pronounc'd, with an audible Voice, all the
 “ Benefits and Indulgences which those who were present might expect as the Result
 “ of their Attendance. *Know ye*, says he, *that all you who have assisted at this solemn*
 “ *Sacrifice, may be very well assur'd of receiving some particular Favours from your de-*
 “ *ceased Ancestors, in Return for these grateful Oblations, which you have in this public*
 “ *Manner now made unto them. You shall be honoured and respected by all Men, live to*
 “ *a good old Age, and enjoy all the Blessings which this Life can afford.* After this
 “ Declaration they set Fire to their whole Store of Paper-Money, and so the Sacrifice
 “ concluded.” These Ceremonies, it must be allow'd, bear some Affinity to several made
 use of by the *Roman Catholics*; but we shall not here make any further Animadver-
 sions on that Topic. It will be proper, however, to take Notice, that the *Chinese*, be-
 fore they go into the Temple to sacrifice to their Ancestors, fetch three dreadful Groans,
 as if they were just expiring.

IN another Description of the Reverence and Respect which the *Chinese* pay to their
 Dead, we are inform'd, “ That the Images of two venerable old Men stood conspicuous
 “ on two Altars, one built over against the other; that besides the Elevation of a kind
 “ of Chalice full of Wine, which was afterwards drank by the Priest, the Head of a
 “ Goat was elevated and shew'd to the People in a wooden Charger, the Skin, Hair,
 “ and Horns whereof were adorn'd with Flowers.

THE whole Formulary of this Worship is set down in the *Chinese Ritual*, with the
 Prayers and Supplications which ought to be made to their deceased Ancestors. No-
 thing in the Opinion of the *Chinese* can be more efficacious, and have a more prevail-
 ing Power, than these Acts of Devotion. *The Merits of the Dead, according to them,*
are so great, that they may with Justice stand in Competition with those of Heaven itself.
 They imagine, *That their Souls sit for ever on the Right and Left Hand of the Divine*
Majesty. In a Word, 'tis on the due Performance of this religious Worship that the
Chinese ground all their Expectations of future Happiness. They flatter themselves, that
 by Virtue of these Testimonies of their Veneration for their Ancestors, they their De-
 scendants, shall be possess'd of innumerable Blessings.

How shall we reconcile this Worship of the Dead, with the ^a Annihilation of the
 Soul? or, in softer Terms, and more conformable to the Idea of the *Siamese*, and some
 of their Neighbours, with the Soul's absolute Insensibility after Death, with the per-
 fect Rest and Repose of holy Souls, which though in a State of Existence, seem as if
 they existed not? or, in short, to adhere to the Notion of the *Chinese*, who profess
 themselves ^b *Materialists*, how shall we reconcile this Worship with their Opinion, that
 the Form or Figure of a Thing being once destroy'd, that Thing exists no more, but
 resolves into the ^c Whole?

^a See the Remark, *ubi sup.* concerning Annihilation.

^b Those *Chinese* are here meant, who are of Opinion, that there is but one Substance that is incorruptible; but
 that the different Modifications thereof decay, &c. This Substance is Matter;

^c For, according to their Notion, all Things seem to be no more than one and the same Thing.

THEIR Answer is as follows; and, indeed, 'tis the only Explication that can be given to countenance or excuse their Worship of the Dead. The *Chinese* imagine Man to be compos'd of a terrestrial Substance, which is his Body; and of an aerial Substance, which is his Soul. Upon this Principle they are persuaded, that there is always some Portion of this aerial Substance in the Images of *Confucius* and others, their decessed Friends and Relations. These Images are therefore made hollow, in order that some Portion of this aerial Substance may descend and reside within them, and by that Means be present at the Honours which they pay to them, and the Addresses which they make them. Upon this Account it is, that they are called the *Receptacles of Souls*. On this very Principle they maintain, that there is no Difference between the Soul which animates a Thing, and the Thing animated; so that the aerial Portion of Man is, properly speaking, no more than the most pure or subtle Part of that Matter of which he is compos'd, and yet they must suppose it incorruptible, to justify their Worship.

WE are inform'd likewise, "That the ^a *Chinese* admit of two Sorts of Spirits. 1. Such as they term the Spirits of all those Generations and Corruptions which so frequently happen in the Universe. They understand by these Spirits, either the very Substance of those Things which they act upon and influence, or their Qualities, or the ^b Formality, if I may be allow'd the Expression, of their active Virtue. 2. The other Spirits are civil and political, and were introduc'd to curb the headstrong Populace, and keep them in Subjection. It was absolutely necessary, that some Ways and Means should be found out to prevent them from growing too licentious, and none could be more effectual, than to inspire them with the Notion that there are Spirits both in Heaven and Earth, and in the Mountains, &c." According to this last System, which we have extracted from the Treatise before quoted, entitled, *Practical Morality*, the Adoration of their *Genii*, their Ancestors, &c. is but a political Scheme and Contrivance. It is the external Doctrine which the *Literati* openly profess, as imagining it necessary, though false and groundless. For with Regard to their inward Persuasion, they are Persons of no Principles at all, but, in short, downright ^c Atheists.

AFTER the Author has made this Division of Spirits, he makes mention of another in some of the subsequent ^d Pages, which we shall give you in his own Terms. "The *Chinese* offer up Sacrifices to three Sorts of Spirits. He whom they call the *Majesty on High* (*Xam-ti*) is no more than the active Virtue of the material Heaven, or the Influence of it which produces those various Beings, with which the World is so plentifully replenish'd. . . . He is the first or supreme Spirit, and superior to those of the Mountains, Waters, Rivers, Towns, &c. The second is that of the Earth, which is only the material Earth. . . . This Spirit is the Operation only, and Virtue the Earth has to produce its Effects. The third is that Spirit which Man resolves into, when he departs this Life; for his Body becomes an inanimate Lump of Clay, when the aerial Part is separated from that which is more gross, &c. . . . The *Chinese* offer up Sacrifices to these three Sorts of Spirits. . . . The Emperors themselves officiate as Sacrificators to the Heavens and to the Earth. . . . Their usual Oblations are Oxen, Sheep, and Hogs. Such Kings as are subject, or tributary to the Emperor, and the Viceroy, sacrifice to the ^e *Genii* of the Kingdom. The Emperors, moreover, sacrifice to their Ancestors, and the *Chinese* in general, both rich and poor, make their Oblations to the departed Souls of their respective Families to the third and fourth Generation, but no further."

^a Extracts from the Treatise entitled, *Practical Morality*, &c. Tom. vi.

^b This is a little dark and obscure.

^c We have already observ'd, that the Sect of the *Literati*, like the *Fobists*, maintain two distinct Doctrines.

^d The Treatise, entitled, *Practical Morality*, *ubi sup.* p. 51.

^e *Chin-hoan*, of whom we shall speak more at large hereafter.

THESE Sacrifices are celebrated twice a Year with Abundance of Solemnity. Each distinct Family treats its particular Dead after the most respectful Manner imaginable, returning them Thanks by this their Adoration, for the manifold Blessings which they have vouchsafed to bestow upon them, and humbly begging for a Continuance of their Favours. Besides these public Sacrifices, they make others in private, but not after so pompous and solemn a Manner. The *Chinese* likewise at every new and full Moon light up Wax-Tapers, before the Pictures or Representations of their Dead, burn Perfumes in Commemoration of them, provide elegant Entertainments for them, and make them profound Inclinations.

MOREOVER, there are Temples built in all the Cities of *China*, in Commemoration of the first five Emperors, of some other illustrious Men, and their publick Benefactors. When their Emperors die, they are immediately deified, and honoured as Gods; for 'tis pretended, that after their Decease, they obtain the Power of aiding and assisting all such as make their Supplications to them. Although they do not admit, that whilst living they have that Power, yet they have their Picture, or Tablet, in their Temples, which is rever'd after the same Manner as those of their Ancestors, and whereon is written in large Characters, *May the Emperor of China live many thousands of Years.* They sacrifice and bow the Knee before this Inscription.

FROM all these Customs which infer the Immortality of the Soul, and the Necessity of Prayer, 'tis evident that even admitting it to be true, that the *Literati* are profess'd Atheists, both in Doctrine and Practice, yet the Contagion is not so universal, as to have spread over the Face of the whole Nation.

IT will not be amiss, I presume, to take some Notice in this Place of the Argument, by which 'tis pretended, that *Confucius* endeavour'd to establish the Worship of Spirits. This Argument is a meer *Pyrrhonian* Sophism, being reduc'd to the Necessity of maintaining, that they cannot absolutely determine, whether Spirits assist at Sacrifices, or whether they regard or listen to the Prayers of their Devotees, or not. But this, 'tis added, is beyond all Dispute, that if they serve the Spirits after a supine and indolent Manner, they thereby render themselves still more incapable of the least well-grounded Assurance, that they are present, &c. Now if those who worship these Spirits with Zeal and Fervency have no positive Assurance of their Presence, what Certainty can they have who are wav'ring, doubtful, and lukewarm? Were we to listen and adhere to such Sophistry, what Shifts should we be put to, how dubious should we be, with Respect to our Invocation of Saints and Angels?

THE *Genius* call'd *Chin-boan* they imagine to be the Guardian Deity of their Provinces, Cities, and Courts of Judicature. There are Temples erected to his Honour, throughout the whole Empire. The *Mandarins*, when they take Possession of any important Post, are obliged in the first Place to do Homage to the *Chin-boan* of that peculiar City or Province which is committed to their Care, and take a formal Oath, that they will faithfully discharge the Trust reposed in them, and consult him about the most effectual Means to perform their Duty with Success. This Homage must be repeated twice a Year, under the Penalty of being discarded, in Case of their Neglect. These *Chin-boans*, we are inform'd, are much the same as Guardian Angels. But the *Chinese* acknowledge, a Divinity in them inferior to that of the first Principle, altho' they admit at the same Time, that they were Men formerly as well as themselves.

^a Others say, twice a Month.





PUZZA ou la CYBELE des CHINOIS



H. Pons del.

PUZZA sous une forme parallèle à JSIS assise sur la fleur de LOTOS





A. PO-TEK, ou NINPO. B. KIN-GAN gène tutélaire
que les JESUITES nomment aussi CHIN-HOAN.



IDOLE que les CHINOIS appellent, le DIEU de L'IMMOR-
TALITÉ, et qu'ils disent presider à leur FORTUNE.



DIVENTE que les AMBASSADEURS HOLLANDOIS
nomment LINCING dans leurs RELATIONS.



CHIN-HOAN Dieu tutélaire de la CHENE.

THEY ground their Notion of the *Chin-boans*, on the World's being subject to, and under the Regulation of visible Governors. It is requisite, say they, * that invisible or spiritual Governors should likewise be concern'd in the Administration of all human Affairs, to protect the inferior Part of Mankind from the Tyranny and Oppression of those who rule over them, and sit at the Helm, and to punish such Crimes as are committed in secret, and not obvious to the World. Our Author before quoted assures us, " That formerly the *Chinefe* had no Idols of these *Genii* in their Temples; there " was only a Tablet or Picture to be seen, on which were inscrib'd these Words in the " vulgar Tongue, and in Characters of Gold: *This is the Habitation of the spiritual " Guardian of our City.* Some Centuries after this they erected instead of these In- " scriptions, the Images of the *Genii*,^b in order to strike a greater Awe and Reverence " in those who were oblig'd to take the Oath of Allegiance before them.

FATHER *Martini* farther assures us, that the Annals of the *Chinefe* make mention of certain *Genii*, both good and evil, under the Denominations of ^c *Xin* and *Quay*, which is also the receiv'd Opinion of the modern *Chinefe*; and upon this Principle are grounded their Festivals, accompanied with Sacrifices, in Honour of the *Genii* residing in the Mountains, Waters, Cities, &c.

THE *Chinefe* pay divine Adoration to the Sun, Moon, and Stars, and ascribe to a certain^d *Causay*, not only the Government of the lowest Part of the Heavens, but likewise the Power of Life and Death. There are three ministring Spirits, who are subservient to him, viz. *Tanquam*, *Tjuiquam*, and *Teiquam*. The first sends down his Rain to refresh the Earth, the second is their *Neptune*, or God of the Sea, and the last presides over Births, is the Director of all their rural Concerns, and their God of War. The Goddess *Quonin* presides over all their Household Affairs, and the Products of the Earth.^e They represent her with an Infant on each Side of her; one of them holding a Cup in his Hand, and the other having his Hands closed one within another. *Chang-ko* is the Goddess whom the Bachelors of the Sect of the *Literati* particularly worship, as the *Greeks* and the *Romans* did *Minerva*. Here is to be seen likewise the Idol or Deity which presides over Mirth and Voluptuousness, called *Ninifo*, who is look'd upon as a *Xin*, and worshipp'd as such, by the Devotees; though he equally presides over criminal as well as innocent Diversions; a very worthy Minister to be honoured with the Title of a *Xin* or Saint, as we have the Word translated! In the same Print is delineated the grand tutelar *Genius* of *China*, that presides over Immortality, which in all Probability is no other than their *God of War*, of whom we have^f already spoken, or *Kito*, whom the *Chinefe* Soldiery^g honour as their Patron. Finally, the same Print exhibits *Lan-cing*, whose peculiar Province we are at a Loss to determine; and *Hoa-guam*, who presides over the Eyes.

PUZZA, whom you see sitting on a Flower of *Lotos*, or rather, according to *Kircher*, upon a Turnsol, is called by him, the^h *Isis*, or *Cybele*, of the *Chinefe*.ⁱ " She " has sixteen Hands, every one of which, says he, in the Translation of *China Illuf-* " *trated*, is mysteriously arm'd with Knives, Swords, Halberts, Books, Fruit, Plants,

* Father *Martini's* History of *China*, Lib. iv.

^b This Manner of Expression is insisted on, to prove that there is no Idolatry in the Worship of their *Genii*.

^c The *Japanese* have given them the very same Name; for there is no Difference between their *Sm*, and the *Chin* and *Xin* of the *Chinefe*, but in the Pronunciation.

^d *Pur.boo's* Extracts of Voyages.

^e This is an Extract from *Nieuhof's* Embassy of the *Dutch* to *China*.

^f *Ubi sup.* p. 219

^g *Navarrete*, quoted in the Treatise, entitled, *Practical Morality*, Tom. vi.

^h *China Illustrated*, Part III. See the second Figure in the Plate annex'd to the following Page.

ⁱ Observe the first Figure.

“Wheels, Goblets, Vials, &c.” What follows is an Abstract of what the *Chinese Bonzes* say of her. Three ^a Nymphs in the Days of Yore came down from Heaven to wash themselves in a River. They were scarce got into the Water, before the Herb call'd ^b *Vesicaria* appear'd on one of their Garments, with its coral Fruit upon it, and they could not imagine from whence it should proceed. The Nymph was unable to resist the Temptation of tasting such charming Fruit, but became pregnant by indulging her Curiosity, and was delivered of a Boy, whom she took care of till he was of Age, then left him to pursue the Dictates of his own Inclinations, and return'd to Heaven. He afterwards became a great Man, a Law-giver, and a Conqueror. This Story bears some Affinity to that of *Sommona-Codom*, as also to that of ^c *Serapis* and ^d *Horus*, and in short of *Jesus Christ* himself. When Truth is drown'd, as it were in Fiction, 'tis no great Matter of Surprize to find People catching at the least Resemblance, as a Discovery of the last Importance. From thence proceed the ingenious Conjectures of those who pretend to unfold the Mysteries of Superstition and Idolatry. “The Learned amongst the *Chinese* ascribe to *Puzza*, such a “Number of Arms, says *Kircher*, in all Probability to insinuate, that she is the Mother “of all the Gods; and for this very Reason the Pagans represented *Ceres* with her “Breasts full of Nipples, and call'd her *Mammoza* on that Account.” Both the one and the other intended by these emblematical Idols to represent the Force of Nature, her Power, Fruitfulness, and Activity. *Isis* therefore amongst the *Egyptians*, *Ceres* and *Cybele* amongst the *Romans*, and the *Puzza* of the *Chinese* may be looked upon as one and the same Deity, which either produces, or is the Cause of the Production of all Things, and in short is Nature herself. “She is seated on a Flower of *Lotos*, surrounded “with Water, to denote, says Father *Kircher*, that as this Herb is always in the Water, and “swimming on its Surface, so by the Assistance of this Element, Nature contributes “towards the Production and Fruitfulness of all Things.” We shall venture to paraphrase a little upon this Passage, in order to make it somewhat more intelligible. If we recollect here some Particulars ascribed by the Antients to *Venus*, we shall find that 'tis owing to these Ideas, that she is said to have been born of the Froth of the Sea, and preserv'd in that ^e *Shell*, with which the Poets have so long and so agreeably amus'd themselves. As to the rest, Nothing can better justify the Conformity which there is

^a *Kircher, ubi sup.*

^b Or rather, according to *Kircher*, *Lotos Aquatica*. *Dapper* says, the *Chinese* call this Flower *Lian*, and that 'tis the *Egyptian* Bean, of which *Dioscorides* makes Mention.

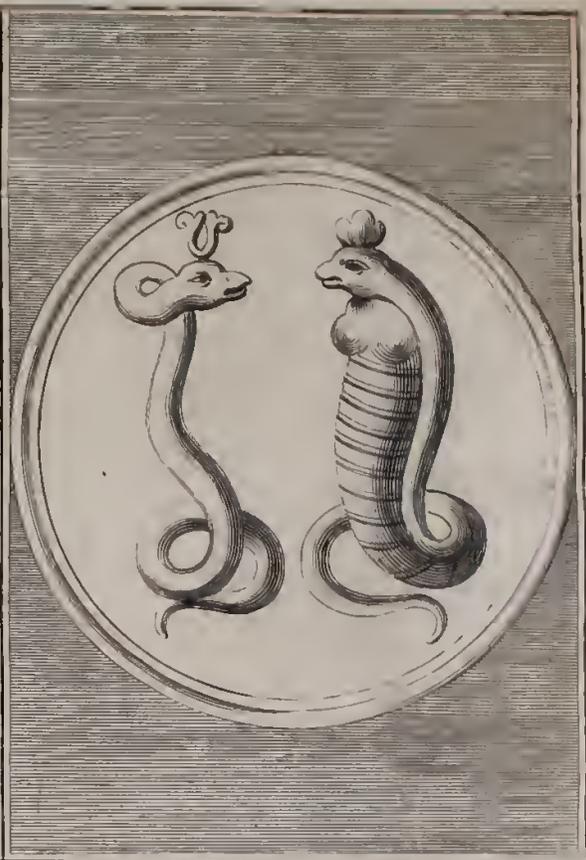
^c *Serapis*, according to some of the Antients, was the Universe, or the Soul of the World, or the first Principle of all Things. An ancient Oracle, in Order to give Mankind a full and clear Conviction that he represented Nature herself, assur'd them, that the Heavens were his Head, the Sea his Belly, the Earth his Feet, the Air his Ears, and the Sun his Eyes. They ascribed to *Serapis* the Reformation of Men's Manners, by his wholesome Laws, and the Improvements which he made in the Art of Husbandry. It may be affirm'd likewise, that he gain'd several very considerable Conquests. What could be a more laborious Enterprize, than to rally and gather together again a numerous Body of uncultivated Men, who were scatter'd and dispers'd both far and wide, and who liv'd like Savages, without any Decorum, Law, or Civil Government. The same heroic Achievements are ascrib'd to *Ossiris*, who is the very same as *Serapis*. Lest the Reader should imagine, that we are partial and unjust, in thus blending, as it were, the ancient Deities together, and making but one of five or six, we hope he will be so courteous as to consider, that there is no other Way to reconcile the *Mythology* of different Nations.

^d *Horus*, the Son of *Isis*, bears a very near Affinity to the Son of *Puzza*, both of them being Law-givers and Conquerors. This very *Horus* that you see sitting in *Isis's* Lap, is the *Bacchus* of the *Greeks*, and the *Apis* of the *Egyptians*. As to what we have advanced, that the Fable of *Ceres*, amongst the *Chinese*, is very analogous to the History of *Jesus Christ*, we have Father *La Fitau's* Authority for it, in his *Treasure on the Manners of the savage Americans*, &c. *ubi sup.* *Isis*, who was both a Mother and an unspotted Virgin at the same Time, was in Fact, our first Parent *Eve*; the *Cybele* of the Heathens, and the Emblem of the second, who in a spotless State of Virginity was the Mother of *Jesus Christ*; to whom likewise there is some hieroglyphic Allusion in *Bacchus*, *Horus*, and *Apis*.

^e *Venus*, was born in the Middle of the Sea, within a Shell, which transported her to *Cyprus*. Is it possible to express in more proper Terms the Character of *Venus*, her Fruitfulness, . . . her Situation or Place of Residence, &c. The Epithet of *Bearded* applied to *Venus* is no less emphatical. This *Bearded Venus*, from the Girdle upwards, was a Man; from the Girdle downwards a Woman, to intimate the Strength and Union of the two Sexes, and the Influence which *Venus* had over them. Besides, who can tell what might be the Signification of *Venus*, when surnam'd the *Virago*, or the *Heroine*? See *Cael. Rhodig.* Lib. 29. of his various Lectures. We must not here forget to mention *Venus* issuing from the Bosom of the Waters, whose Picture *Augustus* consecrated, and hung up in one of *Julius Caesar's* Chappels.



ISIS assise sur une fleur de LOTOS.



ISIS & OSIRIS, avec la fleur de LOTOS sur la tête sous la figure de SERPENS.

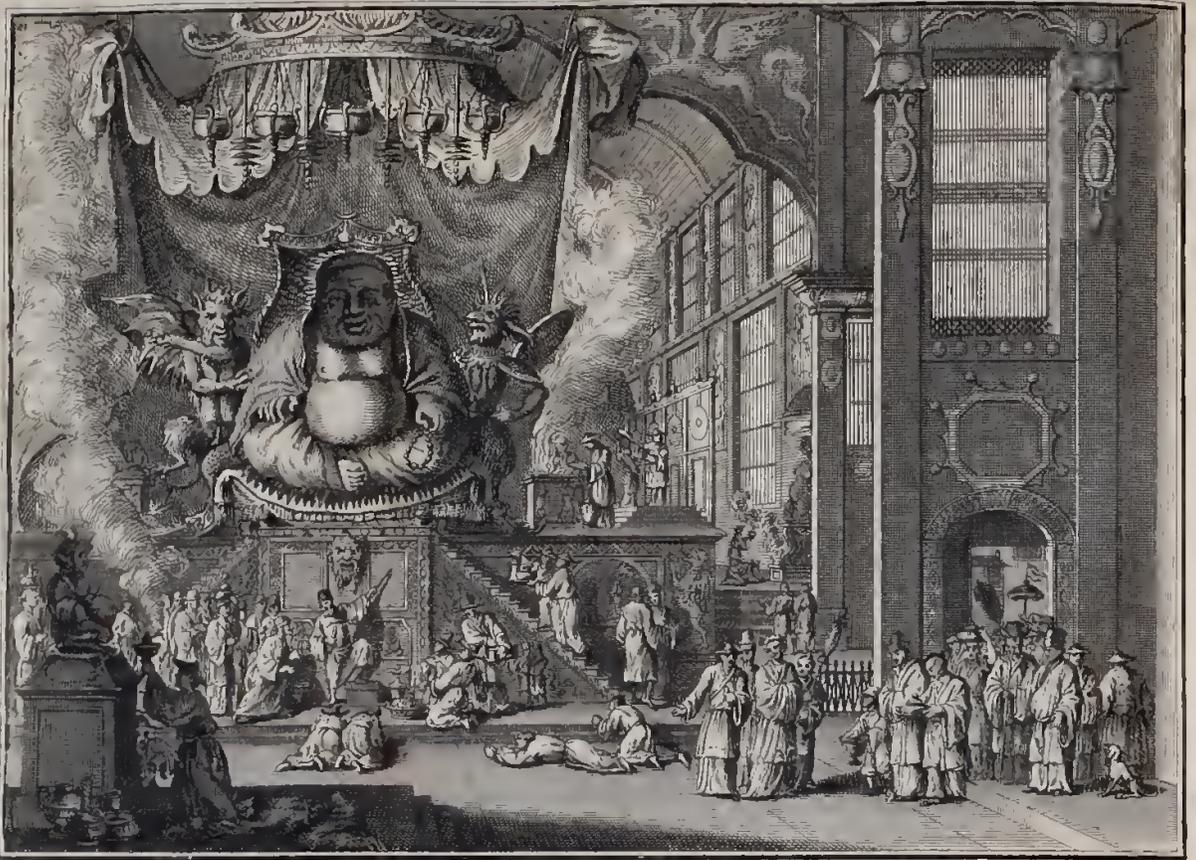


ISIS avec une tête de vache allaitant HORUS.

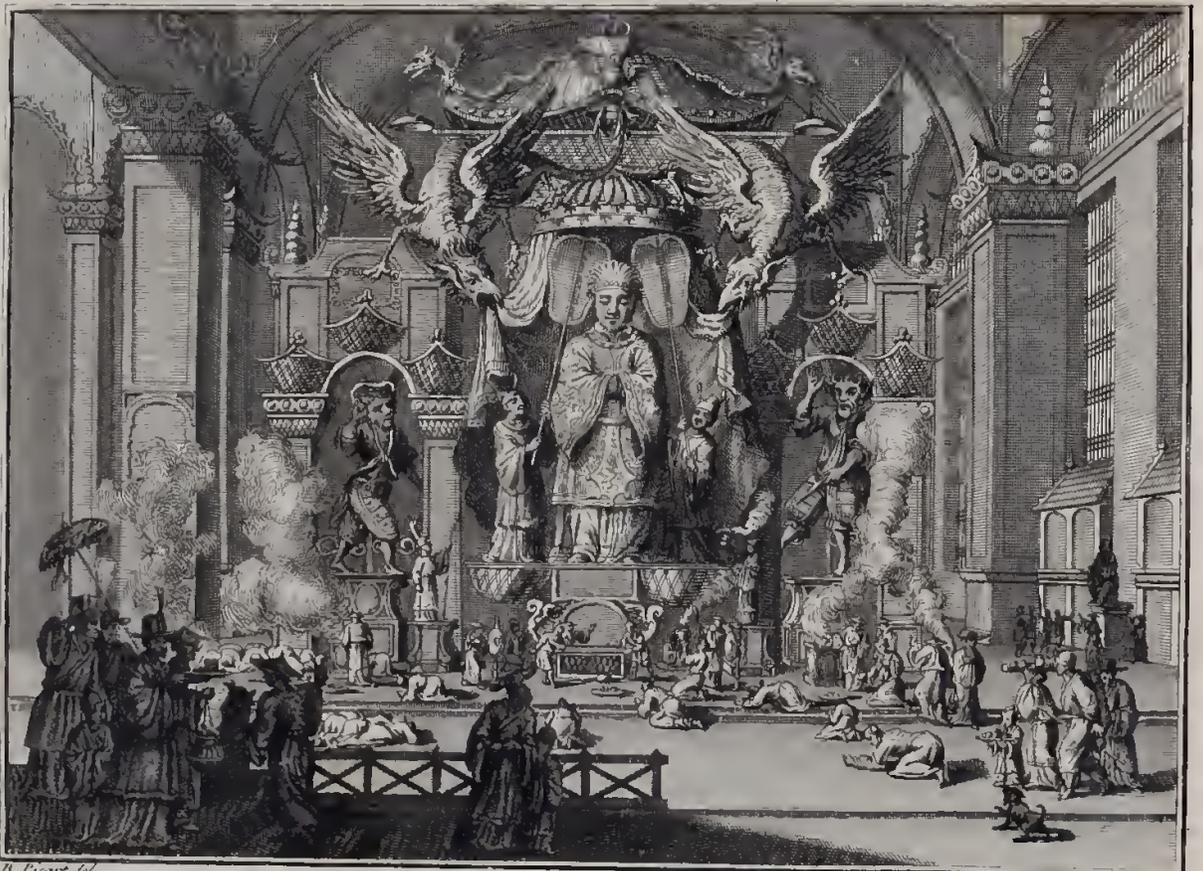


ISIS allaitant son fils HORUS.





VITEK ou NINIFO.



MATZOU.

B. Picart del.

between *Isis* and *Puzza*, than to observe that the former amongst the *Egyptians* was seated on a Flower of *Lotos*, to transmit to Posterity an everlasting Memorial of that same *Lotos*, which had been the first Nourishment and principal Subsistence of their Ancestors; and as in Process of Time they substituted Barley and Wheat in the Stead of the *Lotos*, there is no Occasion to be surpriz'd, when we find this *Isis* represented with three Ears of Corn in her Hand, and three others laid before her in the same Print, where she is delineated as suckling young *Horus*. What follows bears another Conformity which will not seem disagreeable to such as are fond of Conjectures. You will find in the Print hereunto annexed, an antique Figure of *Isis*, with a Cow's Head, suckling her little Infant *Horus*, according to the Representation which Father *Montfaucon* has given us of it, and which in his Opinion is much the same with that of *Isis*, and of *Io*, the Daughter of *Inachus*, who was metamorphos'd into a Cow. It is well known, that amongst the *Indians*, the Fruitfulness of this their favourite Animal is an Hieroglyphic or Emblem of Nature; and that they look upon a Cow in some Measure as the Mother of Mankind, with Respect to her innate Virtues. *Puzza* therefore, who is *Isis*, is by Consequence *Io* too. We shall conclude these Parallels with this Remark, that *Isis* and *Ophris* were also represented under the Form of Serpents, having the *Lotos* on their Heads. *Isis* indeed was describ'd as having the Breast of a Woman, which was the only Difference between them. The Serpents were Symbols of the Deity, which in the Opinion of those People was only Nature itself.

IT is certain, and beyond all Contradiction, that both the antient and the modern Pagans have consider'd the very same God in various Lights. Nature therefore, according to her various Forms, has been represented as *Cybele*, *Vesta*, *Ceres*, the *Moon*, &c.

THE *Chinese* pay divine Adoration likewise to some other *Genii*, or *Saints*. The Term *Xin*, which they make use of, is equivocal, and carries not the same Idea along with it on all Occasions. The ^a Missionaries, however, as we are inform'd, are oblig'd to use it when they discourse on *Jesus Christ*, the Trinity, or the blessed *Virgin*, which must needs prove a disagreeable Contrast to the antient *Christians*, though acceptable enough to the new Profelytes; for by this Means they make *Jesus Christ* and our *Saints* bear too near an Affinity to the *Genii* of the *Chinese*. But be that as it will, one of the *Chinese* Saints, call'd ^b *Quannia*, or *Quonin*, was a celebrated ^c Hermit, of whom their Legend relates a thousand surprizing Adventures. No one who is born to be a Legendary, can possibly exhaust himself on this copious Subject; for every Thing he offers flows from as luxuriant a Spring, as when an Historian takes upon him to write the *Tales* of the *Fairies*. In the Legend, just mention'd, we read of one *Neoma* a Sorceress, or, according to others, a ^d Devotee, who made a solemn Vow of Virginity. She is ^e represented in the Print hereunto annexed, under the Name of *Matzou*, having two Devotees, on each Side of her one, who are perpetually fanning her. *Hujumfin* was a celebrated Alchymist, and the happy Person who found out the Philosopher's Stone; but that was not the greatest Service which he did their Nation; he deliver'd them from a formidable *Dragon*, and afterwards bound him fast to a Pillar, which is standing to this very Day; and after this heroic Atchievement, he ascended into Heaven. They erected a Temple in honour to him, on the very Spot of Ground where this *Chinese* *St. George* overcame the Monster. We cannot forbear remarking, that this Conquest of Monsters and Dragons gives us such noble Ideas of the Prowess of such as we imagine to be the Favourites of Heaven, that no Religion whatever has been willing to be depriv'd of that glorious Privilege, every one laying their Claim to the Glory of

^a The Treatise entitled *Practical Morality*, Tom. vi.

^b *Purchas's* Extracts of Voyages.

^c See *Dapper's* Collection of Embassies to China.

^d *Dapper's* Embassies to China, *ubi sup.*

^e See the subsequent Page.

having

having their Heroes Conquerors of Monsters. The Pagan Legends boasted of their *Hercules*, who conquer'd the *Hydra*; their *Oedipus*, who overcame the *Sphinx*; and *Jafon*, who slew the Dragon of *Colchos*, &c. We shall shew in the Sequel of this Discourse, that the antient *Europeans* have not been less fond of such heroic Atchievements, than the *Greeks* and the *Asiatics*, both antient and modern. 'Tis a thousand Pities that no Body has ever been able fairly to demonstrate the Existence of Dragons, and such like formidable Monsters. We might then without the least Hesitation enrol the Conquest of them amongst the Victories of our Saints, and stedfastly believe all that the Legends relate concerning the Dragons of *Provence*, *Orleans*, *Rhodes*, *Ireland*, &c. 'Tis no small Unhappinefs to such Devotees as have a Taste for the *Marvellous*, that the *Christian* Religion stands not in Need of Fictions to support it, and that it carries such Truth and Simplicity along with it, as even utterly to reject Things any Ways dubious, tho' the Glory resulting from them might be never so great.

BUT not to digress too far, let us return to our *Chinese*. The God, Idol, or *Genius*, represented in the Print hereunto annexed, under the Name of *Quante-cong*, was the Founder of the *Chinese* Empire, the Inventor of several of their Arts, and their great Law-giver. He introduc'd the Custom of wearing decent Apparel amongst the *Chinese*, who before went almost naked; he brought them under some Regulation and Form of Government, and prevail'd on them to reside in Towns, &c. Such useful and extraordinary Inventions entitl'd him to a Stature larger than the Generality of Mankind; and they have represented him accordingly as a prodigious strong Giant. Behind him stands *Lincheou*, his black Squire, as powerful to the full as his Master.

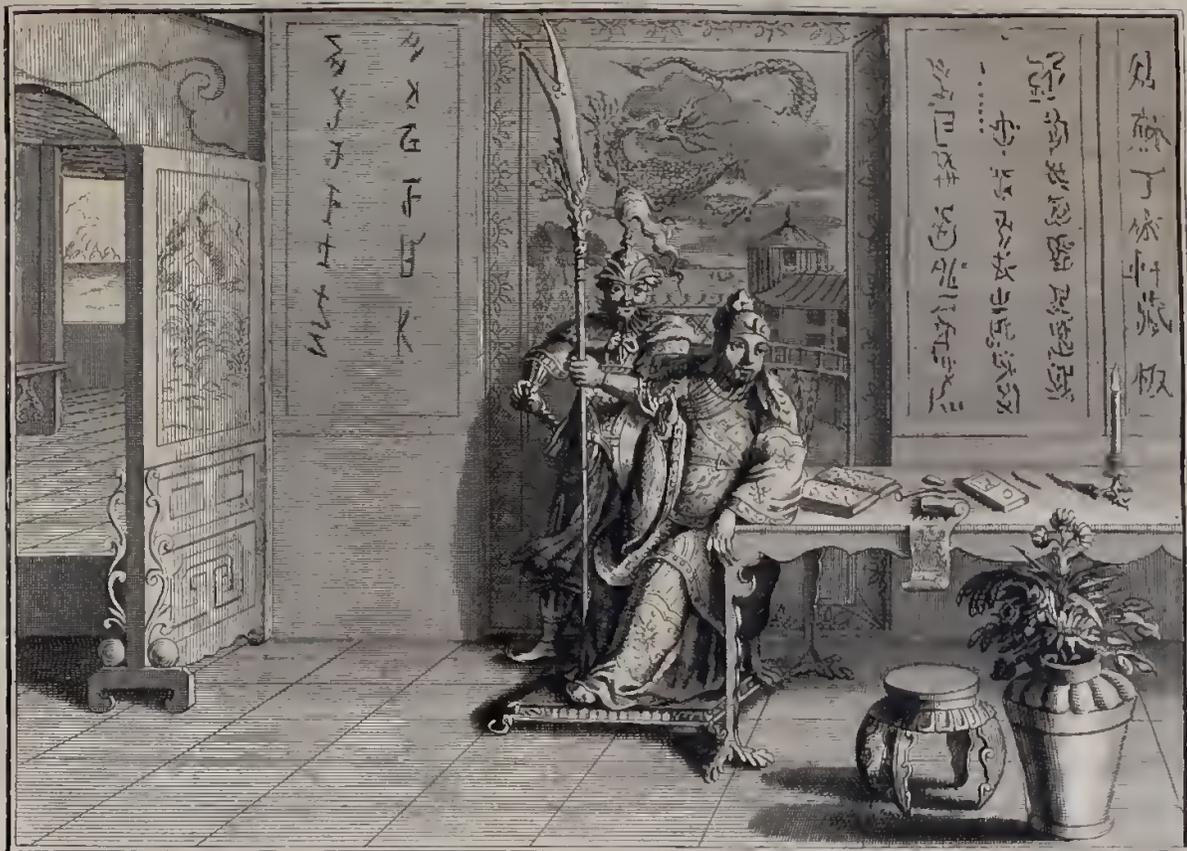
IN *Dapper's* Collection of Embassies to *China*, there is an Account of the several Functions and Qualities of seventy two *Chinese* Gods, amongst whom they divide the Heavens and the Earth, after the following Manner. The first five are the joint Directors of the Heavens; the principal of whom, however, is superior to the whole Hierarchy of the Gods, and to all Beings in Nature whatsoever. These five Gods have, moreover, the three ministring *Genii*, *Tanquam*, &c. already mentioned, entirely at their Command. Eight Counsellors, who are also Inhabitants of the Heavens, and when here below, were wise Men and Philosophers, attend these eight Deities. The other thirty six Gods rule over the Earth, and all sublunary Things. 'Tis remarkable, that they acknowledge a God that presides over their Theatre, if the Inventor of the *Chinese* dramatic Essays may properly be honoured with that Title. They deified him after his Death, and made him the *Genius* and Protector of their Comedians. They offer up Sacrifices, and make other Oblations in honour to him, and no Actor is ever unprovided with an Image of this *Genius*.

To what we have already offer'd, we cannot forbear adding, from Father *Kircher*, that in Imitation of the *Egyptians*,^b they pay a religious Regard to their *Pyramids*; that is to say, to those Edifices which are erected after the Model of the *Egyptian Pyramids*. They dare not presume, says he, to approach these sacred Buildings, nor indeed cast their Eyes upon them, without having first perform'd some certain Ceremonies, to sooth and appease the Anger of the Gods (of these *Pyramids*.) This Parenthesis we imagine to be highly necessary to make Way for the following Passage quoted by this Father, as an Authority to justify his Relation. "They have Idols made in the Form of *Pyramids*, which they call *Chines*. In these *Pyramids* there are a Kind of white Emmets. . . . The Pagans stand in prodigious Awe of these *Chines*. . . . When they purchase a Slave, they present him before one of these *Pyramids*, with an Oblation of Wine

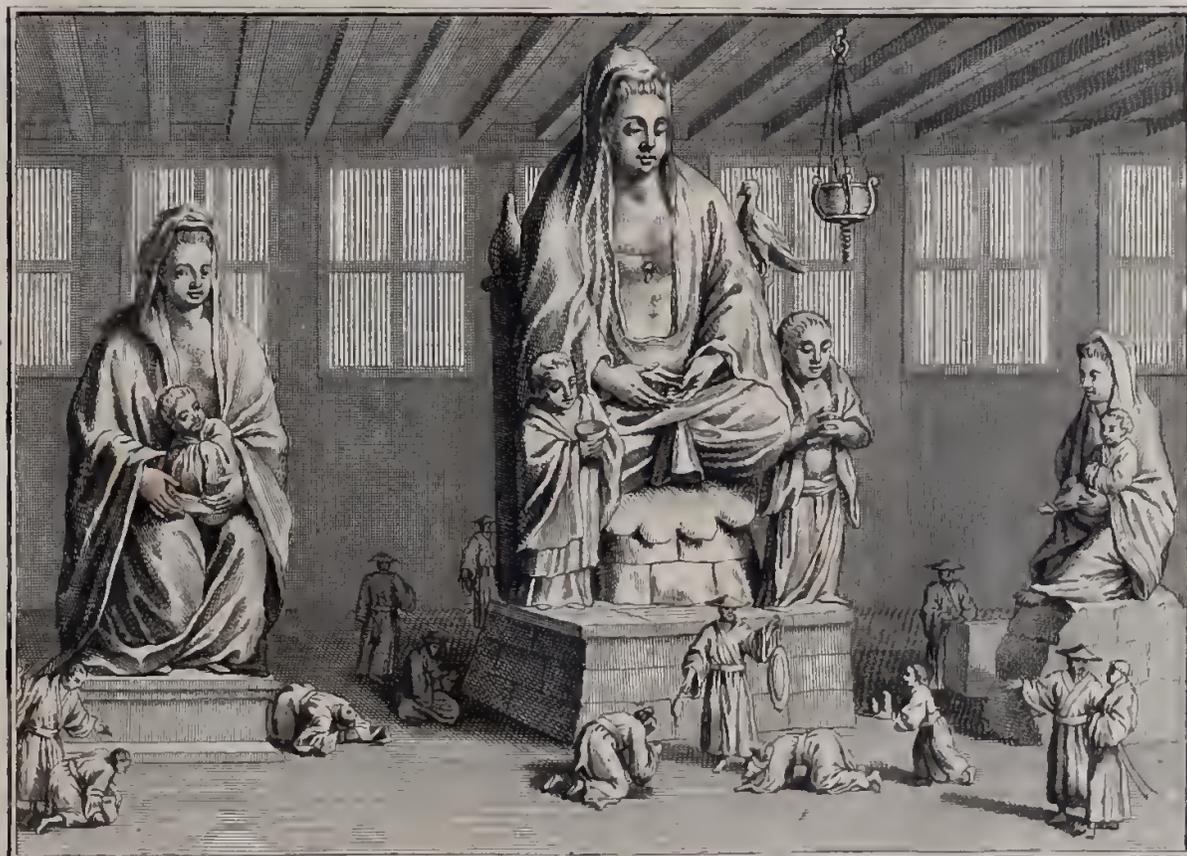
^a All this is in a great Measure ascrib'd to *Fohi*, in Father *Martini's* History of *China*. In all Probability this *Quante-cong* is the same as *Fohi*.

^b *Kircher's China Illustrated*, Part III.

^c A Quotation from Father *Jarri*, in *Kircher*, *ubi sup.*



QUANTECONG DIVINITÉ CHINOISE que les CHINOIS disent avoir été leur premier EMPEREUR.



H. Picart. del.

QUONIN DIVINITÉ domestique des CHINOIS.



“ and other Materials, and consign him over to its Custody and Power, imploring the Idol, “ that if the Slave should presume to run away, he would vouchsafe to revenge their “ Cause, and suffer the Serpents, Lizards, and Tygers to tear him to Pieces; which solemn Presentation shocks the Slaves to that Degree, that altho’ they are sometimes in- “ humanly treated by their austere Masters, yet they are not so audacious as to desert “ them.” After this Passage the same Author adds, *that the Chinese are the Apes of the Egyptians, who worshipped the Point or Ball that was fixed on the Top of the Pyramids.* At least it may be said, that there is no Absurdity in comparing the Idols which stand on the Top of the pyramidal Towers of the *Chinese* with the Hieroglyphick Balls of the former. “ That which stands at the Top of the Porcelane Tower is made of Brass, and is beautifully gilded. “ This Tower, says the above quoted Author, was erected “ by the *Chinese* out of meer Superstition; for thereby they imagined that they should “ establish their good Fortune for ever after”.

WE come now to treat of their Dragons, which have a considerable Share in the superstitious Worship of the *Chinese*.^b The Arms and Ensigns of the Empire are composed of Dragons. The *Chinese* make Representations of them upon their Apparel, Books and Linnen, and in their Pictures. *Fobi*, the Inventor of sixty four several Symbols, first establish’d this superstitious Regard for Dragons. He thought it requisite, with a View only of giving a Sanction to these Symbols, by which he attempted to render his System efficacious, to call in the *Marvellous* to his Aid and Assistance. *Fobi* accordingly assured the Populace that he had seen these Symbols, upon the Back of a Dragon, that rushed suddenly upon him from the Bottom of a Lake. “ This Emperor, says Father “ *Martini*, rather made Choice of the Dragon than any other Creature whatsoever, “ because it is look’d upon amongst the *Chinese* as the most propitious Omen. . . . The “ Emperor’s Dragons were represented with five Talons to each Foot. If any other Per- “ son thought fit to make use of this Animal as a Symbol, he was charged on Pain of “ Death to represent it with no more than four.” Whether *Fobi* was the first that inspired them with this superstitious Regard for the Dragon, or whether he found the Superstition previously established, ’tis evident at least, that it is of a very antient standing amongst the *Chinese*, tho’ no ways to be justified. And as the Fables of monstrous Serpents are in general of very great Antiquity, we have very good Reason to believe with some learned Men, that the idolatrous Nations have advanced nothing on this Subject that may not be traced from the same Original, and perhaps suffer the same Allegories as those that occur in the sacred Writings of the *Jews*. The *Chinese* do not only imagine, that the Dragon is the Source and Fountain from whence all the Good that ever befalls them flows, but that ’tis he who bestows Rain and fair Weather upon them in their Seasons: ’Tis he that thunders in the Clouds, and rides in the Whirlwinds. How near does he resemble the *Prince of the Powers of the Air*, who is spoken of in the sacred Scriptures? In short, as the Antients entrusted the *Golden Fleece* to the Care and Protection of a Dragon; and many Moderns believe even at this Day that all Mines and subterraneous Treasures are guarded by Ghosts and Hobgoblins; so the *Chinese* imagine that the Dragon keeps in his Custody and Power all the Riches of the Earth, and that he reigns in a peculiar Manner under the Mountains. “ The^d Superstition of “ searching with indefatigable Industry and vast expence the Veins of this enormous “ Beast, when they dig their Sepulchres, is owing to the Imagination that the good or “ ill Fortune of their Families entirely depend upon it.”

^a Father *Martini*’s Atlas quoted by *Kircher*. See the Note in the subsequent Page.

^b And of the *Japanese*, as you will find by the Sequel.

^c *Hist. of China, ubi sup.* Lib. IV.

^d *Ibid.* Lib. IV.

WHOEVER should be disposed to pursue the Subject of the *Chinese* Idolatry till exhausted, would go greater Lengths than he at first imagined. Father *Le Comte* ^a acknowledges, that there are scarce any People under the Sun more superstitious than the *Chinese*. He could not possibly make Choice of a more favourable Circumstance to pass this Judgment upon than the Ceremonies he saw perform'd at Sea in a Voyage which he made amongst them. "They paid divine Adoration to the Compass, burnt Pastils, or little odoriferous Balls " to its Honour, and offer'd Meats in sacrifice to it. They flung gilded Paper punctually " twice a Day into the Sea to sooth it and engage it, to prove propitious." Not far from ^b *Nangan* they pay their Devotions to a certain Stone called *Xin*, which has some sacred Virtues in it, but how it became possessed of them, as they are silent in that Particular, we are at a Loss to determine. Idolatry, when first introduc'd made use of ^c *Conic*, pyramidal and square Stones, and the sacred Stone here mentioned may in all Probability be some Remains of these Monuments. The *Chinese* likewise have their miraculous Idols. Not far from ^d *Taigven*, a Town in the Province of *Sciansi*, one of them is publicly shewed in a Chappel, which the very Moment it came out of the Workman's Hands, rose up of its own Accord, and planted itself in the very Nich they had prepar'd for it.

COULD any one reasonably imagine that a Nation so zealously attach'd to the Worship of the Gods, and so ambitious of multiplying both their Idols and their Temples, should be capable of being so desperately incens'd against them, as to treat them after the most insolent and outrageous Manner, when any Event does not answer their Expectations. "It frequently happens, says Father *Le Comte*, that after these People have paid all due " Honours to their Gods, and find no suitable Favours in Return, some grow tired and " neglect them, as in potent and worthless Deities; others treat them with all the Marks " of Ignominy and Contempt; some load them with the most opprobrious Reflections, " and others in short are so presumptuous as not only to insult them, but give them num- " berless Bastinadoes. Thou spiritual Dog, they will sometimes cry to their Idol, we lodge " you in a magnificent Temple; you are beautifully gilt, well maintain'd, well thuri- " fied, and after all this Care . . . do you refuse us the common Conveniencies of Life. " . . . They bind it sometimes fast with Cords, and drag it along the Streets through " all the Dirt, &c. . . . But if during the Time of this public Insult, their Affairs hap- " pen to prove successful, and they accomplish what they aim at, then they reconduct " it with Ceremony to its proper Nich, first washing and wiping it extremely clean, after " that they prostrate themselves before it, and make several Apologies for their unwar- " rantable Freedoms, and the Indignities which they offer'd it." This rash and inju- rious Treatment of them is the Result of an unpremeditated Malice of a sudden Gust of Passion, which they cannot always conquer and subdue. It was thro' much the same high and hasty Spirit that the *Roman* People treated their Temples in so shameful a Manner after the Death of *Germanicus*. *Alexander* incens'd against *Esculapius*, because he had

^a *Memoirs of China*, Tom. i.

^b *Nieuhoff's Embassy to China*.

^c Father *Lafitau* in the first Tom. of his *Manners of the Savage Nations*, &c. quotes a Manuscript Account of the *Louisiana*, where 'tis asserted, that the *Natches* preserve a Conic Stone wrapped up in several Pieces of Buckskin one laid over another, as a sacred Relick in one of their Temples. Several of the ancient Easterns had no other Idols in their Temples, than these Conic Stones. "It was on this Foundation, adds Father *Lafitau*, that the " *Egyptians* imagined they represented the Deity by their Pyramids and their Obelisks . . . Perhaps the Representa- tion of the Deity, and that confused and imperfect Idea which they had . . . of the *Trinity*, consisted in three " Fronts of their Pyramids." This Reflection, in our Opinion, is strain'd and too far fetched. We shall content ourselves with extracting a Passage from Father *Bouquet's* Letter to Mr. *Huet* on this Occasion, inserted in Tom. i. Part 2 concerning these idolatrous Religions. God, says he, and his three distinct Names, which answer to his three principal Attributes, may be represented with some Propriety under the Idea of the triangular Pyramids, which are frequently erected before the Porches of some of their Temples. Turn back to page 138. and 139. and see our Remark relating to the Unction and religious Worship of Stones.

^d *Nieuhoff, ubi sup.*

^e *Memoirs of China* Tom II.

suffered his Favourite *Hephæstion* to die, gave immediate Orders that the Temple consecrated to him as the God of Physick should be demolish'd and consumed to Ashes. One would think, however, that the sudden Starts of Rage and Resentment which those insolent Pagans too much indulge, might as easily be excused as the rash and unguarded Expressions of some of our Devotees, which if taken in their literal Sense, are as open and flagrant Affronts to the supreme Being, as a Petition drawn in the most arrogant and insolent Terms would be to an earthly Monarch. But what can be said in Behalf of the *Chinese*, when in cold Blood they hamper and perplex their Gods with long and vexatious Law-Suits? Father *Le Comte* tells us a Story of^a one of them who prosecuted his Idol so far as to procure his perpetual Banishment, for suffering his Daughter to die. In the Article of *Japan* we shall shew you that the People of those Islands bastinado their Idols when they are ungrateful, and neglect their Duty. The celebrated Mr. *Bayle* will furnish the curious Reader with several such like Instances of Religious Transports amongst the *Christians*.

Their PRIESTS, and MENDICANT DEVOTEES: Their FESTIVALS, PROGNOSTICATIONS, PHYSICK, &c.

AS Religion in Proceſs of Time and by Degrees loſes her native Beauty and Simplicity, there muſt be ſome other Ways and Means found out to maintain and ſupport her Credit; and theſe Artifices and human Inventions, are at length ſubſtituted in her Stead with ſo good a Grace, that in ſhort, nothing beyond them is any longer diſcernible. Religion may very well be compar'd to the old ſhatter'd Veſſel of the *Argonauts*, which the *Greeks*, in Order to tranſmit it down to Poſterity, repaired ſo often, and after ſuch various Modes; that at laſt there was not ſo much as one ſingle Plank remaining of the real Ship that tranſported to *Colchos* thoſe bold Adventurers, who ſeiz'd and carried off the *Golden Fleece*. The ſame Obſervation may be made on the Religion of the modern *Chinese*, which is ſo much clogged and corrupted with new Whims and Superſtitious, that it bears not the leaſt Reſemblance with it's Prototype, if that was ever free from Idolatry. And why ſhould not they be as liable to ſuch a Revolution as the *Jews* and *Chriſtians*, whoſe Priests have look'd upon their reſpective Religions as Systems liable to grow old and out of Date, and therefore have thought it neceſſary to patch them up from Time to Time, in order to ſecure their Duration? In which Reſpect they may all with equal Juſtice, be aptly enough compar'd to Journey-men *Mechanicks*, who not only busy themſelves about Matters of little or no Importance, to ſpin out their Time and keep themſelves in conſtant Pay, but even ſpoil and undo what was well before, in order to become abſolutely neceſſary to thoſe who employ them. When once they have brought their Work to ſuch a Criſis, there is no doing without them, but their Imprudence and ill Conduſt muſt be taken for certain Proofs of their Capacity. Theſe artful and diſhoneſt Workmen are ſucceeded by others, as ill-deſigning and ſelf-intereſted to the full; and ſuch as ſee through the Cheat, will not venture to rectify it, for he muſt have more than common Courage that dares openly oppoſe the prevailing Evil. Thus it is that human Schemes and Contrivances bear down all before them. The Priests, and all ſuch as may properly be term'd mercenary Journeymen, with Impunity impoſe their Cant on the People ſo openly, that they become at length accuſtomed to it, as to ſomething ſacred and of divine Inſtitution; more eſpecially when that Cant is grounded on ſome fundamental Principle of Religion, which is conformable to the Juſtice of the Deity and the Dignity of human Nature.

^a *Memoirs of China*, Tom. II.

^b Reflections on a Comet p. 633. of the Supplement. See likewiſe the Apology for *Herodotus*, and *Miſſon's Voyage to Italy*.

THE *Bonzes* for instance are the Priests of the ^a *Fobists*; and it is one of their establish'd Tenets, that Good and Evil are not blended or huddled together in the other World, but that after Death there are Rewards prepar'd and allotted for the Righteous, and Punishments for the Wicked. It must readily be acknowledged, that this Principle is both just and rational; but being too simple and uncompounded, 'tis highly necessary to add after a mysterious Manner, that there are after this Life various Mansions for the Souls of Men to reside in, according to their different Degrees of Merit, without which they are in a dangerous State. After this every mortal Soul is struck with fear and trembling. *Is there no way to be found out, the timorous Devotees will cry, to procure our Enrolment amongst the Number of the Happy? If by Merit you mean, to be virtuous, and revere the Deity by one continued Series of good Actions, you must then remove from us all those Passions which infringe our Liberty, those sensible Impressions which discompose us, and those Temptations which beset us on every Side: While we have so many Enemies to encounter with, our Strength must needs fail us sooner or later. Mortals are not all equally valiant, or equally happy. Do you, who by your sacred Profession come the nearest to him, who dispenses and regulates these various Degrees of Punishments and Rewards, instruct us how we may when we acknowledge our Weakness and Infirmary, move this Sovereign Disposer of them to Compassion. Perhaps he will shew a particular Regard to you who are his Ministers.* The Answer which the *Bonzes* return is this: Make Charity your habitual Practice; treat us with Reverence and Respect; maintain and support us as well as you are able; erect Monasteries and Temples for us, that our Prayers and voluntary Penances may deliver you from those Punishments which your Sins have deserved; burn all the gilt Paper and Silk Cloaths you can procure; for in the other World they will be converted into real Gold and Silver, and Apparel, and will be faithfully delivered to your deceased Parents for their sole Use and Property. Unless you comply with these Injunctions, you will be cruelly tormented after Death, and subject to an endless Train of disagreeable Transmigrations. You shall be transformed into *Rats, Mice, Asses, and Mules*. Some Priests in other Countries have endeavour'd to shorten the Duration of the Torments, and hasten the Felicity of the Dead, by Methods much more glorious to all outward Appearance: All of them, however, have too often and the same End in View.

SOME of the *Chinese* Monks are dress'd in black, and have their *Chaplets* like those of the *Roman Catholics*; but we must not confound these with the other *Bonzes*. There are others likewise who are dress'd in yellow from Head to Foot, and furnished, as the former, with a large *Chaplet*. These two Colours distinguish the two different Orders of Monks who are the Sectaries of *Lanzu*, as will appear by the Sequel of this Discourse. These Monks, like ours, always go abroad two and two together. The *Bonzes*, according to Father *Le Comte*, are no better than a Gang of dissolute idle Fellows, whom Indolence, Hunger, and Ease, prompt to herd together, and live upon the charitable Contributions of well-disposed Persons. All their Aims are to excite the Populace to commiserate their abject Condition. The same Father gives us a particular Account of their several Tricks and Impostures. When they find the common Arts of Address fail them, they have immediate Recourse to publick Acts of Penance, *which are ever looked upon as meritorious by the unthinking Populace, and effectually move their Pity and Compassion*. Of this Gang are those who drag heavy Chains after them thirty Foot long, and go from Door to Door, often repeating in a drawling canting Tone, *'Tis by these austere Penances that we make Attonement for your ^b Sins*. And those likewise who plant themselves in the most publick Places of Resort, and in the Highways, to receive the Charity of those who pass by them, knocking their Heads against large Flint-Stones till their Imposture proves successful. Others set some particular Drugs on Fire upon their Heads, to attract the Eyes of the Crowd upon them, and excite their Compassion. In all

^a Father *Le Comte*, in his *Memoirs*, &c. Tom. II.

^b Turn to Page



RELIGIEUX mendiant Chinois.



RELIGIEUX en noir avec un CILAPELET à la façon des CATOLIQUES.



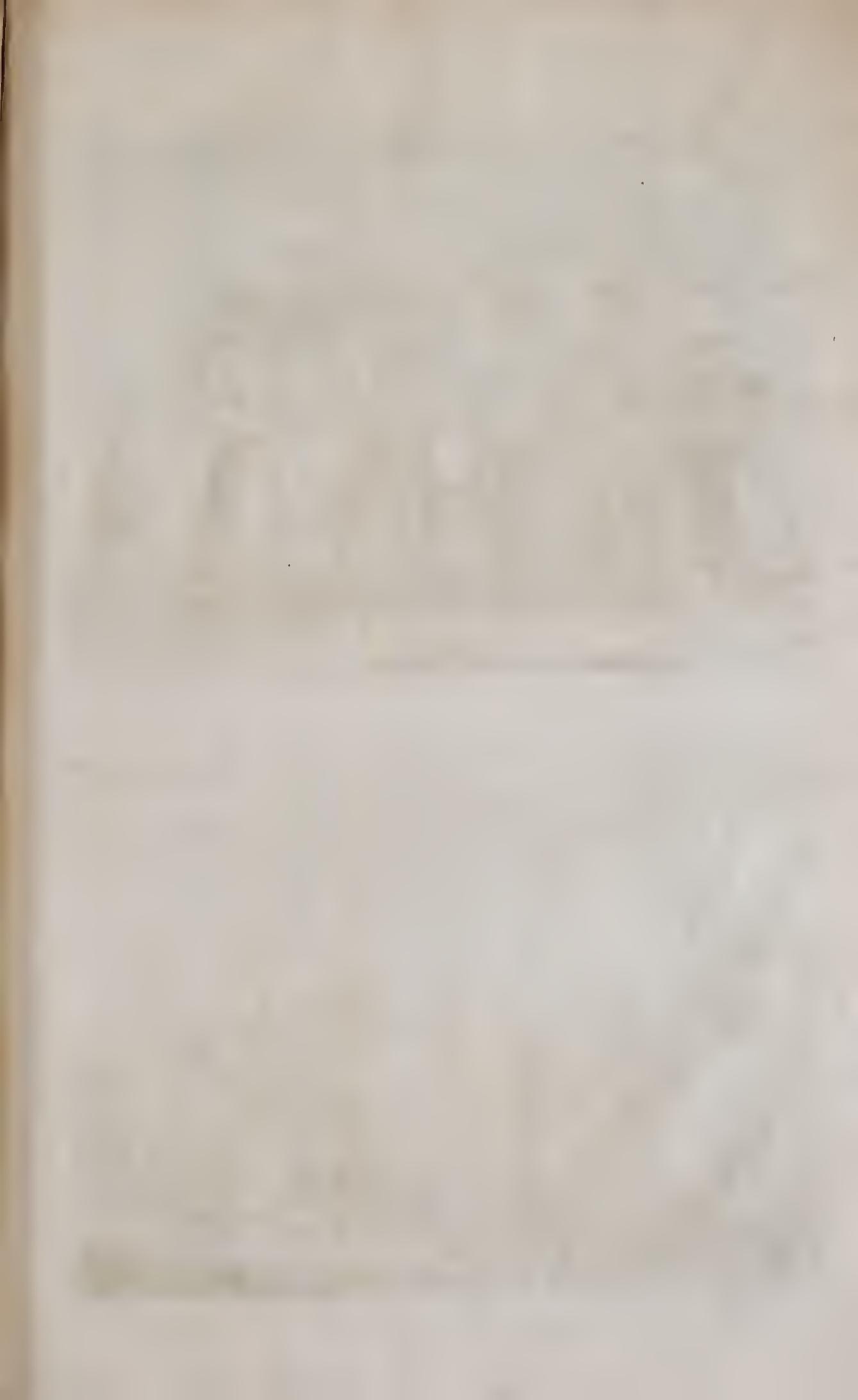
H. Ponsot del.

GUEUX devot a qui l'on à formé la tête en pointe.



RELIGIEUX CHINOIS avec leurs CHAPELETS.







LAMAS prêtres des TARTARES.



A. PRÊTRES MENDIANS de la CHINE. B. Châtiment d'un PRÊTRE impudique.
C. Punition d'un autre pour avoir abandonné la vie Monastique.

Probability the Pain and Torture they seem to be in, is not so exquisite as at first may be imagined; for there are secret Arts of securing Persons from the Injuries of the Flames, as we have already observ'd under the Article of *Siam*. In the same Manner the hard callous Skin, which insensibly grows over the Wounds of those who knock their Heads against the Stones, defends them, in Time, and by frequent Practice, from the Pain which People imagine they suffer by such frantic Actions. Those likewise may very justly be reckon'd amongst the Number of *Mendicant* Devotees, whose Heads have been wilfully deform'd and moulded, on Purpose, into a Conic Form. They appear in the Streets and Highways with a large Chaplet about their Necks, and are reckon'd by the Vulgar as extraordinary Saints. There are other Monks, however, of the *Mendicant* Order, who beg in public, without being guilty of any such Self-Violence. In the Print hereunto annex'd, you have one of the *Mendicant* Monks, dress'd in a *Merry-Andrew's* Coat, of many Colours, and with a Hat as large as an Umbrello. They sit in the Streets and Roads cross-legg'd, tinkling a little Bell with a Stick, till the People relieve them.

FATHER *Le Comte* tells us a Story of one of these penitent *Bonzes*, which has something in it very remarkable, whence, we presume, the Repetition of it will be thought no disagreeable Amusement. "One Day accidentally, says he, I met with a young *Bonze*, in the Middle of a Country Town, whose Air and Deportment were graceful, sweet, and modest, and who was every Way qualified, not only to ask Alms, but to move Compassion, and meet with good Success. He stood upright, within a Chair, thick set with long sharp-pointed Nails, fix'd as close by one another as possibly could be, in such a Manner, in short, as that he could not lean or rest himself any Ways without their piercing his Body. Two Fellows, who were hir'd for that Purpose, carried him very gently from House to House, where he beseech'd the People to take Compassion on his deplorable Condition. I am, says he, confined in this Chair, for the Benefit and Advantage of your precious Souls, and I am determin'd never to stir out, till I have sold every Nail that you see in it; now there were above two thousand. Every Nail is valued, 'tis true, at no more than ten Pence; but there is such an innate Virtue in them, such a Fountain of Happiness, that they are worth their Weight in Gold." Father *Le Comte*, indeed, does not tell us whether they were all bought up or not; but we may very easily suppose so, from the Nature of the Narration. Superstitious Minds are always fond of such *Preservatives*, as are offer'd them by those who are Masters of their Trade, and know how to improve ill-grounded Terrors; but there are some Bigots, Originals doubtless, who imagine still farther, that they are accountable for all the Afflictions and Sorrows which these *Mendicant* Impostors voluntarily undergo. This we have confirm'd by Mr. *Nieubof*,^b who gives us an Account of one of these Impostors, who thrust an Awl through his Cheeks in several Places, and threaten'd the Spectators, that he'd murder himself upon the Spot, if they would not take Compassion on his Misfortunes, and relieve him.

ANOTHER Way of raising Contributions for the *Chinese* Monks is, by prevailing on those who pass by, to write their Names in a kind of *Memorandum Book*, which one of them offers to their Benefactors for that Purpose. Amongst this Order may likewise be reckon'd, those Vagabonds who amuse the Public with their *Legerdemain*.^c There are some of them who with undaunted Courage will get on the Backs of Tygers tam'd for that Purpose, and ride from Town to Town, and Place to Place, without the least Apprehension of Danger from those savage Beasts, tho' they are neither bridled nor fetter'd. These Impostors have always a large Retinue of *Mendicants*, who act the Devo-

^a Father *Le Comte*, in his *Memoirs of China*, Tom. ii. *Dapper* likewise assures us, that there are Penitents who shut themselves up for a whole Month together, in Cages stuck full of iron Spikes.

^b *Embassy of the Dutch to China*.

^c This *Figure* you'll find delineated a little lower.

tees, and Penitents, that bestow on each other severe Blows on the Head, by Way of Devotion.

AMONGST this *Mendicant* Crew, there are some who live like *Hermits*, retir'd in Rocks and Caverns; for whom the Devotees make large voluntary Contributions, and consult them, as they would an Oracle. As the *Chinese* encourage and support several distinct Orders of these *pious Drones*, so there are various kinds of Discipline observ'd amongst them.^a Some are collected into a Society, live in Cloisters, and in a State of Celibacy: They are oblig'd to abstain from Flesh, Fish, Wine, and Women. They are maintain'd out of the annual^b Revenue, established by the Government for the Support of all Convents in general, and by the charitable Contributions of the People. We are inform'd, however, that some of these Monks are diligent and ingenious enough, and maintain themselves by their own manual Operations; the others are extracted from the very Dregs of the Populace, who in their Infancy were sold for Slaves, and who in all Probability constitute, out of their despicable Body, the major Part of the Vagabonds we have just beforementioned. One peculiar Employment of the *Bonzes*, who are *Fobists*, is to attend and assist at all Funeral Solemnities. Those of the Sect of *Lanzu* take upon themselves the Office of *Exorcists*, pretend to find out the *Philosopher's Stone*, and to foretel all future Events.

THERE are four several Orders of this Sect of *Lanzu*, who are distinguish'd by four several Colours, *viz.* black, white, yellow, and red.^c They have one Principal, or General, who has several Provincials, subordinate to, and dependent on him. To avoid Proximity, 'twill suffice to observe, that these likewise live upon the establish'd Revenue, and the Charity of the Devotees. When they beg about the Streets, they repeat some peculiar Prayers, which the Devotees pay for the Advantage of, *viz.* an absolute Remission of all their Sins. These Priests or Monks are Assistants likewise at all Funeral Solemnities. They are enjoin'd not to marry during the Time they keep their solemn Vow; but by Way of Recompence, they have the Privilege of abandoning it whenever they think convenient.

A MONK, who is found guilty of Fornication, during the Time of his Vow, is punish'd most severely. They bore a Hole in his Neck with a hot Iron, and thrust a Chain through the Wound, of about sixty Foot long, and in that deplorable Condition, and naked as he was born, lead him all over the City, till he has collected a considerable Sum of Money, for the sole Service of the Convent to which he belongs. Another Monk who follows him, lashes him severely whenever he offers to lay hold of the Chain to mitigate his Pain.

BESIDES the *Bonzes*^d there are some *Nuns*, who make a Vow of perpetual Virginitv. These Female Devotees have their Heads close shav'd, but their Number is inconsiderable, in Comparison with that of the *Monks*. The last (at least such among them as are of the Sect of *Fo*) are oblig'd to let their Beards and Hair grow. The Monks of the Sect of *Lanzu*, or *Fo*, and both of them, in all Probability, assume the Power of calling down the Rain at Pleasure, and are oblig'd to perform it when required. *Dapper*, in his Extracts relating to *China*, tells us, that a *Bonze*, who undertakes that it shall rain, is threaten'd hard to be bastinadoed if he fails of Performance within six Days. Such short Warning would shock any other Priests but those of *China*, because the Miracle has not Time to ripen, and be brought to Maturity. 'Twere much better to let the Drought continue for a Time, and then there might be some Prospect

^a *Dapper, ubi sup.*

^b *Purchas's Extracts of Voyages.*

^c *Purchas, ubi sup.*

^d In the Sect of *Fo*, according to *Purchas's Extracts.*



GUEUX devout qui se heurte de la tête sur une pierre pour recevoir la CHARITÉ.



GUEUX devout qui se fait bruler des drogues sur la tête jusqu'à ce qu'on lui donne la CHARITÉ.



RELIGIEUX en PÉNITENCE pour avoir été surpris avec une femme.



of a Prophecy's succeeding. But no more of this; we come now to speak of the *Chinese* Festivals.

THAT of their *Lanterns* is the most remarkable. On this grand Festival, which is celebrated the fifteenth Day of the first Month, every one ^a sets out some *Lantern*, or another, but of various Prices, according as their Circumstances will best admit; some of them are valued at ten thousand Crowns, on Account of the Decorations round about them, and are from twenty five to thirty Foot Diameter. They are a kind of *Halls*, or spacious *Apartments*. in which they can make sumptuous Entertainments, take their Rest, receive Visits, act Plays, and have Balls and Assemblies. These *Lanterns* are illuminated with an infinite Number of Wax-Candles, and surrounded with Bonfires. The *Chinese* ascribe the Rise of this Festival to an unhappy Misfortune that happen'd in the Family of a certain *Mandarin*, whose Daughter, as she was walking one Evening on the Bank of a River fell in and was drowned. The disconsolate Father ran to her Assistance, attended by all his Domestic: In order to find her, he put out to Sea, with a vast Number of *Lanterns* along with him. All the Inhabitants of the Place follow'd him with lighted Flambeaux. The whole Night was spent in Search after her; but, alas! to no Manner of Purpose. The only Consolation the *Mandarin* had, was to find himself belov'd, and that his Neighbours were officious to assist him. The Year following, on the same Day of the Month, there were Bonfires made upon the River Side, &c. This Ceremony was annually observ'd; and at that Time every one lit up *Lanterns*, till by Degrees it grew into an establish'd Custom. This Festival is somewhat conformable to one kept in Honour of ^b *Ceres*, at which her Devotees ran up and down the Streets with lighted Links and ^c Flambeaux in their Hands, in Imitation of that Hurry and Confusion which the Goddess was in, when in Quest of her Daughter *Proserpine*. We shall not, however, insist that this was the original Institution, although 'tis highly probable, that the *Chinese* borrow'd their Festival of *Lanterns* from the *Egyptians*, whom the *Greeks* copied in their grand Festival of *Ceres*. Others ascribe the Origin of this *Chinese* Festival to an extravagant Project of one of their Emperors, who formerly propos'd to shut himself up with his Concubines in a magnificent Palace, which he erected on Purpose, and illuminated with pompous *Lanterns*, that he might have the Pleasure, if we may credit the *Chinese* History, to behold a new Sky, as a Canopy over his Head, for ever illuminated, always calm and serene, which might make him forget in Time the various Revolutions of the old World. These Irregularities caus'd an Insurrection amongst his Subjects, who demolish'd his costly and magnificent Palace; and in order to transmit to Posterity the Remembrance of his shameful ill Conduct, hung out the *Lanterns* all over the Town. This Custom was annually repeated, and in Process of Time became an establish'd solemn Festival.

THE Festival which *De Bruin*, in his Voyages gives us an Account of, under the Title of *Phelonaphie*, may boast of a more noble Original. This Festival is celebrated in the Beginning of *June*. The *Chinese* then adorn their Houses with Leaves and Boughs of Trees; fit out several little Vessels for the Sea, and sail about from one Part to another, in Search of their much-admir'd *Phelo*. Our Author gives us no further Account as to the ceremonial Part of this Festival, but contents himself with pointing out its Original. This *Phelo* first found out the Use of Salt, and his ungrateful Countrymen not shewing him that Respect, or not making him that Acknowledgment which so useful an Invention, in his Opinion, justly deserv'd, he withdrew from them with

^a Father *Le Comte's* *Memoirs of China*, Tom. ii.

^b *Eleusinia*.

^c *Tuque Aëza Ceres, cursu cui semper anhelat*

Votivam taciti quassamus lampada Mystra. Statius in *Sylvis*.

such Testimonies of Anger and Resentment, that from thenceforth they never heard more of him.

THE Festival of Agriculture, the Establishment whereof is ascrib'd to an Emperor who flourish'd about a hundred and eighty Years before the Nativity of our blessed Saviour, is celebrated likewise with Abundance of Solemnity. In every Town throughout the whole Empire, when the Sun is in the Middle of *Aquarius*,^a " One of the chief Magistrates being crown'd with Flowers, and surrounded with Musicians, and a Crowd of People, provided with lighted Flambeauxs, Streamers, and Colours, marches in Procession out of the eastern Gate of the City. Several Persons follow him, who carry on Levers various Images compos'd of Wood and Pastebord, set off and embellish'd with Silk and Gold, representing the antient Histories that relate to Agriculture. The Streets are hung with Tapestry, and beautified with triumphal Arches. The Magistrate beforemention'd advances to the East, as if he was going to meet the new Season, where appears a kind of Pageant, in the Form of a Cow, made of burnt Clay, of such an enormous Size, that forty Men are scarce able to carry it; and on the Back of it sits a beautiful Boy alive, who represents the Genius of Husbandry in a careless Dress, with one Leg bare, and the other cover'd with a kind of Buskin. This Youth never ceases from lashing the Cow. Two Peasants, loaded with all the various Implements made use of in Tillage, march immediately after him. All these Ceremonies are emblematical. The incessant Lashes which the Youth gives the Cow, denote the constant Application which is requir'd for all rural Labours; his having one Leg bare, the other buskin'd, as aforesaid, is the Symbol of their Hurry and Diligence, which scarce affords them Time to dress themselves, before they go to Work. As soon as this Magistrate is arriv'd with his pompous Retinue of Attendants at the Emperor's Palace, all the Flowers and other Embellishments with which the monstrous Cow is dress'd, are taken off; after that, her Belly is open'd, from whence several little Cows, compos'd of the same Materials, are taken out, which the Emperor distributes amongst his Ministers of State, in order to remind them of the Care which is requisite in all Affairs relating to Husbandry, and to admonish his Subjects never to let any Piece of Ground lie fallow, and to avoid Idleness, which is the Inlet to all Misfortunes. We are inform'd, that on this Day they are encourag'd to the Practice of Industry, by the royal Example of the Emperor himself." At least we are assur'd this was the antient Practice, and that the Emperor made the Bread, which was peculiarly appropriated for the Service of their Sacrifices, out of that Part of the Harvest which he had gather'd in with his own Hands. The *Bua* at *Tunquin* observes the very same Custom, and 'tis his peculiar Province annually to break up the Lands.

THE *Chinese* celebrate likewise their New-Year's-Day with Abundance of Pomp, and sumptuous Preparations. ^b " At that Time there is a perfect Cessation from all Manner of Business; the Posts are stopp'd, and all their Courts of Judicature throughout the Empire are shut up. The *Chinese* call these Vacations *the shutting up their Seals*, because then they lock up, in a strong Box kept for that Purpose, the Seals which belong to each particular Court." Every Body then makes merry, and partakes of the general Joy. As the *Chinese* are superstitious to the last Degree, with Respect to the Observance of particular Days, they are oblig'd to make a formal Choice of one for shutting up their Seals, and another for opening them again. The mathematical Court, who are the proper Intendants of their Lots and Choice of Days, settle and determine the Affair of their Seals some considerable Time before their new Year commences. The Choice and Determination this Court makes is communicated in

^a Father *Martini's* History of *China*.

^b Father *Le Gobien's* History of the Edict of the Emperor of *China*.

due Time to all the Provinces; so that this peculiar Ceremony of *shutting up and opening the Seals* is perform'd on the very same Day throughout the whole Empire. The *Chinese* on this grand Festival of their new Year, take particular Care to bring out their Gods, and plant them as commodiously as may be, over their respective Doors. These Idols are called their *Portal Gods*; and though this Custom is observ'd indeed for the most Part on all their Festivals, yet 'tis more particularly practis'd at this Season than any other.

ALL the Ceremonies which are observ'd throughout the whole Course of the Year, in Commemoration of their Ancestors, may, without any Incongruity, be reckon'd amongst their Festivals. . . . But we shall refer them to the Paragraph of Funeral Solemnities.

THEIR most celebrated Temples are built upon Mountains; which has been a very antient Custom, but so universally known, that it would be needless to enlarge upon it. To these Temples the Devotees resort, sometimes in humble Pilgrimage, and sometimes in pompous Procession. Neither the Steepness of the Hills, nor the Tedioufness and Inconveniencies of the Road, nor Nothing, in short, of that Nature is the least Obstacle to the resolute Devotees of *China*; insomuch, that 'tis customary for some of them to visit these sacred Mountains from Provinces two or three hundred Leagues distant. Father *Le Comte* observes, that the Female Sex are peculiarly fond of undertaking these tedious Journeys, in the Quality of Pilgrims; but, continues he, Devotion is by no Means the real Motive, but the Ambition of being seen in public, and of freeing themselves for a Time from the Power and Authority of their Husbands, who have very good Reason to be jealous of the ill Consequences which too often attend such pious Combinations. On these Occasions there is no Duty these Women less punctually observe, than that for which their Pilgrimage is undertaken. Thus in antient Times the Festivals of the *Greeks* and *Romans* were made use of as a plausible Excuse, or more properly speaking, a Cloak for the Coquetry of the Ladies of that Age; but without having Recourse to Antiquity, we have flagrant Examples of it at this very Day. The *Chinese* Quality, continues our *Jesuit*, oblige their Wives for the Generality, to extend their Devotion no farther than the Districts of their own Place of Abode.

WE shall not trespass long on our Readers Patience, by giving him a tedious and insipid Description of the *Chinese* Temples; but we think ourselves oblig'd to give some transient Notion of them in general, that he may the better conceive the Representation of two of them in the Print hereunto annexed. We shall observe in the first Place, that the Pyramidical Towers, of which we have already sufficiently treated, have always, according to the Relations of Father *Kircher*, *Le Comte*, *Dapper*, and several other Historians, some Pagod adjacent to them; for which Reason there is a Communication between the celebrated Porcelane Tower, and the Edifice which the *Chinese* have distinguished by the Title of the *Temple of Remembrance*. There are such a Variety of these Temples, that they are almost innumerable. The *Bonzes*, and other Persons of the same Stamp, reside in them, and live either on the settled Revenues thereof, or such others as their Art and Industry can procure. They are likewise appointed for the Accommodation of *c* Travellers; and as such, they bear a very near Affinity to the *Turkish* Caravansara's. The inner Part of the Temple is embellish'd with several Images and Idols; some of which are their real Deities or Genii; and others only Symbols or Hieroglyphics, after the Manner of the *Egyptians*. The Walls of these Pagods are for the

^a See Father *Le Comte's* *Memoirs of China*, Tom. I.

^b Father *Le Comte*, in his *Memoirs*, Tom. I. has given us a very particular Description of this Tower, and Pagod contiguous to it.

^c *Dapper's* Description of *China*.

most Part made hollow, and full of little Niches, for the more convenient Situation of their Idols, which are, generally speaking, represented in *Basso Relievo*. The Pagod is illuminated with a vast Variety of Lamps, which burn Night and Day in Honour to the Dead. In the Center stands an Altar, and on the Table belonging to it an Idol of gigantic Size, to which the Temple is peculiarly devoted. This monstrous Idol has several others of a more moderate Size, who stand round him, in the Quality of Guards. For the Generality there is a hollow ^a *Bambou* before the Principal Idol, which is both long and thick, and encloses several lesser ones, whereon are written divers Predictions in *Chinese* Characters. On each Side of the Altar stand Censers, wherein Incense is forever burning; at the Front of it is a wooden Bowl, for no other use but to receive their Oblations. The Altar is painted all over with a beautiful Red, which Colour is appropriated to such Things only as are sacred, and the Reader is here desired to recollect the ^b Observations which we have already made relating to this Custom.

IN one of these Temples *Ti-can* presided, who seems to have been the *Pluto* or *Plutus* of the *Greeks*; and in all Probability might answer to both, as they really were one and the same amongst the *Greeks* themselves. This *Ti-can* seems also, in our Opinion, to be the same God, whom we have mentioned before under the Denomination of the *Chinese Neptune*, and who presides over their Nativities. But be that as it will, our Description represents this God as the supreme Director of their Treasures, and the Dispenser of their Riches, and ^c elevated on an Altar, after the Manner of those just before mentioned, with a Sceptre in his Hand, and a Crown on his Head, and gilt all over from Head to Foot. Eight Ministers gilt like himself attended on him as his Assistants. In the same Place stood two large Tables, and on each of them five Kings (so they are term'd in the Description) or more properly speaking, five Ministers of Hell; but as these Images did not fully express their respective Functions, peculiar Care was taken to paint them likewise on the Walls of the Temple, where they were represented on their Judgment Seats, arrainging Mankind, and condemning them to such Punishments as the Nature of their respective Crimes deserved. Before them stood several hideous Devils, more ghastly by far, says the Description, than ours, ready to execute their Master's Orders. The Torments and Agonies of the Damn'd were likewise described, and every Thing in short that is shocking to human Nature; some Criminals were plung'd in scalding Oil, others burnt on Gridirons; some were perfectly minc'd, others cut asunder; and some again devour'd by ravenous Hounds. The Province of the first of these Judges was to examine into all the Crimes which Mankind had committed. None could escape his all-piercing Eye. He saw them all in a kind of ^d Looking-Glass. The Criminals were afterwards transferr'd to the other Judges, who inflicted the Punishments to which they were consign'd. One of these four Judges had the Direction and Disposal of those whose Souls were obliged to transmigrate into New Bodies. There appear'd likewise a Sinner in a large Pair of Scales, overladen with his Iniquities on one Side; and on the other, for the Comfort and Consolation of their Devotes, several Books of Devotion, which kept him in a just Balance, till he had compromised the Matter. In the midst of Hell was a Rivulet or running Stream, over which two Bridges were erected, one of Gold, the other of Silver, for the comfortable Passage of those happy Souls who were going to be the settled Inhabitants of Paradise by Virtue of their own Merits, and the Certificates of their Priests. They carried in their Hands Testimonials of their good Conduct. Several Priests conducted them to this delightful Habitation, where nothing was to be seen but Grotto's, ever-green and enchanted Gardens. On the other

^a A Kind of Reed.

^b See the Supplement to the Dissertation on the Religion of the *Indians*.

^c This is an Extract from *Dapper*, who copied *Purchas*, and *Purchas* borrow'd it of Father *Triganti*.

^d This is very conformable to the ancient Custom of foretelling future Events by Virtue of a Magic Glass, which was practis'd on various Occasions. See the Remarks on *Naude's* Apology, &c. *St. Paul* has a Passage in his first Epistle to the *Corinthians*, Ch. v. which seems to allude to this Method of Divination

Hand, in the tremendous Deepnings of the Picture might be discerned the gloomy Dungeons and deep Pits of Hell. Two brazen Gates secured this Seat of Horror prepared for Devils and Serpents, which were there represented as burning, but never dying in the Flames. To demonstrate to the Elect in the *Chinese* Faith, the Power of their Priests, one of them is delineated boldly standing at Hell's Gate, hawling his Mother out of the Flames by Force, in spite of all the Efforts of the Devil to prevent him. To conclude, there was an Inscription, which no doubt had Relation to *Ti-can*, conceived in the following Terms, *He who shall humble himself, and say his Prayers a thousand Times before this Idol, shall be delivered from his Torments.* It may reasonably be supposed, that the poor old Woman above-mentioned had but very imperfectly performed this Duty, since her pious Son was obliged to interpose not only his Authority, but his Strength too in releasing her.

IN the Temples of the *Chinese* are likewise deposited several sacred Relicks, and the Bodies of several Saints; among whom, they give you an Account of one *Lessu*, who dy'd about eight hundred Years ago in the Odour of Sanctity. His Body lies interred in a Pagod at *Nantua*, beautifully illuminated, and exposed to the View and Admiration of their Devotees and Pilgrims, who resort frequently to it. Such as have no Idea of the Christian System but what they derive from certain external Ceremonies, would imagine that the *Chinese* Religion must inevitably have plunder'd Christianity; since they would doubtless say, it was highly improbable that they should from any other Source, have legally attained those Ways and Means which Christianity makes use of so efficaciously to induce Mankind to work their Salvation, and which having moreover been sanctified and blest, by Consequence ought never to be practised by the Ungodly and Prophane. But here we ought to apologize for the *Chinese* Religion. All Authors both ancient and modern assure us, that Ceremonies of this Nature have ever been universal. Christianity is the only Religion, that by proscribing them, might once have been an Exception to the general Rule. But Matters, however, have been order'd otherwise, and they have not only been tolerated but approved and embraced, as excellent Expedients for bringing Souls over to the Truth. A long Time before, God himself had consecrated a considerable Part of the *Egyptian* Ceremonies in favour of the *Jews*; and in all Probability, he graciously indulged that carnal People to keep them more stedfast in the Fundamentals of Religion. The ancient *Pagans* were as carnal as they; and in order to accomplish their Conversion, *Christianity* condescended to take a great Part of her Customs and Ceremonies out of their Heathenish Spoils. All Religions whatever have some Particulars wherein they resemble one another; for which Reason some Persons of a very extensive Charity have ventured to establish a Project for an universal Reconciliation. A glorious Undertaking this is indeed, to

^a In 1709 there was a little Treatise published, entitled, *Reflections on the present State of China*, translated from the *Italian*, wherein 'tis asserted, that the Emperor has declared all the *Chinese* Ceremonies to be entirely Political and Civil; and that the *Chinese* Doctors are all of the same Opinion: After this, it is further intimated, that 'tis as difficult an Attempt to abolish these Ceremonies amongst the Profelytes there to the *Christian* Faith, as it would be to exirpate at this Day all the *Pagan* Ceremonies observed in the *Christian* Church; such as the *Bacchanalia*, under the Name of *St. Martin's-Day*, &c. Such Bishops as have been inclined to reform these Customs, have found their Attempts in that Respect altogether vain and fruitless. Were the Pope himself arm'd with all his Thunder, to engage in such a Reformation, he would find his Hopes and Expectations frustrated. These Ceremonies therefore at all Events must be supported and maintained. What our Author principally aims at, is, to make the *Dominicans* acknowledge, that the *Chinese* Ceremonies lie under the very same Dilemma; either they are pernicious, or indifferent. If the former, they ought doubtless to be suppress'd; but then such *Pagan* Customs as we ourselves still preserve and keep up, ought to be abolished likewise. If the latter, the *Chinese* have greater Reason to declare them merely political: Whereas on the contrary, the ancient *Pagans* look'd on theirs as an essential Part of divine Worship. In the Sequel of his Discourse this Author supposes a *Mandarin* to travel into *Italy*, and on his Arrival at *Rome*, to be curious in his Observations on the Rites and Ceremonies of the *Catholic* Church, and that he finds a near Conformity in every Thing that can be offered in Vindication of both Religions. What the *Catholics* urge to justify the Consequences that may be drawn from the Practice of some of their Ceremonies, is an equal Justification of the *Chinese*; what gives the *Chinese* Distast amongst the *Catholics*, and the *Catholics* amongst them, is the Result only of that Prejudice and Prepossession which both have taken against Ceremonies to which neither of them have been accustomed. One looks upon them with the Eye of a *Chinese*, and the other with that of an *European*.

pretend to convince People, though never so obstinate and perverse in their Tempers, that by the Help of Brotherly Love all Mankind shall become *true Brothers* to each other. Having thus given the Reader an Idea of the Religious Ceremonies observ'd within the Pagods, we shall now enter upon an Explication of the Print hereunto annexed.

THE first Figure is the Representation of a common Pagod, and therein,

1. DENOTES the Entrance of the Pagod, or the principal Gate that belongs to it.

2. A PARTITION between two Pillars, of Wood or Stone, on the Top whereof two gigantic Figures are set, representing armed Men in *Chinese Habits*. The Partition hides the inner Part of the Pagod; so that nothing that is transacted in the *Chancel* can be seen, tho' the Doors are open. We have which answers the very same End in our *European Churches*,

3. A LARGE Stone Vessel, like our Holy-Water-Pots, in which they put their Perfumes.

4. THE Middle of the Nave, or the innermost Part of the Pagod, where the Devotees generally meet together.

5. A TABLE placed before the Altar, whereon are placed Perfumes, Oblations, and two lighted Tapers. There is likewise a large *Bambou*, such as we have already described it, and several Horns for casting their Lots, of which we shall take further Notice hereafter.

6. THE Altar, on which stand their Idols.

7. Two other Altars, one on the Right and the other on the Left Side of the principal one.

8. SEVERAL Devotees at their various Acts of Devotion.

9. DENOTES the Place where the Columns or wooden Pillars stand for the Support of the Roof.

10. Two Conservatories of Water, on the Right and Left, well stored with Fish between the outward Circumference of the Pagod, and the Pagod properly so called, which has no other Light but what strikes in from these two Passages and the Doors.

11. THE Platform of two small Apartments, or Chappels full of Idols.

12. TABLETS nail'd to the Wall of the Pagod, which contain the Set Forms of those Superstitions and Ceremonies which must be observ'd with Regard to their Lots.

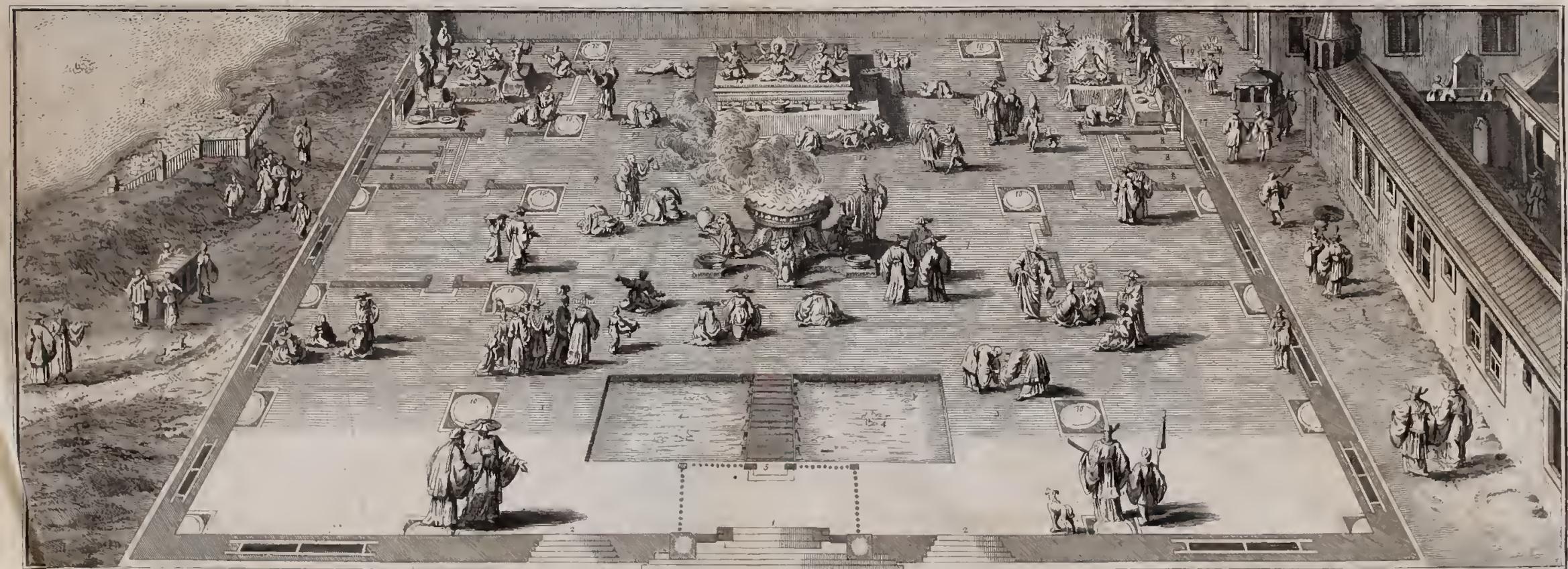
13. A CHINESE Drum laid on a Table.

14. THE Bell, which is hung up on the Wall of the Pagod. Father *Le Comte* assures us, that these Bells are deficient in their Casting; that the Metal is coarse and full of Dross. These Bells, continues he, are far inferior to ours in *Europe*. Their Sound is dull and obscure: They have no Clappers but wooden Hammers. If the Reader is desirous of farther Information on this Topick he will find sufficient Satisfaction by consulting the first Volume of this Father's *Memoirs of China*. They strike five or six Times upon





PAGODE de la CHINE.



Grande PAGODE de la CHINE.

upon these Bells, and as often beat the Drum when the Devotees have said their Prayers before their Idols.

15. THE Resting-Place, or hollow Bench, to lay the Umbrello's on which belong to the *Mandarins*, and those who attend to shelter the Idols from the Injuries of the Weather when they are carried in Procession.

AA. THE outer Wall, which encloses the Pagod.

BB. THE principal Doors in this Enclosure.

IN the second Figure, which is the Representation of one of the most remarkable Pagods in all *China*,

1. DENOTES the principal Door for Ingress and Egress in the Enclosure of the Pagod.
2. TWO other Doors, one on the Right, the other on the Left Side of the principal Door.
3. THE Vestibulum or Porch, which is all open, without any Ceiling.
4. THE Conservatories of Water, exactly like those above-mentioned in the other Pagod, with this Exception only, that they are placed between the Vestibulum and the principal Door in the Enclosure, on the Right and Left Side of the Bridge that leads to the Vestibulum.
5. THE Bridge.
6. BEYOND the Vestibulum there is a spacious Hall well ceil'd, which projects beyond the rest of the Building.
7. ANOTHER Hall, much more magnificent, all pav'd with Marble, and open at Top, in Imitation of the antient Eastern Temples.
8. APARTMENTS on the Right and Left of these Halls. There are much the same Apartments in the Pagod before-mention'd. In these Vestries, or Withdrawing-Rooms, the Emperor and the Nobility us'd formerly to wash before they appeared before their Idols.
- 9*. A STONE Bason, like a Holy-Water-Pot, as in the other Pagod; in which, besides their Perfumes, they burn Papers gilt and cut in various Forms, which are the Oblations of their Devotees. Instead of these Basons, in some of their Pagods they have two or three large Centers of Brass exquisitely wrought.
- 9** THE Devotees and Worshippers of their Idols.
9. A THIRD Hall far greater than the two former, and which projects like the first. This bears some Affinity to the *Choir* in our *European Churches*.
10. THE Columns or Pilasters of the Temple.
11. THE Doors to the Apartments, before which there are Galleries leading to these Apartments.

* *Dapper's Collections of the Embassies of the Dutch to China.*

12. PLACES in the Hall, where the Devotees say their Prayers, at an humble Distance from their Idols.

13. A TABLE like that in the other Pagod, and furnish'd much after the same Manner. Besides the two Lights there is a Lamp hung over Head, and several Vessels full of Perfumes.

14. AN Altar, whereon are rang'd several of their Idols.

15. TWO Stone Tables, cover'd with Idols, and surrounded by Devotees.

16. SEVERAL Tables against the Walls like those in the other Pagod.

17. THE Bell.

18. THE Drum, like that in the other Pagod.

19. THE Resting-Place, or Bench to lay their Umbrello's on, &c.

IN one of these Pagods the Emperor himself offers up his Sacrifices with extraordinary Pomp and Magnificence. There is no Procession ever made in *Europe* that is more grand and solemn, than this public Act of the Emperor's Devotion. Four and twenty * Trum-peters dress'd with large golden Rings or Hoops, four and twenty Drummers, four and twenty Officers with varnish'd or gilt Staves, one hundred Soldiers with rich and magnificent Halberds, a hundred Mace-Bearers and two principal Officers march before him. This kind of Van-guard is follow'd by four hundred Lanthorn-Bearers, four hundred Link-Men, two hundred Lance-Bearers, adorned with large Locks of Silk, four and twenty Standards, whereon are painted the Signs of the Zodiac, and fifty six others, which represent the celestial Constellations. After them are born two hundred large gilt Fans, embellish'd with the Figures of Dragons and other living Creatures; four and twenty large magnificent Umbrello's, and after them his Imperial Majesty's Buffet supported by his Gentlemen Officers, the whole Furniture whereof is all solid Gold.

IN the close of this pompous March comes the Emperor himself on Horseback, dress'd in the most gorgeous Apparel, surrounded with ten white Sumpter Horses, whose Trap-pings are all embellish'd with Gold and precious Stones, attended by a hundred Guards, and several Pages of Honour. An Umbrello is held over the Head of the Emperor which secures him from all the Injuries of the Weather, and is embellish'd with all the costly Curiosities, that the most lively Imagination can possibly devise. Several Princes of the Blood, *Mandarins* of the first Order, and other Persons of the highest Quality and Distinction follow his Imperial Majesty dress'd in their Robes of State. After them march five hundred young Noblemen attended by a thousand Footmen, thirty six Porters bearing on their Shoulders an open Chair, like a triumphal Car, a hundred and twenty other Porters bearing a cover'd Chair, four Chariots, some drawn by Elephants and others by Horses. Each Chair and Chariot is attended by fifty Servants all richly dress'd, and all the Elephants as well as the Horses are caparison'd with the most magnificent Hou-sings.

THE whole Procession is clos'd by two thousand *Mandarins*, and two thousand martial Officers. As there is no Variation in this pompous Solemnity, and as every one is fully apprised that the Ceremony will always be celebrated in the same pompous Manner, the Emperor is at no extravagant Expence to support the Grandeur of it; So that when-

* Father *La Comte's* *Memoirs of China*, Tom. I.





MAGICIENS et SORCIERS de la CHINE.



Autres MAGICIENS & SORCIERS. &c.

ever he is disposed to perform his publick Sacrifices, his Subjects in general are always ready to attend him.

AFTER having treated at large on their Temples, it will be proper to say something relating to their Consecration. When one of these sacred Edifices are perfectly compleated, in case there be any Cracks or Crannies in the Walls, they must be filled up with the Blood of their Sacrifices, out of Regard to those particular Habitations, or Places of Residence for their Spirits. This, we are inform'd, is expressly specified and directed in the *Chinese* Rituals. We are likewise informed, that every one has not the Privilege of building Temples in honour of the Dead.

^a ALL sublunary Things, in the Opinion of the *Chinese*, depend wholly on the Planets: And how many *Christians* are there infected with the same idle and romantic Notions? The Folly of Prognostications, a Distinction of Days into lucky and unlucky, the Uncertainty of future Events, which superstitious Impostors in all Religions are fond of determining by infallible Rules, influence and direct the Conduct of the *Chinese*. 'Tis owing to this Weakness that their *Almanacks* and *Calendars* are in such vast Repute. No Family is ever without them. They pin their Faith so blindly on the Veracity of these annual Pamphlets, that whatever they prohibit or enjoin, they implicitly obey, though their Directions are never so repugnant to, or inconsistent with common Reason. This credulous Disposition gives a Sanction to a thousand Vagabonds, who make it their Business to foretel future Events, to perform magical Operations, and to determine the very Day, Hour, and Moment when any Affair of Importance shall be transacted. Divinations of all Kinds are listen'd to with the utmost Attention by the *Chinese*. It would be endless to make an Enumeration of them. The only good Quality ^b that attends this credulous Disposition, so liable to Deceit, and yet so resolutely maintain'd, is, that such Astrologers and Magicians as are mistaken in their Predictions, and particularly in the exact Calculation of the Eclipses, are doom'd to die, as the just Punishment due to all impudent and audacious Impostors. Their Ignorance in the last Particular is look'd upon as a capital Crime; since the future Welfare of the Planet that is eclipsed, in the Opinion of the *Chinese*, entirely depends upon it; and since 'tis the bounden Duty of every Astrologer to give timely Notice to the Priests, the Magistrates, and the Populace, to be duly prepar'd against such a fatal Accident, and to use their utmost Endeavours to assist the Planet when in Distress. The Assistance the *Chinese* afford on this Occasion is much the same with that of the *Indians* in general.

^c BEFORE the *Jesuits* had given the *Chinese* an adequate Idea of the Nature of Eclipses, they imagined that this Misfortune befel the Moon by Reason of a Hole passing thro' the Sun, and that when the Moon cover'd this Hole, his Light must of Consequence be eclipsed. There were some Sects who were of Opinion, that a particular evil *Genius* laid his Right Hand on the Sun, and his Left upon the Moon, which was the Cause of their Eclipses. They imagin'd, likewise, that the Sun every Night withdrew into a dark Vale, situated, according to their Notion, twenty four thousand Leagues below the Surface of the Sea. There is a manifest Conformity between this Notion and that of the Antients, who imagin'd that *Phæbus* at Night sunk down into the Ocean, and repos'd himself in his lov'd *Thetis's* Lap.

BESIDES the *Almanacks*, *Calendars*, and other little Books which their juggling Empericks impose upon the Devotees, and good old Women, as infallible Guides for their future Conduct; there are others who treat of Divination by Numbers, Circles, and Figures, by Palmistry, Dreams, and Phisiognomy. Some of these Vagabonds pretend

^a Purchas's Extracts relating to China. He adds that they borrowed their Astrology from the *Arabians*.

^b Dapper, and others.

^c Purchas, ubi sup.

to instruct the Female Sex, how to have Children soon and with Success. Others profess to sell the Wind, as 'tis practis'd in the North of *Suedeland*, &c. These last mentioned Quacks hunt always in Couples. * One of them with a very grave and demure Countenance carries on his Right Shoulder a Bag, in which his airy Commodity is enclosed, out of which he delivers, at the Price agreed on, such a Quantity as the credulous Purchaser imagines he shall have occasion for. In his Left Hand he carries a Hammer, with which he strikes the Ground in a formal Manner, in order, as he pretends, to make the *Genius* or *Spirit* of the *Wind* ascend, who, if you give Credit to their Assertions, rides conspicuous in the Air in a human Shape, born on the Wings of some Bird of Note. Give us leave to observe here, that this romantic Notion of the *Chinese*, and some People of the North, is manifestly conformable to the windy Present ^b *Eolus* generously made to *Ulysses*.

THE Ceremony, as it is instituted and appointed by the *Chinese* Ritual, for the Conjuraton or raising up of Spirits, consists in pouring a certain Quantity of Wine on the Figure of a Man composed of Straw.

† BUT nothing surely can be more whimsical than the Manner in which they consult their domestic Idols. They take two little Sticks, on one Side flat and on the other round, and tie them fast together with Thread; and having made their humble Supplications to the Idol, with all the Fervency and Devotion imaginable, they throw the Sticks down before it with a full Assurance that their Petitions will be graciously heard and answered. If they accidentally fall on the flat Side, they then expostulate with their God; but, however, cast the Lots a second Time. If on this Repetition, they prove as unsuccessful as before, they resent their ill Treatment, and proceed from Words to Blows. Notwithstanding all this, they are seldom discouraged, but cast their Lots over and over again, till at last they prove propitious. Sometimes they throw these little Sticks into a Pot, and after they have drawn them out, consult some Book of Conjuraton, to know whether their Lots are fortunate or unfortunate.

THERE are other Divinations of the *Chinese* which consist in a curious Enquiry into the Motion of Tortoises, the Flight and Noise of some particular Birds, the various Cries or Sounds of Beasts, their accidental Rencontres in a Morning, &c. Several who profess themselves Adepts in these superstitious Practices, reside in solitary Dens and gloomy Caverns. Without amusing the Reader with a particular Description of their Air and Dress, we shall refer him to the Print for farther Instruction. These People, however, don't make Prognostications their sole Study and Employment: They are very assiduous in their Search after the Philosopher's Stone, and in their Composition of Philters, and other Secrets, equally pernicious. In short, they have still another Devise to impose upon the credulous Vulgar; and boast that they have found out the Art of making them immortal, or at least the Power of prolonging their Lives for several Ages, which, though not the same Thing, comes very near it: And this last Imposture alone is sufficient to attract a thousand stupid Customers. The Contrast, or Inconsistency of Tenets so conspicuous among the *Chinese*, is very surprising; for notwithstanding their longing after Immortality, they frequently ruin and destroy themselves; not to mention their firm Belief of the Metempsychosis, which, in our Opinion, ought to be look'd on as an incontestable Proof that their Pretensions to Immortality are all false and groundless.

WE should be guilty of a great Omission, should we forget to mention here the *Lou-in*, which is a religious Ceremony observ'd by their Female Devotees, tho' not peculiar to the

* *Dapper*, ubi sup.

† *Homer* L. 10. *Odyss.*

‡ *Purchas's* Extracts, ubi sup.



CHARLATANS qui se mêlent de vendre le VENT à la CHINE.



D. F. G. delin.

DEVOTS MANDIANS de la CHINE. & CHARLATANS qui se promènent sur des Tigres apprivoisés



Chinese alone; for the Reader will meet with another Custom which bears a very near Resemblance to it, when he comes to the Description of the Religious Ceremonies observ'd at *Japan*. In order the better to explain the Nature of the Practice at *China*, we shall give an Account of it in the very Terms of a Missionary *Jesuit*, who undertook to convert one of these Female Devotees. " Besides her long Fasting, and strict Observance of all the Austerities of the Sect to which she belonged, she had never tasted for forty Years successively, of any Animal of what Nature or Kind soever. She was by Profession one of those who delight in long Prayers, and a Member of a Society that belongs to a celebrated Temple, resorted to by Pilgrims from far and near. These Pilgrims, as soon as ever they arrive at the Foot of the Mountain, fall down upon their Knees, and prostrate themselves to the Ground every Step as they ascend. Such as are incapable of performing this Pilgrimage, prevail on some of their Friends to purchase for them a large printed Leaf, marked at one Corner by the *Bonzes*; in the Middle whereof is the Picture or Representation of their God *Fo*. There are an infinite Number of small Circles made all round the Deity, as well as upon his Garments. The Devotees both Male and Female, pronounce a thousand Times successively the Prayer *Na-mo-o-mi-to-Fo*; the Sense and Signification whereof they are perfect Strangers to, for the *Fobists* brought it with them from the *Indies*. Moreover, they kneel down a hundred Times before it, and afterwards trace one of these numerous Circles with a red Pencil. Which painful Practice they continue throughout the whole, and take special Care to invite the *Bonzes* from Time to Time to their Houses, in order to pray with them, and seal, in an authentic Manner, the Circles which they have so trac'd and fill'd up as before-mention'd. They have them carried with great Solemnity at their Funerals, in a little Box duly seal'd by the *Bonzes*; and this is what they call their *Lou-in*, or *Certificate*, with which they remove from this Life into another. This Pass-port however is never granted without costing several *Taels*, but they are very well recompenced in having a good Journey secur'd there- by

" The Devotees of the Sect of *Fo* wear always a Chaplet about their Necks or round their Arms . . . consisting of one hundred middle-siz'd Beads, and eight considerably larger: At the Top, and where we fix our Crucifix, they have one very large Bead, like some little Snuff-Boxes, made in the Fashion of a *Gourd*. All the while they are tumbling over these Beads they repeat their *Na-mo-o-mi-to-Fo*. The Use of these *Chaplets* is more antient by some hundred of Years, than that of the *Rosary* among the *Christians*.

To the foregoing Superstitions we shall subjoin their Manner of practising *Phyick*, which some Travellers assure us may be reduc'd within a very narrow Compass. ^d None of the Cures which they so much boast of performing by Virtue of some particular Simples, are greater than those of the savage *Americans*. They sometimes sweat their Patients, but very seldom purge them. As they are fully persuaded that most Distempers are occasioned by the Wind, that steals or insinuates itself into the Flesh, they endeavour to expel it by the Application of red-hot Needles or Bullets on the Skin. They are no Strangers to the Nature of the Pulse, 'tis true; but then 'tis urged, that the most essential Part of *Phyick* does not consist in the Knowledge thereof, altho' the *Chinese*, who are prejudiced in its Favour, are of Opinion that it is the Basis and Foundation of that Science.

^a Father *Entrecolle's* Letter to Father *Broissia*, in the thirteenth Collection of Instructive and Entertaining Letters.

^b This Prayer is the same as *Nama-Amida-bu* amongst the *Japanese*, which is called by Way of Abbreviation, *Namanda*.

^c The Reader will see in the Sequel of this Dissertation, the Chaplets which are made use of in Common by the *Japanese* and *Chinese*, and, according to the Form of these Implements of Devotion given us by *Kaempfer*, they consist of one hundred and eight middle-siz'd Beads, and six small ones.

^d *Renaudot*, in his Notes on two Narratives, introduced in his Dissertation on the *Arts and Sciences of the Chinese*.

“ * THEY feel their Patient's Pulse after such a peculiar Manner, as would make any
 “ one smile that was a Stranger to their Practice. After they have clapp'd their four
 “ Fingers on the Artery of their Patient's Wrist, and press'd it hard and regularly for
 “ some Time, they gradually relax it, till the Blood, which they had stopp'd by
 “ their violent Pressure, has recover'd its natural Course. A Moment afterwards they
 “ begin again to press the Wrist as before, and repeat the Operation several Times;
 “ and finally, like one that strikes the Keys of a Harpichord, they move their Fingers
 “ up and down successively, one after another; sometimes gently, sometimes with
 “ Force; now quick, now slow; till the Artery answers to the Physician's Touches,
 “ and till the Strength, Weakness, Irregularity, and all the other Symptoms of the
 “ Pulse are perfectly discover'd. They pretend, that no Accident whatever befalls the Con-
 “ stitution, without affecting the Blood, and by Consequence creating different Impres-
 “ sions in the Vessels.” . . . After this tedious Examination of their Patient's Pulse, their
 Skill in which is only grounded on long Experience, they determine and declare the
 Cause of his Distemper. “ As these *Chinese* Physicians pretend perfectly to know by
 “ the different Motions of the Pulse, all the Disorders which are incident to it;
 “ accordingly 'tis usual for them to hold their Patient by the Hands for a Quarter of
 “ an Hour together; first by the Right, then the Left, and sometimes by both at the
 “ same Time; and afterwards, like Men inspir'd, assuming the Function of Prophets,
 “ You havn't been troubled, say they, with the Head-Ach, but a Heaviness, which has
 “ inclin'd you to doze. . . . You have lost your Appetite, but in two Days, (take my
 “ Word for it,) you will find it return. . . . To Night. . . . your Head will be better. . . .
 “ Such as are experienc'd and able Physicians, have for the most part a very ^b tolerable
 “ good Guess; but there are illiterate and impudent Pretenders who prove generally as
 “ false Prophets, and as deceitful Empericks here as in other Countries.

FATHER *Le Comte* acknowledges, that they all justly deserve to be suspected, because they take all the Measures imaginable to procure some private Information of the Patient's Distemper, before they make their formal Visit. “ In Order to raise their Reputation, they will sometimes declare the Nature of the Distemper as they think
 “ proper, and afterwards, by particular Applications, bring upon their Patients that
 “ same Distemper.” Father *Le Comte* has given us several Instances of this political Practice. From the whole it must be acknowledg'd, that they can with greater Ease foretell what the Distemper will be, than remove it; and that their Patients die under their Hands, as well there as elsewhere.

As for the rest, the *Chinese* have no public Academies or Seminaries for the Education of their Physicians. No ^c Authority, no Respect attends the Profession. It is not therefore in the least to be wondered at, if the Art or Science be expos'd to the Impositions of knavish Quacks and ignorant Pretenders, who seeing themselves for the Generality ^d despis'd and laugh'd at in all other Respects, have a safe After-Game to play, and assure themselves of Success, through the credulous Disposition of the unthinking Vulgar. They know very well that as the Practice of the Art lies open to every Body, without the least Restriction, there is no Manner of Difficulty in being introduc'd. Notwithstanding our public Academies, and the grave Remonstrances of the

^a Father *Le Comte's* Memoirs of *China*. Tom. I.

^b *Ovington*, in Tom. II. of his *Voyages*, assures us, that the *Chinese* pretend, by their accurate Observation on their Patient's Pulse, not only to determine how long the Distemper shall last, and the precise Day and Hour when it shall go off; but how long likewise a Man shall enjoy a perfect State of Health; abstracting from all the external Casualties of Life, which are unforeseen, and beyond the Power of human Art to prevent.

^c *Purchas*, ubi sup.

^d *Quanta putatis esse vos Dementia,
 Qui Capita vestra non dubitatis credere,
 Cui calcandos nemo commisit pedes?*

Says *Purchas*, speaking of his Cobler turn'd Quack, Lib. I. Eub. xiv.

legitimate Sons of *Hippocrates*, this Profession is follow'd with equal Ease amongst us; which, to the great Misfortune of our Invalids, is entirely owing to the Vanity of our Doctors, who will never suffer any Physick to be administ'rd, without being conformable to the Rules they have prescrib'd and are determin'd to pursue. Mean while these regular Physicians run counter to the most important ^a *Aphorism* of their *Master*, and not only risqué the Lives of Numbers of poor unfortunate People, by their daily Use of precarious Experiments, which they promiscuously apply to all Ages, Constitutions, and Distempers; but in so doing give a Sanction to the most impudent and ignorant Pretenders. Let us not therefore make too great a Clamour against the Credulity of the *Chinese*, for our Case is little better than theirs. ^b "Any sorry Wretch, that is put to his last Shifts, " in *Cbina*, needs but study two or three Months some Treatise of Physick, and then " set up with Authority for an Adept, at the Expence of his Patients Lives, whom he had " much rather murder by his unskilful Preparations, than be oblig'd himself. . . . to die " with Hunger." In which Conduct of theirs there is a Mixture of false Honour, and a kind of Pity and Compassion. " For the *Chinese*, continues *Father Le Comte*, " would upbraid themselves with Avarice, if they did not make use of some private " Ways, besides the ordinary Course of Nature, to remove themselves or Relations out " of the World." We, after much the same Manner, blindly follow the Prescriptions of any Stranger, who produces a specific Medicine, and sets forth its Virtues with due Ostentation and Assurance in a long Scrole, sign'd and seal'd by Interest several Months beforehand. It must be acknowledg'd, indeed, that after such a Fellow has a considerable Time liv'd comfortably, through the Error and Folly of the Public, he at length withdraws with Shame and Disgrace; but then he is succeeded by other Impostors, as bad or worse than himself; and ^c *those whom he impos'd upon, are equally insatuated, and ready to be the Dupe of his Successors.*

THOUGH this Article of Physic would furnish us with Matter for a much longer Digression, yet we shall only venture to transgress on the Reader's Patience, by adding one Observation or two more. The *Chinese* Physicians are all promiscuously Apothecaries and Surgeons. In the earliest Ages of Antiquity, these three Professions were incorporated and blended together; and yet we cannot determine, whether there were then more Empericks than there have been since. This is certain, however, that if the Art of Physic was freed from all her numerous mechanic Practitioners, who act as Underlings, she'd succeed never the worse in her Undertakings. Happy were it for Mankind to see them all confin'd within the proper Sphere of ^d *Phlebotomy* and Medicinal Cookery. ^e One remarkable Objection which the *Chinese* make against the Apothecaries, is, " that such Persons who are no Ways interested in the Recovery of a " Patient, and who regard neither the Quality nor Goodness of their Drugs, so they " can but vend them to Advantage, should never be entrusted with the most essential " and judicious Part of a Physician." This Objection, however, we have not to make against our *European* Apothecaries, but stand more in Fear of seeing them presumptuous enough to set up for Physicians.

^a *Experimentum Difficile, or Experientia Periculosa.*

Note, That by these two Terms is understood, that discerning Faculty which a Physician ought to be Master of, when he forms a Judgment of any Distemper whatsoever. But is this discerning Faculty to be met with in the obstinate and conceited Practise of our own Physicians?

^b *Father Le Comte, ubi sup.*

^c *La Bruiere.*

^d *Gui-Patin*, in his Letters, calls the Apothecaries, *Arabian Cooks.*

^e *Father Le Comte, ubi sup.*

Of their ARTS and SCIENCES, &c.

IN this Article we shall take Notice only of such Things as have some Relation to Religion. We have already treated of their Morals, 'tis true; but we shall once more make bold to resume the Topick. If we may credit some Historians, the *Chinese* in this Respect are far inferior to the antient Philosophers, both *Greeks* and *Barbarians*. "There are more valuable Maxims to be met with in the Writings of the antient *Pythagoreans*, and those of *Plato* and *Aristotle*; and they are more fully, more usefully explain'd, than the small Number scatter'd up and down in the Dissertations of the *Chinese*, which are unintelligible without the Help of some paraphractical Explanations, and those two are sometimes almost as obscure as the Text; insomuch, that it very often proves a difficult Attempt to reconcile them together. The Maxims they lay down are very common and obvious, and have no more Relation to the *Chinese*, than to any other Nation the least versed in the Art of Reasoning. All their Lectures on Virtue are very imperfect, and consist in several Particulars, as useles as they are tedious and impertinent; full of false Ideas, without the least Regularity or Method." They look on their political Ceremonies as essential Parts of Virtue; "The ^b Detail of which is so very whimsical and extravagant, that there is Nothing comparable to it to be met with amongst any of the Nations which are the most attached to Pomp and Ceremony. There is so little Conformity between them and those of the primitive Ages, that the Nature of them alone is a sufficient Testimony of their being more modern than the *Chinese* are willing to acknowledge. Their Method of Inviting to an Entertainment, of accepting the Favour, of the Reception of their Guests, and Attendance on them of their making and receiving Visits, which consist in a thousand idle Formalities, are rather the peculiar Province of a Master of Ceremonies, or a Gentleman-Usher, than of a Philosopher." We shall not insist on the Objections which are brought against their Morals, on Account of their Deficiency with Respect to Practice; since this Way of proceeding is partial, and, in our Opinion, very unfair; every Nation being more or less liable to the like Accusation.

SOME Authors are of Opinion, that their Politicks are as contemptible as their Morals. All the Maxims, say they, which *Confucius* himself and his Disciples after him have advanc'd, for the prudent Administration of State-Affairs, are very common and obvious to the meanest Capacity. We cannot find, that the wise Admonitions of the *Chinese* Philosophers have been of any considerable Service, or contributed much towards the Regulation of their Princes and Ministers, or the Happiness and Prosperity of the People. But it may justly be urg'd in Reply, that the same Inconveniencies attend all States whatsoever. When govern'd by Princes who were Admirers of Justice, of sweet and tractable Dispositions, and ready to hearken to the wholesome Admonitions of their Privy Counsellors, their Subjects have felt the happy Effects of a prudent Administration, and they themselves have had the secret Satisfaction to see their Empires in a flourishing State and Condition. In Process of Time Usurpers and Tyrants have assum'd the Places of good Princes, and violated and overturn'd all their establish'd Laws, as the Fate has been of all other Countries. If we may rely on the Veracity of the *Chinese* History, ^d like all the other Histories of the World, it furnishes us with a Mixture of good and bad Princes, with Instances of heroic Virtue, Greatness of Soul, Justice and Valour, abject and mean Actions, flagrant Crimes, Perfidiousness, and Indolence. But 'tis far-

^a Abbot *Renaudot's* Dissertation on the *Arts and Sciences of the Chinese*, *ubi sup.*

^b *Idem*, *ubi sup.*

^c See the Description of all these Ceremonies in the *Memoirs of China*, by *Father Le Comte*, Tom. I.

^d See *Father Martini's* History of *China*.

^e Abbot *Renaudot*, *ubi sup.*

ther urg'd, as a proverbial Saying, "That the People cannot fail of being happy, where
 "Emperors are Philosophers, or Philosophers sit upon the Throne. . . . Now if there
 "ever was a Nation where Philosophers sat at the Helm of Government, it must be
 "China; for the *Mandarins*, who are all learned Men, Disciples, and Followers of
 "Confucius, and consequently Philosophers, have for several Ages past been intrusted with
 "their most important Posts, both civil and military, and acted as Governors of their
 "Provinces and Cities, and as Judges in their superior Courts; notwithstanding which,
 "if we consult the History of this Empire. . . . we shall scarce find one Instance where
 "these wise Administrators were of any considerable Service when a Revolution hap-
 "pen'd in the State. . . . &c." To this it may be answer'd, that the *Jews* them-
 selves were not secur'd from the like Misfortunes, even at a Time when they were gov-
 ern'd by wise Men and inspir'd Prophets, who were under the immediate Influence
 and Direction of the supreme Being. Were the wise Maxims of Philosophers always
 duly observ'd, the common People, 'tis true, would be less vicious, and many of them
 more conspicuously virtuous; but it cannot thence be infer'd, that they would become
 more bold and couragious; that is to say, more resolute in the Defence of their Coun-
 try, and of such an intrepid Spirit, as alone entitles Men to the Name of Soldiers.
 Philosophy and the Study of the Arts and Sciences soften the Mind, and give it quite
 another Turn. The sober and pacific Dispositions of true Philosophers, would doubt-
 less prove of singular Service to a State, were all the Passions incident to human Na-
 ture entirely subdued. But the most refin'd Maxims have no Influence over some tur-
 bulent Spirits; and tho' they may possibly have the prevailing Power to prevent for a Time
 the wicked Designs of a few factious People; yet, sooner or later, other Projects are set on
 Foot to disturb the Peace and Tranquillity of the State, and sometimes even under the
 Sanction of the wisest Maxims. It would be an Act of the highest Injustice, however,
 to reflect on Philosophers in general, because their wholesome Admonitions have not al-
 ways succeeded, and put a Stop to such growing Evils.

THE Arguments which are produc'd afterwards against the Morality and Politicks of the
Chinese, are much more cogent and persuasive. "They are said to make these two Sciences
 "consist only in a few vulgar Sentences and Instances extracted from History, without
 "the least curious Research or Enquiry into the Actions and Passions of Mankind, or
 "their Motives and Tendency, since 'tis certain that the *Chinese* have no establish'd
 "Notion of the Immortality of the Soul, and that they almost unanimously agree, that the
 "Rewards of the Virtuous, and the Punishments of the Vicious are bestowed or inflict'd
 "in this Life, either on the Persons concern'd, or their Posterity." The very same Objec-
 tion has been made against the antient Pagans; and it may be urg'd in Favour of the
Chinese, that if we may form any right Judgment of their Sentiments by their Ceremo-
 nies, with Regard to the Dead, though we should allow them to be merely political,
 they have at least some Idea, though imperfect, of the Immortality of the Soul, and of
 Rewards and Punishments in a future State, &c. They are not therefore, 'tis plain,
 so void of Principles as some imagine; but were they never so atheistical, yet still it
 would be true, that they, like * other People, whose Practice is inconsistent with their
 Precepts, might be able to establish a System of Morality and Politicks, rational enough,
 and well calculated for their civil Deportment.

SOME Authors, on the other hand, are very extravagant in their Eulogiums and Panegyrics
 on the *Chinese*. They insist, that no System of Morality is more perfect and compleat than
 that of *Confucius*. "b All it contains is solid and substantial, because the Dictates of right
 "Reason. . . . which he consulted without Intermision, and without Prejudice, di-
 "rected all his Thoughts and Words. The Laws which he lays down, and the Du-

* There are numberless Examples of it in Antiquity. Consult likewise *Bayle's Remarks on the Comets*.

b Preface to a small Treatise, entitled, *Confucius's Morals*.

“ ties he recommends, are such, as no one can deny their Assent and Approbation to. There is Nothing false or extravagant in his Assertions, Nothing of those shocking Subtilties we meet with in the moral Dissertations of most of our modern *Metaphysicians*.” One ^a would think, that his Morals were borrow’d from *Christ* and his *Apostles*. Father *Le Comte* is more modest, indeed, and ^b only gives us fourteen or fifteen select Maxims of *Confucius*, as a Specimen of the *Chinese* Morals, and to demonstrate, that *Nothing* in *Seneca* excels them. It must be acknowledg’d, however, that this *Jesuit* is oblig’d to give us an historical Illustration of the Origin of these Maxims, together with an accurate Explanation of them; for otherwise, with his Leave, they would be very dark and obscure, and far less capable of striking the Passions, or affecting the Readers, than any Passage in *Seneca*.

THE *Chinese* have several Books, whose Merit and Antiquity they prodigiously boast of. The most antient, and ^c that which they pretend to be of older Date than the Books of *Moses*, contains the History of some particular Princes of *China*, ^d “ a continued Series of moral Maxims, and Speeches made from the Throne; a Collection of wise Sayings, Precepts, and Admonitions in which there is every where interspers’d such a Fund of human Prudence, Politicks, Wisdom and Piety, as might be highly serviceable to all *Christian* Princes.” According to Father *Le Comte*, “ this History is of as great ^e Authority amongst the *Chinese*, with Respect to Politicks and State-Affairs, as that of *Moses* and the *Prophets* amongst the *Jews*, in Relation to the Worship of God, and the Ceremonies of their Religion.”

ANOTHER Book which they boast of is a Collection of Poems, one Part whereof, they say, is as antient as the abovementioned History, containing the Customs and Institutions of several *Chinese* Emperors. *Fobi* is the Author of another Part of these Poems, but his are so ^f obscure and unintelligible, that they are become an inexhaustible Fountain of Fiction and Romance; and even those of more modern Date, ^g are every where stuffed with ridiculous Fancies, extravagant Hyperboles; with impious Murmurs against Heaven, and against the great God himself. This Collection makes the second and third of the antient Books, for which the *Chinese* have a religious Regard.

THEIR fourth Book, which contains the History of several of their Emperors, with their Virtues, Vices, and Maxims, was collected by *Confucius*. The fifth contains their Customs and Ceremonies, the Duties of Wives and Children, and the mutual Ties of Friendship, &c. These are all the valued Originals, in which is included the whole System of Morality, and one Part of the religious Duties known and practis’d by the *Chinese*. All the rest, says Father *Le Comte*, are no more than Copies or Annotations upon these Books; but no Author that ever made Comments on these Originals, is in so great Repute as *Confucius*; and they look on his Compiement of the antient Laws, as his most valuable Performance. Those who are inclin’d to enquire further into the Precepts contain’d in these Books, may gratify their Curiosity by consulting the Abridgment of *Confucius’s* Morals, and Father *Le Comte’s* *Memoirs* of *China*.

THE Manner in which these Books, so valued for their Antiquity, have been transmitted down to Posterity, is very much suspected by several ^h learned Criticks. The

^a The same Author, in the sixth Page of that Treatise.

^b Father *Le Comte*, *ubi sup.* Tom. I.

^c *Confucius’s* Morals, p. 6. and 7.

^d *Idem*. *Ibid.*

^e Father *Le Comte*, *ubi sup.* Tom. I. p. 286.

^f Father *Le Comte*, *ubi sup.* p. 287. *Abbot Renaudet*, *ubi sup.*

^g *Confucius’s* Morals, &c. p. 8. Father *Le Comte*, *ubi sup.*

^h *Abbot Renaudet’s* Dissertation on the *Arts and Sciences* of the *Chinese*.

History of *China*^a assures us, that about two hundred Years before the Nativity of our blessed Saviour, one of their Emperors determin'd at once to extirpate and abolish all the liberal Arts and Sciences; and for that Purpose publish'd an Edict, that all the Books throughout the Empire, except such as treated of Agriculture, Physick, and Magick, should be burnt to Ashes. "After the Death of this Tyrant, an ardent Zeal for the Recovery of the lost Arts and Sciences was re-kindled in the Breast of every ingenious Person. . . . Their old Men, who, according to Custom, had in their Youth got by heart every valuable Passage in these antient Books, were directed to recollect them, and set them down in Writing with the utmost Accuracy they were capable of. Such as were the most zealous for the Cause of Learning, had buried their Books in the Sepulchres of their deceased Friends. . . . Some were recover'd out of Holes in the Ground, and the Walls of Houses, where they had lain long concealed, but were sadly damaged and very imperfect. . . . yet of singular Service to those who were employ'd to revise and restore them. . . . Notwithstanding all their Care for their Restoration, the Performance proved very defective. . . . In some Places there appear large *Hiatus's*; in others are considerable Interpolations. . . . The *Chinese* are conscious of, and readily acknowledge these Errors and Imperfections. . . . But they are so zealous to preserve the Traditions of their Forefathers, that they reverence and respect these very Imperfections". . . . The ^b Works of *Confucius* and *Mem-ci*, one of his Pupils, were preserv'd by an old venerable Matron, who in this general Calamity artfully conceal'd them, by pasting the Leaves against a Wall. As soon as the Storm was blown over, they were taken off with the utmost Care and Precaution, but having contracted some Moisture by their long Continuance there, they were defac'd and raz'd out in sundry Places; "And although it is very well known (says ^c our Author) what those Passages are which were thus lost, it has been thought an Act of too great Presumption to insert them; and so great is their Veneration and Esteem for the sacred Original, that in all the following Impressions of his Works, they have never alter'd the Text; but content themselves with supplying the Deficiencies by marginal Notes."

THE *Chinese* Poetry is very antient. Their Verses are compos'd in various Measures, and after various Manners. The Antiquity of their Music is no less remarkable than that of their Poetry. "The Quality, and such as are ambitious of the highest Posts of Honour, make their ^d most valuable Kind of Poetry their principal Study and Delight. There they are inform'd at large of the Conduct and Deportment of good and bad Princes; there the glorious Rewards of the one, and the Chastisements of the other are set in a fair and advantageous Light, in order to be a Terror to all evil Doers, and an Encouragement to them who do well. Their Poetry likewise treats on the Beauties of Nature. . . . without having Recourse, as ours generally has, to Fable and Fiction, or having any other View in their Illustrations of her Works, than the improvement of Mankind in Virtue and good Manners." Such Poets can never be said to be as useless in a ^e State, as a skilful Player at Nine-Pins. "The amorous Poems of the *Chinese* are clothed in a much more modest Dress than ours, and those whose Genius inclines them to such gay Amusements, never publish any Thing that is lascivious, or offensive to the chastest Ear, but endeavour to inspire their Readers with the most gallant Sentiments of Love and Honour." These modest Poets, indeed, are perfect Strangers to that happy Talent which ours boast of, when they acknowledge ^f their Lives and Actions to be no Ways conformable to the wanton Dictates of their Imaginations. In

^a Father *Martini's* History of *China*. Father *Le Comte*, *ubi sup.* p. 291.

^b Father *Martini's* History of *China*, Lib. vi.

^c Father *Martini*, *ubi sup.*

^d *Idem*.

^e This Term is ascrib'd to *Malherbe*.

^f *Lasciva est nobis pagina, vita proba est.* *Martial*.

one of their Volumes you have a Collection of *Spiritual Hymns*, mingled with several Odes in the *Stoical* Strain. But what can we expect from the Generality of our mercenary Subjects of *Apollo*, who work in their Garrets, after the very same Manner and with the same View as a *Mechanic* does at his Trade? Like him they vend their Commodities by Retail, and like him they live upon their Day-Labour. A Man in this Situation must endeavour to oblige every Body, follow the Bent of corrupt Nature, write Panegyricks out of ^a Interest and Necessity, and only serve God now and then by Way of Duty.

BUT to return to the *Chinese* Poetry. 'Tis difficult to determine whether it really deserves that uncommon Applause which it meets with from some of our modern Historians. Abbot *Renaudot's* ^b Opinion is well worth consulting on this Occasion. But, however that be, it is manifest from what we have already offer'd, that the antient Object of Poetry was the same amongst the *Chinese* as amongst the first Inhabitants of the World. The first Poets made it their whole Business to instruct the People, and exhort them to the Practice of Virtue and Religion. To these wholsom Admonitions they added several Instances taken from the Lives of illustrious Men, and several Promises of Rewards and Punishments with Respect to the supreme Being. This noble Use of it made it seem proper for divine Worship and all other mysterious Services. Poetry for a long Time was a Compound of Philosophy, History and Divinity. This sacred Art, however, has been insensibly abus'd. Man's Heart, which is too often ruffled and disorder'd by his unruly Passions, found in Poetry all that Relief it could desire, of Extasy, Music and Harmony. But after it had once got a Footing in the World it became the Means whereby an infinite Variety of Superstitions were transmitted to latest Posterity. If it has not such an absolute Dominion over us *Christians* at present, 'tis because our Age is more refined, and our Understandings more enlightened. But to dwell on such a well-known Topick would be tedious, if not impertinent. We shall proceed therefore to the History of the *Chinese*, which abounds with illustrious Instances of all the Vicissitudes of Vice and Virtue, and is altogether as instructive as that of the *Europeans*. I shall not enter into the Controversy relating to its Antiquity, which is called in Question, but shall leave that Affair entirely to the Judgment and Decision of the Learned.

FATHER *Le Comte* assures us, " that the History of their Emperors is composed after such a peculiar Manner as is alone sufficient to influence their Conduct, and keep them always on their Guard. . . . A select Number of Doctors are appointed to make Remarks with the utmost Care and Attention, on all their Words and Actions. Each individual Observer, without the least Communication of his Sentiments to any other, writes down his Animadversions on a loose Sheet of Paper as often as any Circumstances occur which are worthy of his Notice, and throws them into a 'Cabinet thro' a little Hole, which is kept open for that particular Purpose: Thus every ^b good and evil Action is recorded with all the Simplicity, Freedom, and Impartiality imaginable. On such a Day, say they, the Prince indulg'd his Anger without any just Cause, and talk'd too much below the Dignity of so illustrious a Monarch. . . . Or else, he engaged in a War with the utmost Courage and Resolution for the Protection and Welfare of his Country. . . . and after the like Manner they expatiate on every other Transaction, good or bad, which any ways relates to the publick Administration. . . . In order that neither Hope nor Fear should have the least Influence over the Doctors, this Ca-

^a Quis expedit Pictaco suum Kappa?

Picasq; docuit verba nostra conari?

Magister Artis, ingeniq; largitor

Venter, negatus artifex sequi vocat,

Quod si dolosi spes vesulserit nummi,

Corvus Poetas & Poetrias Picas

Cantare credas Pegasium melos.

Perfius in Prol.

^b Dissert. on the Arts and Sciences, &c. ubi sup.

^c We have already mentioned a Custom very much like it, in the former Part of this Volume.

“binet is never open'd during the Life of the Prince on the Throne, or any of his Family. But when the Crown is transferr'd to another Line, as it frequently happens, all those particular Memoirs are collected together, accurately compared with one another. . . . and from thence the History of the Emperor is always extracted”. . . . This Method, however, may be apt to misguide and deceive the Historian, whose Province it is to compile these Memoirs. Affairs of this Nature view'd at a Distance, always appear with an Air of the marvellous: They ought to be drawn nearer to the Eye, that their Imperfections may be discovered. There are some antient Historians, however, whose Works are still extant, who have neither set the Virtues of their Princes in a false or too glaring a Light; nor concealed or extenuated their Vices. *Suetonius* amongst the *Romans*, and *Thucydides* amongst the *Greeks*, are Patterns in that Respect worthy of Imitation. The latter has the compleat Character of being the most impartial and faithful Historian that ever wrote. But notwithstanding the Circumstances of those Times, which seem'd favourable enough to the Liberty of the antient Historians, yet we find they are sometimes very partial, and justly deserve our Censure, and amongst those who have been transmitted down to us under the pompous Title of *Impartial Historians*, there are very many, of whom we are obliged to be silent, since Time has erased every Monument by which we might be able to detect or contradict them. Let us now proceed to the Character of the modern Historians. *Comines*, is generally look'd upon as an excellent Historian, and *Retz*, in our Opinion, is an Author of equal Merit. It must be acknowledged, however, that in general our Historians, are more partial and prejudic'd than the Antients. The Circumstances of our modern Times are not so favourable for an Historian. Our Politics, which are so closely attach'd to our Religion, the various Animosities and Divisions in the latter, the Character of those who write, their unhappy Situation, which renders them incapable of knowing the Secrets of Courts and the private Springs by which they move, are all so many Inconveniencies to which the Truth is at this Day too apparently expos'd. But in those Countries where the People boast so much, and are so fond of their native Liberty, could no Ways and Means be found out whereby to rescue and defend it from the same Outrages and Insults it groans under in States of Slavery? For this End, the Custom which is establish'd amongst the *Chineses*, should at least be introduced; but it would be requisite at the same Time to prohibit the Liberty of their Pen, to a thousand servile Authors and Corrupters of Memoirs and Manuscripts, &c.

To these Methods of preserving History in its Purity, Father *Le Comte* makes this farther Addition; “When a Prince is jealous of his Honour, and knows that the Flattery of fawning Parasites can never impose upon the People, he is always upon his Guard, during the whole Time of his Reign”. We need only, however, cast our Eyes into the History of *China*, written by Father *Martini*, and we shall find there several Princes who have had no Regard to their Honour, nor to the Censure of their Subjects. Another Author assures us, “that the *History of China* is very exact and faithful, on account of the peculiar Care which their Emperors ever had, and still have, to make choice of the wisest Men amongst their Philosophers, for the Compilation of the History of their Predecessors. . . . Each Emperor nominates the Person who is to write the Transactions of the past Reign, and gives him a particular Charge to avoid all fulsome Flattery, and abject Dissimulation. . . . By which Means their History, tho' compos'd by various Hands, is written with so much Uniformity, that we might be tempted to believe it the Labours but of one Historian. . . . No one must presume to engage in an Undertaking of this Nature, without the Emperor's particular Permission.

* Reflections on Hist. by *Rapin*.

† Hist. of *China*, by Father *Martini*, L. I

WE shall not trouble our Reader with any Account of their Musick, the ^a Invention whereof is ascrib'd to *Fohi*; nor of the Contrivance of their twelve Brazen Vessels, which answered to the twelve Months in the Year, and were filled with a kind of fine Sand, which ran out exactly at the End of every Month. These Sorts of Clocks pointed out the Times and the Seasons. Neither shall we make any Reflections on their Cycle of sixty Years, which have each of them a distinct Denomination; nor of their twelve Characters, which are conformable to the Hours of the Planets, on the Intermixture and Disposal whereof the *Chinese* form all their Astrological Predictions.

THEIR Year commences with the Spring, according as it was settled by ^b one of their Emperors, about two thousand five hundred Years before the Birth of our Saviour *Jesus Christ*; but it would be altogether needless, to add any Thing farther on these Topics.

Their EMPERORS, &c.

THE *Chinese* are perfect Strangers to the Name of a Republick. They cannot conceive how a State can be any ways regularly govern'd without a King. A Republick, in their Opinion, is no better than a Monster with several Heads, expos'd to the Pride and Ambition of the Great, the inordinate Passions and Corruptions of Men's Hearts in general, and the Licentiousness of the Populace. This we are inform'd is the Idea which the *Chinese* entertain of our Republicks, which cannot seem in all Respects adequate and just, to those who have long lived under such a Government. What seems the most shocking to those who are Strangers to a Republick, is the Insolence and Impertinence of the Vulgar, who make no Scruple to set themselves on a Level with Persons of indisputable Rank and Distinction. But after all, what great Occasion have the latter to be concerned and disturbed at the insolent Deportment of the former? If, for example, in *Holland* they are not aw'd by Bastinado's, yet they may at any Time be won over by the resistless Influence of Money. The Frequency of Satires and Lampoons, the Abuse of Liberty degenerating into Licentiousness, the Want of Truth and Sincerity, (which however by Reason of those Interests wherein the Christian Policy is grounded, is no more universal in a Republick than in a monarchical State,) are still look'd upon by some Persons as insupportable Burthens. However that be, it is not to be doubted but that a monarchical Government, under due Regulations, is to be preferr'd before a Republick; but in the whole, 'tis certainly more eligible to live under the Discipline of the latter.

BUT that we may return from a Digression, which makes us deviate from our Religious Ceremonies to those which are meerly Civil and Political, we shall only observe here, that the Royal Authority ought wholly to be consider'd as an Emanation from the immediate Government of the supreme Being. Father *Le Comte* assures us, that tho' the *Chinese* have always been averse to Tyranny and Oppression, yet they are zealous for, and fond of despotick Power. They distinguish the extravagant Conduct of a Prince, who gives way to, and indulges his inordinate Passions, from his who acts in every Respect consistent with his Regal Authority, which ought always to be the very Picture of the Almighty Power of God. An absolute Authority so well grounded, would certainly be much more amiable than that of a Republick. But to avoid Mistakes, 'tis here to be observed, that this Authority of the *Chinese* Monarchs has not always been the perfect Image or Copy of the divine Power, no more than in other Nations; and he that will consult the *Chinese* History, will soon be convinced of the Truth of this Assertion. There have been

^a Father *Martini*, *ubi sup.*

^b *Hist. of China*, &c. *ubi sup.*

Father *Le Comte's* *Memoirs*, Tom. ii.

both good and bad Princes in *China*, as well as in any other monarchical Government whatsoever, and the last, tho' in their Life-Time rang'd amongst the good ones, and the Fathers of their Country, by fawning Sycophants, have been despised and reflected on after their Deaths, when there was no further Reason to fear their Frowns, or to expect their Favours: In short, the *Chinese* have had Princes authoriz'd to do Evil by the Direction and Advice of their wicked Ministers.

THE *Chinese*, as well as all the other Eastern Nations, are confirm'd from their Infancy in the Notion, that almost the same^a Reverence and Respect is due to their Princes, as to the supreme Being; "For which Reason the Emperor of *China* is call'd^b the Son of Heaven, and the sole Lord of the Universe. His Edicts are look'd upon as sacred, and his Words are as awful as those of an Oracle. Every Thing, in short, that belongs to him, or comes from him, is deem'd holy. His Subjects are but seldom permitted to see him, and never speak to him but on their Knees. The Grandees of the Court, the Princes of the Blood, nay his own Brothers bow down to the very Ground before him, and before his Throne. There are stated Days in every Week, or every Month, for the Nobility to assemble themselves together, who repair unto one of the Courts of the Palace, in order to acknowledge the Authority of their Prince by the most profound Adorations, altho' he is not personally present. . . . When he is sick, or indisposed, the Palace is full of *Mandarins*. . . . who spend whole Nights and Days upon their Knees. . . . all dress'd in their Robes of State, to testify their unfeign'd Sorrow, and to implore the divine Majesty to restore him to his former State of Health. . . . This profound Veneration is farther grounded on the particular Interest which each of them respectively has in currying Favour at Court. From the very Moment he is proclaim'd Emperor, all Power and Authority is vested in his Royal Person, and he becomes the absolute Lord, and sole Disposer, of the good and ill Fortune of all his Subjects". . . We are inform'd, however, that he confers his most important Places on none but Men of Merit, that he leaves every Body in full Possession of all their Lands and Chattels, and that he cannot declare War, conclude Peace, or make any Treaty whatsoever, but on such Terms as inviolably preserve the Dignity of the Empire.

FORMERLY the Emperor expos'd himself to the publick View of the Populace through a very high Window, holding in his Hands two Plates, or thin Pieces of Ivory, one whereof was made use of to cover his Face, and the other to conceal his Royal Diadem glittering with precious Stones which were strung, like Necklaces of Pearls, all round about it. Father^c *Mavarrette* informs us, "That when the Emperor goes abroad, all the Doors in the several Streets through which he passes are close shut up; that the Inhabitants withdraw with such awful Fear and Reverence, that there is not one single Soul to be seen; and that if any one should be so presumptuous as to appear in Sight, he would be severely punished."

THE Emperor has the Power to make Choice of what Subject he pleases to be his Successor, without the least Regard to the Royal Family, of which there are several Instances to be met with in the History of *China*. This Conduct is coloured over with the Presence of the Public Good, and the Preservation of that Prince's Honour, who has a Right to the Succession, but is excluded on Account of his Imperfections and Incapacity to sway the Sceptre.

^a The *Chinese*, says Father *Martini*, always salute their Emperors after the most solemn Manner; and in their Adorations paid him always turn their Faces to the North, because their Emperors, say they, always look towards the South. The principal Gate of the Palace, and the Doors of all the Apartments front the South.

^b *Memoirs of China*, &c. *ubi sup.*

^c Quoted by Abbot *Rennudet*, *ubi sup.*

THE Emperor extends his sovereign Prerogative even over the Dead. “ He humbles or exalts them, as he does the Living, in order to reward or punish either them, or their Families. He confers on them new Titles. . . . He can even canonize them for Saints, that is to say, perfect Spirits,” and oblige the People to worship them as they do their other *Deities*.

FROM the earliest Ages of Antiquity, the Priesthood has been annex'd to the Crown. None but the Emperor, who is their Pontiff, or High Priest, must presume to offer up their Sacrifices to ^b Heaven. In short, the Authority of the Monarch is absolute, even over their Language, and the very Terms of it. He coins some, alters others, and renders those which he does not approve of, useless and obsolete. He changes the Name of Provinces, Cities, and Families; in short, his Word alone is a Law in every Respect.

NOTWITHSTANDING this absolute Authority, the Emperor is stiled by his Subjects, *The Father of his People*, because the antient Laws of *China* have order'd and directed, that the Prince on the Throne shou'd Reign as a Father over his Children, not as a Master over his Slaves. The *Mandarins* are permitted to make their Remonstrances to the Emperor, whensoever they see Occasion. He who thinks proper to animadvert on the Conduct of his Prince, draws up a Petition in which he humbly expostulates with his most sacred Majesty, and begs of him to have a due Regard for their antient Customs, and the illustrious Examples of his Royal Predecessors, &c. If the Emperor proves obstinate, and persists still in his bad Conduct, they renew their Petition from Time to Time, according to their respective Zeal and Resolution. There are several Instances to be met with in the *Chinese* History of this Heroic Fortitude. Amongst us, where Christianity so widely differs in Principle and Practice, this glorious Liberty would hardly be tolerated. It is indisputably true, that in many Countries Remonstrances of this Nature would be accounted seditious, and in others disloyal at least, and disrespectful to the Prince upon the Throne. The antient Constitution must be consider'd and looked upon with no more Regard than an old Idol which has lost its Reputation, and which is preserved only as a Curiosity in the Cabinets of the *Virtuosi*.

THO' we have no Intention to dwell longer upon this Topic, yet we cannot forbear mentioning the following Custom, which is very observable. Their Viceroy and Governors of Provinces, are from Time to Time obliged to make a Confession in writing of all their private as well as public Misdeemeanors, and send it up to Court; and here Concealment of Faults is no such easy Matter as may at first be imagined; because there are certain ^d Magistrates, appointed to inspect them, and send up their private Memoirs and Reports likewise to the Court, whose Post bears a very near Affinity to that of the *Tribunes* of the People among the *Romans*, and the *Ephori* amongst the *Greeks*.

WHEN the Ministers make their Remonstrances to their Sovereigns, and meet with the Misfortune to find them either despised or disregarded, they divest themselves directly in their Presence of all the Ensigns of their Authority, and boldly declare to them, “ That being then no longer dress'd like Magistrates, they can no longer discharge the Trust reposed in them.” The undaunted ^f Courage and Resolution which

^a Hist. of *China* by Father *Martini*.

^b *Xang-ti*, these two Words signify the *supreme Emperor*.

^c *Memoirs of China*, &c. *ubi sup*.

^d The same, *ubi sup*.

^e Father *Le Comte* gives us a curious Relation of this important Post.

^f *History of China* by Father *Martini* L. VI.

some of these *Chinese Censors* have ^a shewn on some particular and important Occasions, is equal to any Thing that can be produced in the History either of the *Greeks* or *Romans*. It is surprising, to find Heathens, notwithstanding their being involved in such Clouds of Error, bold enough to ^b hazard their Lives after such an heroic Manner for the Cause of Truth. Flattery might be connived at, and borne with in such People as have no manner of ^c Hopes or Expectations after the Expiration of fourscore Years; from whence we shall draw the following Conclusion, the Force whereof those Persons must excuse who have but a very imperfect Idea of Religion, *viz.* That Men are generally more dubious of the Truths of Religion than they either seem, or would seem to be; for were they fully persuaded thereof, wou'd it be possible that any People, who, within the Space of a few Years, have listened to a thousand Lectures on the Duties of Religion, should have so much Patience and Good-Nature, as to bear with an infinite Variety of Disorders, which it is in their Power to rectify and prevent; not by extirpating the Vicious by Fire and Sword, but by reproofing them freely and openly, and denying them that Complaisance which is term'd Charity?

Their NUPTIAL CEREMONIES; *the* EDUCATION of *their* CHILDREN; *their* FUNERAL SOLEMNITIES, &c.

FROM these serious Reflections which we have just before made, we shall pass to Matters of a more gay and entertaining Nature, *viz.* their Nuptial Ceremonies. We are informed that *Fohi* first instituted the Ordinance of ^d Matrimony, (that is to say) that Matrimony which is holy, regular, and lawful. He ordered and directed, that the Women should distinguish themselves from the Men by their Apparel; and his Laws against ^e Marriage within the Degrees of Consanguinity, were so severe, that they could not marry a Wife of the same Name, tho' the Relation was ever so distant; which Custom they strictly observe to this very Day.

ALTHO' Polygamy is in Fashion amongst the *Chinese*, there is, however, a Subordination, as in other Places, between the Wives even of a private Person, but a much greater between those of a Prince. Father ^f Kircher informs us, that the first Wife only bears the Title of *Queen* or *Empress*. There are ^g nine other Wives inferior to this first, and thirty six subordinate to these nine; each of which is honour'd with the Title of his Wife. The first has the Privilege to sit in the Emperor's Presence, and to eat at his Table. As for the others, they may properly be called Ladies of Honour, or Attendants on the Empress.

^a See L. VI. and VII. of Father *Martini's* History of *China*.

^b The *Chinese*, says Father *Martini*, L. X. look upon this Liberty as the most beautiful Maxim of all their Philosophy, and are very ambitious of having it practised by all the Monarchs of the Universe. They are fully persuaded that it was the Ordinance of Heaven itself, and that the Happiness of their Empire entirely depends upon it, &c.

^c Upon the Supposition that the *Chinese* Court are all Atheists.

^d History of *China* by Father *Martini*, L. I.

^e Father *Trigout*, quoted by *Renaudot* in his Dissertation on two ancient Accounts of *China*, informs us, that the *Chinese* are not so very strict and exact in the Observance of the Degrees of Consanguinity on the Mother's Side.

^f *China* illustrated.

^g The Number of the Emperor's Wives, says Father *Le Comte*, is in some Measure unknown to us, because it is too great, as well as under no Regulation. They are never seen, and it is look'd upon as presumptuous to make any Enquiries after them. They are all Ladies of Quality . . . who, for the most Part, are perfect Strangers to the Emperor. The Intrigues which they carry on to ingratiate themselves in the Emperor's Favour, and the Jealousy which reigns amongst them . . . renders all of them for the most Part very unhappy. Amongst those whom the Emperor is inclined to honour, three of them in particular are dignified and distinguished by the illustrious Character of Queens . . . They have every Thing that the most lively Imagination can devise, to amuse and entertain them. . . Their principal Happiness consists in rendering themselves agreeable to the Prince; for they are not let into the Knowledge of any State Affairs whatever . . . and accordingly neither their Intrigues nor their Ambition are the least Inconvenience to the Government, as it often happens in the Courts of Christian Princes.

THE Father above-mentioned assures us, that the *Cbinese* are so very jealous, both in publick and private, that their Wives are not permitted to be seen by any Strangers, or Relations whomsoever; * nay, not by their own Children, unless they are either suspected, or known to be guilty of any capital Crime. In that Case, indeed, the Child flies to his Mother's Apartments, as to a Sanctuary or Asylum. He adds likewise, that these Women's Apartments are so contrived, that they can neither see nor be seen; and their Confinement is so strict and austere, that they are very seldom suffered to go abroad; and when they are indulged so far, it is in Carriages so close shut up, that they are imperceptible to the most penetrating Eye. According to some other Travellers, another Consequence of their Jealousy is, that Care which they take to bind down and cramp their Daughters Feet with ^b Bandages, as soon as ever they are born; by which Means their Feet become so small and slender, that they cannot walk abroad without extreme Pain, and the utmost Inconvenience. 'Tis ^c added, likewise, that this Custom, which is very antient, and which by Degrees has been look'd upon by the Ladies as a peculiar Beauty, was established, to inform them, that Retirement and good Housewifery were their proper Provinces, and that roving abroad was a perfect Scandal to their Sex. Another ^d Jesuit informs us, " That the Empress *Tabia*, who was the most perfect Beauty of the Age she lived in, established as a Maxim, that nothing was so graceful and becoming as little Feet; and because no one could rival her in that Respect, she artfully squeez'd them more and more, under Pretence of adding new Graces to her Charms. All the Ladies, after her Example, were prodigiously fond of this Embellishment; and this ridiculous Notion is become so firmly establish'd amongst them, that the most beautiful Creature that ever appear'd wou'd be look'd upon in *Cbina* as a Monster, in case her Feet shou'd grow to their natural Proportion". But as to the Custom of concealing them, we are inform'd by some Authors, that this Empress's Feet were naturally deform'd; and Fable adds to this Story, that she had ^e cloven Feet, and was a Devil under the Form of a Woman. In the whole, it is very probable, that both these Customs derived their Origin from a Deformity in the Feet of some of their Empress's, rather than from the Jealousy of the *Cbinese* Husbands. As, amongst us, the Loss of Honour, an ill Shape, &c. have introduced the Fardingale, the Hoop-Petticoat, the loose Gown, &c. as a la mode Dress'es, which at other Times, and among People of other Morals, would be look'd upon as preposterous, and a Scandal to the Ladies.

FATHER *Le Comte*, speaking of this Custom of rolling up, and cramping the Feet to prevent their Growth, is not of Opinion that it hinders the *Cbinese* Ladies from walking abroad; " For they frequently ^g go out, says he, and would do so every Day of their Lives, had they their Husbands free Leave and Consent." So far is he from believing it an Invention of former Times to oblige the Ladies to keep at home, that he declares " the *Cbinese*, themselves, look upon that as an idle Romance. Our Forefathers, as well as our selves, said one of their Countrymen to him, knew too well the Nature of the Sex, to imagine that the Reduction of their Feet to one Moiety of their due Proportion wou'd take away their Power of walking, or their natural Propensity and Inclination to see the World.

^a A Traveller, whose Name is *Gentil*, assures us, That Brothers and Sisters have no mutual Conversation, nor do they ever eat together.

^b The beforementioned *Gentil* assures us, That when a Female Infant is turned of three Years old, her Toes are bent under the Soles of her Feet, and after that Costics are applied, which eat off the Flesh, and then their Feet are rolled up with several Bandages till they are formed into a right Shape; the Inconveniency of which Operation the Ladies too sensibly feel all their Lives after, they being hardly able to walk. They undergo it, however, with Pleasure, since there is nothing they are more solicitous about than having little Feet.

^c Father *Kircher*, in his Treatise, intitled, *Cbina illustrata*, ubi sup.

^d *History of China*, L. III.

^e One thousand one hundred and fifty Years before the Nativity of our blessed Saviour *Jesús Christ*.

^f *History of China*, &c. ubi sup.

^g *Memoirs*, &c. Tom. I.

“ 'Tis a common Saying amongst the *Chinese*, continues the same Author, that Heaven has bestowed on the Ladies a sweet Disposition, Modesty, and Innocence, as their peculiar Qualifications, in order to render them useful in their Families, by educating their Children in a proper Manner: But that the Men, who have by Nature Strength of Body and Resolution of Mind, are born for the Government of the World. . . . They look upon all our *Europeans* with an Air of Contempt, and smiling call them a *Kingdom of Women*”. There are divers Intrigues, indeed, carried on, by the Assistance of the Female Sex, in some of the Eastern Countries; but they are not near so frequent, or so much in Vogue, with them as they are with us. The Ladies in former Times very seldom concerned themselves with Intrigues; they lived in a commendable Solitude, and for the most Part withdrew into the inner Parts of their Houses; but when the Age began to be corrupted, the Scene was changed, and Luxury and Licentiousness having debauched and corrupted the Men, the Ladies, who were the principal Objects of their Depravity, soon became Coquets and Prostitutes. It was then too plain and evident, that the Power of their Beauty, and the Sprightliness of their Wit, were capable of setting an infinite Number of secret Springs in Motion in the State. The *Romans*, who were so refined, and yet so degenerated after the Decay of their Republic, made use of them to Advantage; and Christianity, setting the two Sexes on a Level, gave the Ladies an Opportunity to take Advantage from a Prerogative grounded on Religion: From the first Moment of its prevailing in the World, Devotion and Debauchery were practised by them in their Turns. But in all the Conduct of these artful Ladies, nothing is more scandalous, or brings a greater Odium on the Christian Religion, than to see some of them assume, with as great an Air of Assurance, the Title of a *Prince's Mistress*, as others do that of *Ladies of Honour*, or, in short, as *abandoned Strumpets* take the proper Title due to their indecent and shameful Department.

THE *Chinese*, when they are determined to settle themselves, and marry, have not the Liberty to consult their own Inclinations. They are obliged to declare their Intention to their Relations, or to some old Women, who make it their Trade (if I may be allowed the Expression) to be *Match-makers*, and who are well paid for their deceitful Offices. They very seldom, if ever, give a fair and impartial Account of the Qualifications, or Beauty of the young Lady whom they are employed to enquire after. The Relations of the intended Bride always see these mercenary Emisaries to expatiate on the Perfections of their Daughters. 'Tis the common Interest of the Relations, as well as the *Match-makers*, to aggrandize the Charms, Address, and Wit of the young Lady: For the Men purchase their Wives, and give a more or less valuable Consideration for them, as they do for any other Commodities, according to the good or ill Qualities they are possess'd of. . . . As soon as the Consideration is settled, the Articles signed, and the Money deposited, the next material Point is the Solemnization of the Marriage. The Wedding-Day being come, the Bride is carried in a Chair of State, preceded by several Musicians, and followed by the Bridegroom and several Relations. The Bride brings no other Portion than her wedding Garments, with some other Clothes, and a few Household-Goods. . . . The Bridegroom attends her to his own Door. He opens the Chair of State, in which before she was close shut up, and conducting her into a private Apartment, recommends her to the Care of several Ladies invited to the Wedding, who spend the whole Day together in Feasting, and other innocent Amusements, as the Bridegroom does amongst his Male Friends and Acquaintance.

^a See *Homer* in several Parts of his Poems.

^b In the Letters of *Madame de Sevigne*, Tom. II, Lett. 115, is inserted a witty Repartee of an Actress, who was Mistress to *Charles* the Second, King of *England*, and Rival to the celebrated *Duchess of Portsmouth*. This *Duchess*, says she, takes upon her to be a Person of the highest Rank and Distinction, and pretends that the whole Court of *France* are one way or other her Relations. . . . Very well! But sure this noble *French* Lady and favourite *English* *Duchess*, might blush, had she any Shame in her, to be such an arrant Wh—: As for my part, says she, 'tis my Profession, and I am proud of nothing else.

^c Father *Le Comte*, *ubi sup.*

FATHER *Le Comte* adds, that the Husbands are not always well pleased, or contented with their Bargains, and in all Probability he speaks the Truth. The young Ladies, whom their Parents have thus sold, are not allowed to retreat from their Engagement; but the Husbands when they find themselves bit and impos'd upon, don't always act with the same Complaisance. "Sometimes, says he, it happens, that after the Bridegroom has opened the Chair with all the Impatience and Expectation imaginable, in order to receive his Bride into his longing Arms, shock'd with her frightful Visage, and her aukward Mien, he shuts her up again directly, and dismisses her, together with her Relations, Friends, and all the Company, chusing rather to lose the Purchase-Money, than be troubled with so disagreeable a Bargain." As a Supplement to this Narrative which we have already given of their Marriage Rites, we shall entertain our Readers with another Author's Account of a much later Date; the Circumstances whereof are very novel and particular, though we cannot answer for their Veracity, no more than the current Observance of them amongst all the *Chinesè* in general. Customs very often vary, and what prevails in one Town or Province, is many Times disregarded, or not approved of in another. Few Travellers ('tis true) have a just Regard for this Observation; for if their Narratives are but novel, they think 'tis sufficient. 'Tis that alone which vends their Works, and gives them a Sanction; because Truth is not generally so much sought after as Amusement, by most Readers of Travels. But be that as it will, I shall here insert the Relation as I find it in the Author's own Words. "The young Ladies receive their Portions from their future Husbands, one Part whereof is paid down, on the Execution of the Marriage Articles, and the other a little before the Nuptials are solemniz'd. The Bridegroom, moreover, besides this Dowry, makes several valuable Presents of Silks, Fruits, Wine, &c. to the Relations of his Mistress. The intended Bride and Bridegroom never see each other till their Nuptials, which are always carried on by *Match-Makers*, are fully concluded on both Sides, so that there remains Nothing to complet them but the Wedding Ceremony." When that is over, the Bridegroom, after several particular Ceremonies, presents a wild Duck to his Father-in-Law, whose Servants carry it directly to the Bride, as a further Pledge and Testimony of the Bridegroom's Love and Affection. After this, both Parties are introduc'd into each other's Company, for the first Time; a long thick Veil, however, even then conceals the Beauty or Deformity of the Bride, from the Eyes of the Bridegroom. "They salute each other, and on their Knees with Reverence adore the Heavens, the Earth, and the Spirits. . . . After this the Bride's Father makes an elegant Entertainment at his own House; the Bride then unveils her Face, salutes her Husband, who . . . examines all her Features, with the utmost Attention. She waits with Fear and Impatience to know the Result of this his accurate Survey, and endeavours to read in his Eyes the Opinion he has of her. He salutes her in his Turn, and after the Bride has kneel'd down four Times before him, and he twice before his Bride, they both sit down together at Table. Mean while the Father of the Bridegroom makes a sumptuous Entertainment for his Friends and Relations, in another Room; and the Bride's Mother, in the same Manner, entertains her female Relations, and the Wives of her Husband's Friends, in her own Apartment. After these Repasts are over, the Bride and Bridegroom are conducted into their Bedchamber, without the former so much as having seen her Husband's Father, or his Mother. But the Day following she makes them a Visit, in a very formal and ceremonious Manner, when there is another public Entertainment prepared, and at which she takes upon her to entertain the Guests. She waits upon her Mother-in-Law at Table, and eats her Leavings, as a Testimony that she is no Stranger, but one of the Family; for 'tis a constant Custom amongst them, never to offer even to the Servants of Strangers the Fragments, which are taken from their own Table.

³ *Gentil's* New Voyage round the World

“ THE Solemnization of their Nuptials is always preceded by three Days Mourning, during which they abstain from all Manner of gay Amusements. The Reason on which this Custom is grounded, is this; that the *Chinese* look upon the Marriage of their Children as an Image or Representation of their own Death, because at such Time they become their Successors, as it were beforehand. The Friends and Relations of the Father never congratulate him on this Occasion, and in case they make him any Presents, never take the least Notice of the intended Nuptials.”

“ WE are inform'd likewise, that the *Chinese* marry their Children very young, and without consulting in the least the Inclination of either of the Parties. Nay they are sometimes contracted on the very Day they are born, and obliged to comply with, and fulfil the Contract as soon as they come of Age.

GENTIL, in his Voyages assures us, “ That some intimate Friends, whose Wives are pregnant, will frequently promise in the most serious and solemn Manner, to intermarry their future Issue, in case they prove of different Sexes. He adds, moreover, that the Solemnity of this Promise consists in rending their Vestments asunder, and interchangeably delivering a Part thereof one to the other. As soon as ever this Marriage Treaty commences, the two Fathers fast, and make a private Oblation to the Souls of their Ancestors.”

THE Purchase and Sale of Wives is much more customary and frequent amongst the common People, than those of Fashion. The latter always take care to have one lawful Wife, and make choice of her after such a Manner as is most suitable to the Dignity of the married State. Their purchased Wives, Mistresses, and Concubines, are only look'd upon as Servants to this Governess or Head of the Family. She alone bears the Title of Mother, and 'tis for her alone that the Offspring of the others go into Mourning. A certain Author asserts, that all these subordinatè Wives raise Issue for their Mistresses, in the same Manner as the Handmaids amongst the antient Patriarchs did, whose Wives suffer'd them to be deliver'd on their own Laps. The Concubines of *China*, as well as those in the Days of old, are made use of to propagate the Family; after which, if the lawful Wife thinks proper, she may treat them as *Sarah* did *Hagar*. Our *English* Author adds, in his Extract of Voyages, that the Father of a Family, when he finds his Children grow too numerous and burthensome upon his Hands, and is not inclined, however, to diminish his Stock of Wives, never scruples to dispose of the former, and sell them for Servants, or Slaves, as we do Cattle in our Markets. There are some Parents, 'tis true, who will redeem their Children as soon as their Circumstances admit, having a Power reserv'd of re-purchasing them at the same Price for which they sold them. It is proper to take Notice here of another barbarous Custom practis'd amongst the *Chinese*, which is that of exposing their Children; nay, sometimes they are still more inhuman, and murder these poor Infants, especially if they are of the weaker Sex; and to justify themselves in the Execution of such enormous Crimes, they alledge, as a Motive of Compassion, what, according to the original Term, ought rather be call'd a most savage and inhuman Cruelty; I mean their *Metempsychosis*, by Means whereof, and the Help of this Act of Barbarity, they save their Children the Pain of entering into a Life of Misery and Sorrow, and think they have good Grounds to hope these innocent helpless Babes shall, in a very short and limited Time, transmigrate into the Bodies of some Persons, who are both rich and happy.

^a *Purchas's* Extracts of Voyages.

^b *Dapper's* Collection of Embassies to *China*.

^c *Genesis* c. xxx. Perhaps this Expression ought not to be taken in too strict a Sense.

IT is very customary, for a Youth who makes Overtures to a Damſel, and accompliſhes his Deſign, to give the Bride's Father a valuable Conſideration, in Proportion to his Circumſtances. ^a *Dapper* is of Opinion, that this Cuſtom gave Birth to the general Report of Travellers, that the *Chineſe* purchaſe their Wives. He acknowledges, however, that they won't part with their Daughters without ſome Deposit. But be that as it will, the Bride's Father, on the other Hand, is under an Obligation to give her ſome Houſhold Goods and Money, according to his Ability, beſides Servants to wait on her; which is a kind of Equivalent for the Purchaſe-Money paid him by the Bridegroom. After all theſe Preliminaries, which may properly be called the Plighting of their Troth to each other, the Lover makes a Preſent to his Miſtreſs of ſome Jewels, and ſuch other Commodities of Value, as he thinks proper. Upon this ſhe communicates her Name to him, and the Astrologers are employ'd to conſult the Secrets of their Art, in order to fix a propitious Day for the Celebration of their Nuptials. On their Wedding-Eve, all the Effects of the Bride are carried away in a ſolemn and public Manner from her Father's Houſe. To conclude, the Bridegroom on the Wedding-Day goes out to meet his Bride, who is carried in a kind of Litter. In ſome Southern Provinces the Bridegroom overnight ſends his Bride a Chair, which opens at the Outſide, and is attended by ſeveral Friends and Relations, all plentifully provided with Lanthorns and Flambeaus. One Thing very remarkable among theſe Ceremonies of the *Chineſe* is, ^b that after the Departure of the Bride from her own Mother, ſhe is cloſe lock'd up in this Chair, and the Key is directly ſent to her Mother-in-Law, who, as ſoon as the Bride is arrived at the Bridegroom's Houſe, opens the Chair, and preſents the Lady to her Son. ^c *Dapper* farther informs us, that the Priests, as ſoon as they ſee the Bride coming at a Diſtance, ſhow her ſeveral Plates of Gold, in the Form of half Moons, which they preſent to her with their formal Benedictions, or well Wiſhes, *That ſhe may not prove as ſickle and inconstant as the Planet they repreſent.* The *Chineſe* put great Confidence in theſe Gewgaws, and flatter themſelves, that by carefully preſerving them, they ſhall ſecure the Love and Affection of their Wives; (and thrice happy they that are ſo eaſy of Belief.) The new married Couple repair afterwards to ſome Pagod, where, proſtrating themſelves before the Images of their Anceſtors, they pay them a kind of religious Adoration; whence they afterwards withdraw into a ſeparate Room, in order to teſtify their filial Reſpects to their Parents, as their Duty requires. After this the Bride is conducted, by her Mother-in-Law, and her Servants, to the Apartment which is prepared for her, in order to live retired from the Sight of all Mankind, but her Husband. That ſhe may have ſome Amuſement, however, in this Retirement, ſays our *Dutch* Compiler, they take care to furniſh her with ſeveral ſinging Birds, and agreeable Lap-Dogs. From the Relation of theſe Travellers, we have Reaſon to conclude, that the *Chineſe* make their Wives practiſe all thoſe Maxims which ^d *Arnolphus* laid down for the Conduct of *Agnes* in *Moliere*; but if the Paſſions have the ſame Influence with them as with us, there is no Reaſon to queſtion but that the jealous *Chineſe*, notwithstanding their taking all the wary Precautions of *Arnolphus*, are oftentimes jilted by the witty *Agnes's* of their Country. Hiſtorians make mention of ſeveral other particular Circumſtances relating to their nuptial Ceremonies; but as they are very often inconſiſtent with one another, we ſhall content ourſelves with having related what, in our Opinion, appears moſt remarkable, without attempting to reconcile the Contradiſtions which Travellers are frequently guilty of, by confounding the Ceremonies of one Province with thoſe of another.

^a Embaſſies, &c. ubi ſup.

^b *Dapper*, ubi ſup.

^c Embaſſies, &c. ubi ſup.

^d *Moliere*, in his *Ecole des Femmes*.

WE are inform'd, that the Emperor of *China* causes the Lady, whom he has any Inclination to honour as a Bride, to be strictly examined by the most skilful Matrons, who make it their Profession. It is not sufficient that she be young, virtuous, active, witty, and beautiful: These experienced Examiners pry into all her hidden Qualifications, surveying her naked, from Head to Foot. And when they have taken an exact Inventory of all her Perfections and Defects, they make her run till she is hot and out of Breath, in order to form a right Judgment of the good or ill Quality of her Sweat; which, 'tis reasonable to suppose, must at least have no offensive Scent, to qualify the young Lady for the Honour intended her.

^a THE Manner of bestowing a Husband on a Princess of the Blood Royal, is no less remarkable. When she is on the Point of Marriage, twelve young Gentlemen, of about eighteen Years of Age, are selected, who, besides the natural Advantages of their Youth, must likewise be sprightly and active to the highest Degree. These Candidates are conducted into an Apartment of the Palace, where the Princess, who is concealed, may see and survey them at her Leisure, without any Danger of being seen, or interrupted in her Examination. She makes Choice at last of two of them, whom she takes Care to have presented to the Emperor, that his Imperial Majesty may be graciously pleas'd to nominate one of them for his Son-in-Law. In this Country, therefore, a young Gentleman, to whom Nature has been indulgent, and whose Stature, Air, and Features declare him something extraordinary, has good Grounds to hope one Time or another to advance his Fortune. We are at a Loss to determine, whether the *Roman* Ladies, who, according to *Petronius* and *Juvenal*, were experienced Judges in the same way, had likewise the Liberty to examine the Shape and Features of their Lovers; or whether they had any other Expedient which might answer their Purpose, as well as this Custom establish'd in Favour of the *Chinese* Princesses. All we know of them is, that they had a very good Taste in general, and paid very well for the Chice they made, witness the many ^b last Wills and Testaments usually procured by their Means. But all Things duly considered, the Rights and Privileges of the *Chinese* Princesses cannot fairly be compared to the *Roman* Practice, nor to those Discoveries which some of our own lascivious Ladies have made among their Valets and Coachmen, after having made a Review of all their Gallants even from the King down to the Coblerr.

“ THE *Chinese* are not allowed to ^c marry whilst they are in Mourning for their Parents, and when any sudden and unexpected Death happens in a Family, it breaks off all prior Engagements, insomuch, that a Man who is even betrothed, or solemnly promised, in case of the Decease of his Father or Mother, cannot marry his intended Wife, till his Mourning is over; Whence it comes to pass, that oftentimes after the Body of the Deceased has been interred (which is never performed till several Months after his Death, and sometimes much longer) and the Time of Mourning is expired, the Relations of the Party promised, give the young Lady a free Liberty in Writing to marry whom she pleases . . . The Relations of the intended Bride very seldom make any new Treaties, till the Time of such Mourning . . . is elapsed. Then they write, in their Turn, a Letter to the young Gentleman, and give him an Invitation to renew his former Engagements. If he rejects the Proposition, the young Lady is absolutely discharged. . . . The Law obliges both Sexes alike. . . . Decency and good Manners prevail with them so far, that it is look'd upon as criminal to marry when any near Relation is in Prison, &c. and he who violates this Law is punished after the same Manner as an unnatural and inhuman Son.

^a *Dapper, ubi sup.*

^b *Cum te summonceant qui testamenta mententur, Nostibus, &c.*

Juvenal, Sat. 1.

^c *Gentil, Tom. II. of his Voyages.*

THEIR Widows are allowed to marry again. ^a The Ladies of Honour, however, tho' never so young and gay, dare seldom attempt a second Alliance. As a Testimony of their Virtue, they are obliged to live in Retirement with their Fathers-in-Law, in the slavish State of Celibacy. Wretched Point of Honour! which stifles the Voice of Nature in a Widow, whose Inclinations are ready to obey her warmest Dictates! It were some Comfort indeed, if by the Loss of a Husband, all the Affection which God hath implanted in one Sex for the other, were totally extinguished. But we see Things at a great Distance, and it may reasonably be supposed, that there are some charitable and complaisant Folks in *China*, as well as in *Europe*, who pity their Case. We are farther informed, that a young Lady very seldom marries a Widdower.

A HUSBAND, in case of Adultery, may not only turn away his Wife, but sell her to whom he pleases and purchase another. But he is not, however, allow'd to put her to Sale without very good Reasons; and if he presume so to do, both Buyer and Seller are severely punished; altho' the first Husband be not obliged to take her again.

THEY have one particular Custom, which is a great Exception to that excessive Jealousy, so universally ascribed to the *Chinese*; and that is, some of them marry with no other Intent than to be easy Husbands. "And who are, says Father *Le Comte*, so complaisant and good-natured, as to give their Wives free Liberty to grant the last Favour to whom they think convenient; nay, they marry on that very Condition, and such as are of that Society, (for there is such a one established at *China*,) have no Authority to hinder any Debauchee from frequenting their Houses, and making Cuckolds of them at Pleasure. The Jesuit adds, That these Families are so contemptible, and so notoriously scandalous, in the Opinion of the *Chinese*, that their Children, tho' never so deserving and well qualified, can never hope for Promotion, or be put into the Possession of any public Office whatsoever."

WHEN a Woman's Time of Reckoning is near expired, and she expects daily to be brought to Bed, she goes and gives an Account of her Condition to her Ancestors, at which Time this Prayer is made in her Behalf. *Such a one draws near the Time of her Travail; she is come, O glorious Spirits! to lay her dangerous State before you; we humbly beseech you to assist her under the Pains of Child-bearing, and grant her a happy Delivery.* Two Months after her Delivery, the Mother returns to the Pagod with her Child, presents it to her Ancestors, and returns them her humble and hearty Thanks for its Preservation. At the Year's End she goes to her Ancestors again, and begs that by their Assistance the Child may encrease in Stature. When he is old enough to be sent to ^b School, the Master, to whose Care he is entrusted, changes his Name, giving him a new one, which he retains no longer than whilst he resides amongst his Schoolfellows. At fifteen Years of Age the *Bonnet*, or the *Cap*, is conferr'd upon him, which, like the *Toga Virilis* amongst the *Romans*, entitles him to the Denomination of a young Man. The *Chinese* Ritual directs a Prayer to be made by this Youth, in which he begs of his Ancestors to protect him, to assist him under all his Necessities, and conduct him safe to the Years of Maturity. A Prayer, much to the same Effect, is said for a young Vir-

^a *Dapper, ubi sup.* Father *D'Entrecolles*, in his Letter to Father *de Boissia* xiii Collection of instructive and entertaining Letters, says, that Relics of Quality, according to Custom, spend the Remainder of their Days in a State of Widowhood, as a distinguishing Characteristic of their extraordinary Veneration and Respect for the Memory of their deceased Husbands. But this Custom is not regarded by such as are of lower Degree. The Relations, who demand a Return of some Part of that Money which she had with her first Husband, oblige her to marry again without consulting her Inclinations. Oftentimes the Husband is arrested, and the Money repaid without her Knowledge. If she has a Daughter that is an Infant at the Breast, she and the Mother go both into the Purchase. There is but one Way for a Widow to free herself from this Tyranny and Oppression of her Relations, that is, if she has wherewithal to subsist, to turn a *Bonze*. But this *Derniere Resorte* is in very bad Repute, and she can never condescend to it without a Scandal to her Character.

^b *Purchas* Extracts of Voyages.

gin when she first becomes marriageable, and for her who is just entering into the State of Wedlock. In like Manner the Youth, who is upon the Borders of Matrimony, is recommended to his Ancestors by a Prayer suitable to the Occasion. A Person of Fortune and Distinction, changes his Name a second Time, and every Body but his Servants and Inferiors, must distinguish him by his new Title. In short, when he is arrived at the Age of Maturity, he has a third Name given him, which is his principal, or grand Name, and the most honourable of the three. Every one calls him by this Name, except his Relations, and such as are his Seniors, who have the Privilege to call him by his second. When a Person is inclined to enrol himself in any particular Sect, he who admits him, and is, as it were, his Godfather, gives him his *Religious Name*: and thus much shall suffice with Respect to their various Denominations.

THE Education of Children, and the strict Obedience which Parents require from them, are Matters of much greater Importance.

“ THE first Article in the *Chinese-Morals*, says ^b Father *Le Comte* . . . recommends “ to Children such an Affection, such a Complaisance, and Veneration for their Parents, as neither the most severe Treatment, nor an advanced Age, nor any Preference which they may possibly acquire, can any ways alter or diminish. . . . There “ is no Submission, no Obedience, but what the Parents can exact and command. Their “ Children are obliged to maintain them all their Lives long, and after their Decease “ to weep and mourn for them. They prostrate themselves a thousand Times before “ their dead Bodies; they supply them daily with all sorts of Provisions, as if they “ were alive . . . they inter them with all the Pomp and Extravagance imaginable; “ they go regularly to weep over their Graves; they . . . reverence their Pictures . . . “ and make Oblations to them. . . . The Kings themselves are not exempted from the “ Observance of this Duty. . . . If a Father is honoured as a God after his Decease, he is “ obey’d in his Life-Time as a King, by his Family, in which he governs with a despotic “ Sway, is absolute Lord and Master not only of all his Effects . . . but also of his Concubines and his Children, who are entirely at his Disposal. . . . If a Father charges his “ Son with the Commission of any Fault whatever before a *Mandarin*, he is under no “ Obligation to produce any farther Evidence. It is always taken for granted, that “ the Father has just Cause for Complaint, and that the Son must be blame-worthy “ when the Father disapproves his Conduct.” Tho’ this absolute and unlimited Authority may sometimes prove the Cause of inhuman Actions, yet the *Chinese* justify it, with this Assertion, That no one knows a Child’s Disposition better than he who gave him his Being, and train’d him up from his Infancy. This very first Position is false; for as ’tis a Kind of Hazard to which he owes the particular Formation of his Body, and an impenetrable Secret to Mankind; how should a Father have any Knowledge of the Soul, with which the Supreme Being is pleas’d to animate and inform it? They urge farther, that the tender Affection of a Father for his Child, will never suffer him to condemn, or treat him with Inhumanity, unless he deserves it. If ’tis objected, that some Parents take an unnatural Antipathy to their Children, they answer, That a Child must in such a Case study to procure their Favour by a complaisant Deportment, by a sweet Disposition, and by repeated Acts of Obedience, and dutiful Offices. But after all, say they, there is no such an Antipathy possible . . . as can at once erase all paternal Affection out of the Heart of any Man, unless he is first provoked by his Son’s Disobedience, or dissolute Deportment.

“ WHENEVER a Son rebels against his Father, by insulting him in any Degree, more especially if he carries his Resentment to so high a Pitch as Parricide itself, he alarms the

^a *Purchas’s Extracts of Voyages.*

^b Father *Le Comte’s* *Memoirs of China.* Tom. 2.

^c Father *Le Comte, ubi sup.* We find in the twenty first Chapter of *Exodus*, that by the Law of *Moses*, not only a Parricide, but even he who struck, or cursed either his Father or Mother, was put to Death.

whole Province where the inhuman Fact was committed. The Empire itself takes Cognizance of the Cause, and becomes Judge of the Delinquent: "The *Mandarins* of the Place are all degraded for giving no better Instruction to this unnatural and rebellious Youth: His Relations are all severely punished for having been so negligent in reprov'ing him; for they imagine that one so notoriously wicked must have discover'd the Depravity of his Nature, on some other Occasions, before he had arrived to that Pitch of Impiety. . . . There is no Punishment can be devised severe enough for so heinous a Crime. The Parricide is cut into a thousand Pieces, and afterwards burnt to Dust and Ashes: Not only his own House, but those of his next Neighbours likewise, are all pulled down to the Ground, and Monuments are erected all over the Town, to perpetuate the Memory of such an execrable Deed." We find something extraordinary in the Punishment inflicted on Parricides by the antient *Romans*. 'Tis well known, that they were tied up in a Sack, with several venomous Creatures, regarded as Emblems in some measure of their Crime; as for instance, the Viper, which, as Naturalists inform us, murders its Mother at its Birth, &c. Thus tied up together they were thrown into the Sea, and so deprived at once of the Light, and other Benefits of Nature, which their Father and Mother had given them the Faculty of enjoying, together with their Existence.

THE *Chinese* reckon the Want of Children amongst the Number of their most deplorable Misfortunes; for, say they, *Who shall assist us in our Necessities? Who shall take Care and provide for us in our old Age? Who shall perform the last Offices of Respect for us after our Decease? Strangers will never be so indulgent to us as our own Children.*

IT would be needless here to expatiate on the Reverence and Respect which the *Chinese* are bound to pay to their Superiors; as for Instance, the People in general to the *Mandarins*, Servants to their Masters, Pupils to their Tutors, &c. The Regard which Equals have for each other is no less remarkable, which is a Consequence of this Principle of their Morality, *viz.* "That 'tis a Matter of the last Importance, to cultivate Modesty, Politeness, and Civility in the Minds of the People, in order to make them courteous and affable. They are of Opinion, that fierce and obstinate Tempers are prejudicial to a State, that such Persons as are apt to be transported with Passion, and have no Regard for any one, are always ripe for Rebellion; and that on the other Hand, such as know how to stifle, and conceal their Resentments, and with Patience submit to that Subordination which is due to Age, Quality, or Merit, never transgress their Duty, but with a Kind of Violence to their natural Inclinations." These Arguments, however, are not all of them exactly just, for besides that, Hypocrisy and a criminal Dissimulation, are often the Consequences of these external Submissions, of which we meet with Precedents in the History of *China*, as well as in all other Histories: There are several Instances of hasty, fiery People, who are incapable of shewing the least Regard to any manner of Subordination, and who utterly despise that Affability and courteous Behaviour which is thought so engaging, tho' 'tis oftentimes owing only to an uncommon Delicacy of Sentiments; there are Instances, I say, of People of this Character, who live notwithstanding very peaceably, without creating any Broils or Animosities, without giving the least Offence, or, in short, taking any ill Impressions, un-

* It appears by several antient Authors, 'That this Kind of Punishment was not always inflicted in the same Manner. In the Time of *Paul* the Civilian, who lived in the Reign of the Emperor *Antoninus*, Parricides were burnt alive, and their Remains exposed to the wild Beasts. We shall here make this one cursory Remark, 'That the Punishment of the leathern Sack (*Gallus*) in which the Parricides were tied up, in order to be thrown into the Sea, is a Custom observed amongst the *Spaniards* at this very Day. In some other Countries, they are broken alive upon the Wheel.

^b See Father *Le Comte's* Memoirs of *China*, Tom. II. The Description which this Author gives us of the Homage and Respect which the People pay to the *Mandarins* is pleasant enough.

^c These Objections are not strenuously to be insisted on. Besides, there is a vast Difference between the Politeness of the *Chinese* and that of us *French*, whose free and easy Deportment is always attended with Affability; whereas the Complaisance of the *Chinese* is represented very affected and incommodious.

less they imagine either their Effects or Liberty in Danger. There are others again, to whom an affable and courteous Deportment is almost natural, and who often treat their Inferiors with as much Courtesy and Complaisance, as if they were their Equals, and yet 'tis well known, how inconstant and fickle these People are in their Behaviour even towards their Superiors. If, like the Islanders their Neighbours, they are not always stirring up Insurrections against the Government, at least they are fond of indulging their fickle Minds, in singing seditious Songs and Ballads.

WE shall close this Account relating to their Education and Manners, with some particular Circumstances extracted from Father *Le Comte*. "Whenever a Youth is devoted to the Study of the Arts and Sciences, a Master is appointed to attend him When he has made some Progress in his Studies, he is presented to a common *Mandarin*, in order to be examined. If he writes a fair and legible Hand, (for that's the first Branch of their Study) he is admitted amongst those Youths who apply themselves to the Knowledge of Books, and aim at taking their Degrees which answer to those of our Master of Arts, Bachelor, and Doctor. As the Fortune of the *Chinese* for the most Part depends on their Ingenuity, they spend their whole Lives in a close Application to their Studies;" in which there is such an Emulation amongst them, that they are often instrumental to their own Deaths, through too close an Application. Strange Infatuation! which, however, is owing after all to Nothing but an immoderate Ambition, and a Thirst after Preferment. "Their Examinations are exceeding strict. The principal *Mandarins* of their respective Provinces, are Masters of Arts. The Court send a Commissary to assist at the Examination of the Bachelors." Our *European* Courts find Something else to do; they seldom concern themselves with this Sort of Pedantry. They have no Notion that their Presence would any Ways encourage and influence Youth in the Attainment of the Arts and Sciences. We must, however, do Justice to the fine Taste of our Nobility. They are so far from scorning to be admitted into any Academy, that we have one among us^b which in a short Time will consist of Nothing but Ministers of State, Prelates, Dukes, and Peers. "As soon as the Doctors are nominated, they are presented to the Emperor, who bestows Crowns of Flowers upon the three first," as the Custom was formerly in *Italy* and *Germany*, with Regard to Poets.^c But we never heard that these last Laureats were made richer thereby. The^d Laurel is so cheap a Commodity, that any Prince is willing to be at that Expence, on condition Nothing more be required of him. It is not so, however, at *China*; "A Doctor there is always rich, because he receives from his Relations and Acquaintance, a vast Variety of valuable Presents. Every Body expects, one Time or another, to reap some Benefit and Advantage from his Interest." And as those who have advanced themselves by Learning, to the highest Dignities, are not allowed to neglect or forsake their Studies, "They are obliged frequently to attend public Examinations, where they are severely punish'd for any such Neglect." Amongst us Poverty cramps the Genius; our Studies at College only entitle us to a Band. An Abbot writes, and dedicates his Labours to some illustrious Patron: This is the last Refuge of our brightest Wits. They live on the small Revenue

^a Purchas's Extracts of Voyages.

^b The French Academy.

^c This Custom is still observ'd, though not so much in Vogue as it was formerly.

^d Menard, qui fit des vers si bons,
Eut du Laurier pour recompense.
O Siecle maudit, quand j'y pense!
On en donne autant aux jambons.

Menard wrote well, and bore away the Bays,
The sole Reward of his poetic Lays.
Curse on the Times! who wou'd contend for Fame,
When rusty Bacon bears an equal Claim?

which

which their immature Productions, supported by Assurance, bring them in. They form Plans and Projects at their Bookfellers Cost, which very often never come to Light. However, if the Authors (were it only out of common Respect) should but dedicate some indigested Piece of Wit to these Cullies, they might, ' perhaps, sit down contented with the Loss of their Money.

THEIR usual Mourning continues three Years, and during all that Time they are unqualified to officiate in any public Office whatsoever. " A Mandarin is oblig'd to resign his Post, and a Minister of State his Office, in order to retire within his own Seat, and to dedicate all that Time to Grief and Sorrow. They change both their Apartments and their Household Goods, and never sit but on wooden Benches. Their daily Provisions are mean and ordinary; for all that Time they live entirely upon Roots. Their Clothes are made of the coarsest Cloth, and they rest a Nights upon the hardest Beds. Their Discourse and Manner of Expression, at those Times, are always adapted to the melancholy Occasion." Our Sorrow for the Death of our Relations, is nothing to compare to it; but then we draw our Motives of Consolation from such Principles of Religion, as the *Chinese* are perfect Strangers to, who are always dubious, always uncertain, with Respect to their Relations Happiness or Misery in a future State. It is observable, however, that as every Thing runs into Mode amongst us *Europeans*, if Custom had introduc'd the same Ceremonies with those of the *Chinese* amongst us, we should have sat down contented, and have readily complied with them, notwithstanding the superior Maxims of our Religion.

THE *Chinese* in their Mourning lay aside yellow and blue, which, in their Opinion, are gay Colours, and dress themselves only in White, a Colour destined by them Sorrow, from the earliest Times. No one, from the Prince to the meanest Mechanic, according to Father *Le Comte*, ever deviates from this establish'd Custom. For the Generality they wear Girdles made of Hemp. Their Mourning for all their Relations is of longer or shorter Duration, according to Proximity of Blood. In this Particular the *Chinese* and *Europeans* perfectly agree. Custom and Complaisance conceal the real Sentiments of both; both are oblig'd for a while to act the Hypocrite; but at last the gloomy Cloud is dispers'd, and they give Way to a stolen Mixture of Mirth and Gaiety. " The *Chinese*, says Father *Le Comte*, at first affect a disconsolate Air, and their Sorrow seems legible in their Faces; . . . but in Process of Time, they resume their usual Gaiety, and it frequently happens, that they shall laugh, and seem perfectly unconcern'd, the very Moment after they have been weeping over the Tombs of their deceased Parents." Nothing is more certain than this; that all these Punctilio's are entirely owing to a mutual Regard that Mankind have for one another in their outward Deportment, while the Heart and Affections are oftentimes concern'd the least. In Proof of which Assertion, even those who the most abhor Hypocrisy and Deceit, never fail to be offended at any Transgression against the establish'd Laws of Decency. The most snarling Cynic would scarce venture to ask, Whence it comes to pass, that we wear black several Months together, for perfect Strangers, whom we neither value or regard, with the same Formality as for our dearest Friends, whose Loss we really regret with unaffected, inward Sorrow, for many Years after their Decease.

A CERTAIN *Chinese* Philosopher formerly maintain'd, That the Measure of Love and Affection ought to be equally shared among all Mankind; insomuch, that, according to him, Father or Mother, or the nearest Relations, were not to be more beloved and

* The M of L were dedicated to a B P who having lent the Author a thousand Florins, was forced to sit down contented with an Epistle Dedicatory, without there being so much as a Compliment in it, in Favour of B

^b Father *Martini's* History of *China*.

cherished than others in the main, though entitled to a Kind of Precedency, in Point of placing that Love; but this Doctrine has been stigmatiz'd by the *Chinese* as heretical.

THE whole *Apparatus* of the numerous Ceremonies, practis'd by these formal People, are to be met with in a Ritual made for that Purpose. Our own Priests know full well by Experience, that a long Catalogue of Ceremonies is a kind of Study; at least a retentive Memory, and the Gravity and Attention of a Geometrician are absolutely necessary to make a Man Master of them. But to return to our Subject; we shall industriously avoid the scrupulous Exactness of mercenary Compilers, and take Notice only of such Customs, as in our Opinion, are most remarkable, and most entertaining to our Readers.

WE shall in the first Place introduce one generous Sentiment of Gratitude, which reflects a great Deal of Honour on the *Chinese*^a. They ground their long and melancholy Custom of Mourning for their Parents, on the indefatigable Pains which they were oblig'd to take with them, till they were three Years old. "The true Reason, say they, why we mourn for the Loss of our Parents so long, is, that thereby we may make them a grateful Acknowledgment for their Fondness and Indulgence towards us, when we were troublesome and helpless Infants."

THE *Chinese*, continues Father *Martini*, look upon the securing a considerable Quantity of the firmest and most durable Wood, to make their Coffins with, as an essential Part of their Happiness. Such as are very rich, and can afford the Expence, will sometimes purchase as much of it as will amount to two thousand Crowns, for the Service of themselves and their Posterity. They put themselves to this extraordinary Charge sometimes, that they may have, for many Years to come, a constant Prospect before their Eyes, of their *last Repose*. This Practice of theirs, however, is doubtless more the Result of Vanity and Pride, than any other Consideration whatsoever; and their Affectation in this Particular is no Ways inferior to that of others, who have carried their Coffins with them wherever they went, or laid a Death's Head upon their Pillow; or, in short, order'd their Servants to salute them every Morning with a *Memento Mori*. To this Expence, with Respect to the incorruptible Wood, that for Perfumes, Flowers, Wax-Tapers, rich Silks, painted Papers, Music, hired Mourners, &c. must be added to make up the Account. All their Relations and Acquaintance are invited to come and weep over the Coffin, and to offer up their Oblations to such of their deceased Friends, as they have the least Veneration for. The Bodies of Parents are preserv'd for whole Years together by their Posterity, lock'd up in very costly Coffins, which are varnish'd over with the utmost Art and Precaution, to prevent the least Exhalation of any offensive Smell; and during all that Time, they make the same daily Provision for them, as when they were alive. The same Custom, or at least Something very much like it, was observ'd by the *Greeks* and *Romans*; but particularly in the^b Sacrifices and Libations which the former made, when they were inclin'd to raise the Souls of their Dead, in order to consult them on any future Events, or implore their Aid and Assistance. It must be acknowledg'd, however, that both the one and the other were far inferior to the *Chinese*, with Respect to these Ceremonies. As for the rest, it would be an Act of the highest Injustice to charge them with Extravagance, and conclude^c from hence, that they do not acknowledge, as the former did, the Immortality of the Soul; since their Notion of the *Metempsychosis*, and the Prayers in their Ritual, undeniably prove the contrary. 'Tis true, indeed, their Notions in that Particular are very confus'd, but not more so, than those of the greatest Part of the ancient Heathens.

^a Father *Martini's* History of *China*.

^b See *Feitinius's* Collections on this Topic. *Antiquit. Homer. Lib. I.*

^c See Abbot *Renaudot's* Dissertations on the Arts and Sciences of the *Chinese*, at the Conclusion of the *Antient Accounts of the Indies*.

As soon as ever a dying Person has given up the Ghost, some Relation or Friend immediately takes his Coat, goes up to the Top of the House, and turning his Face towards the North, calls upon the Soul of the Deceased three Times successively, as loud as possible. He addresses himself to the Heaven, the Earth, and the Mid-Region of the Air. After which he folds the Coat up, and turns his Face towards the South; then he unfolds the Coat again, and spreads it over the Deceased, there to remain three Days untouch'd, in Expectation that his Soul will resume her former State. The same Ceremony is observ'd out of their Cities, for a Person who has unfortunately been killed. But to proceed to another Custom.

^a WHEN a *Chinese* dies, an Altar is immediately erected in some particular Room in the House, which for the Generality is hung with Mourning. An Image, or Representation of the Deceased, is laid upon the Altar, with all the Decorations just beforementioned, and the Corpse behind it in the Coffin. ^b Every one that approaches it, to testify their Concern, or pay their Compliments of Condolence, bow the Knee four Times before the Image, and prostrate themselves to the very Ground: But before these Genuflexions, they make their Oblations of Perfumes. The Children of the Deceased, if there are any who survive him, stand dress'd in Mourning close by the Coffin; and his Wives and Relations weep aloud, with the female Mourners who are hired, behind a Curtain which conceals them. 'Tis observable, that according to the *Chinese* Ritual, as soon as the Corpse of the Deceased is laid in the Coffin, there must be as much Corn, Rice, Silver, and Gold put into his Mouth, as his Circumstances will well admit of. They put likewise a Quantity of Nails, and several Scissars tied up in Purfes, and laid at each Corner of the Coffin, that he may cut them as Occasion shall require. Before the *Tartars* expressly enjoin'd the *Chinese* to cut off their Heads, they usually put Combs and Hair into their Coffins, for the Service of their Dead. On the contrary, we find some of the Antients shav'd their Dead, which was perhaps as ^c whimsical and fantastic a Custom, as that of the *Chinese*. Nothing can possibly be more conformable to the Practice of the latter, than what is mentioned by *Homer*; ^d who tells us, that such as had any real Concern and Affection for a deceased Friend, shav'd their Heads, and cover'd his dead Carcase with their Hair; nay, sometimes ^e they would even offer it up in Sacrifice. But to drop a Comparison, which we pretend not to insist upon.

THE Day on which the Funeral is to be solemniz'd, all the Relations and Friends meet together, as they do in *Europe*, at the House of the Deceased, dress'd in Mourning, who, together with the Priests, form the Funeral Procession, which is attended with the Images or Pictures of Men, Women, Elephants, Tygers, &c. all destined to be burnt, for the Benefit of the Party deceased. The Priests, and such as are hired to read Prayers, or make a Funeral Panegyric over the Grave, bring up the Rear. Several Persons march in the ^f Front, with brazen Censers on their Shoulders, of a considerable Size, no doubt, since carried in that Manner. The Children of the Deceased march directly after the Corpse, on Foot, leaning upon Sticks, which is an Expression, at least an external one, of Sorrow and Concern. 'Tis not to be supposed, that all this outward Shew of Mourning is at all Times sincere and unfeigned, without any Exception; for as they are human Creatures, like ourselves, so they are subject to the same Passions and human Frailties as we are. Some lose their Parents, and bury their whole Concern along with them. But we have already quoted a very ingenious Jesuit, concerning their hypocritical De-

^a Extracted from *Dapper*, and other Authors.

^b This Ceremony the *Chinese* call *Tiao*.

^c This Custom, in all Probability, might be grounded on common Decency; for Experience has taught us, that the Beard and Hair of a Man's Head, and his Nails, will grow after his Decease.

^d *Homer's Iliad*, Lib. xxiii.

^e *Feab. Antiquit. Homer*. Lib. i.

^f *Dapper's Collection of Embassies*.





CONVOI FUNEBRE d'un GRAND de la CHINE.



portment on these mournful Occasions. After the Children come the Wives, and the more distant Relations of the Deceased, in a close Litter. There are a vast Variety of Ceremonies which attend this Procession; but we shall only take Notice, that 'tis accompanied with the soft Sound of Tymbals, the solemn Beat of Drums, the melancholy Airs of Flutes, and other instrumental Music. As soon as the Coffin is advanc'd about thirty Yards from the House, a considerable Quantity of red Sand is thrown upon it; but for what Reason we are at a Loss to determine.

EACH Family has a Sepulchre belonging to it, which is erected on some little Hill, or Place adjacent thereunto, embellish'd with Figures and other Decorations, like those at the Procession. Epitaphs and other Inscriptions are also in Use among them. These Sepulchres are annually visited in the Month of ^a *May*; and as soon as the Weeds, and other Incumbrances which surround them are clear'd away, the People make their Oblations there to their deceased Friends. This is the Ceremony which one Order of Missionaries has represented as purely civil and political, and another as perfectly idolatrous. But, be that as it will, the *Chinese* make choice of these solemn Places, for the Celebration of their Sacrifices to such particular Spirits, as they imagine to be the sovereign Lords and Rulers of the Heavens. They return them their most humble and hearty Thanks for the manifold Blessings which they have been most graciously pleas'd to vouchsafe to the Inhabitants of these Sepulchres, and earnestly implore them to continue their Indulgence and Loving-Kindness towards them. These Sacrifices, according to the *Chinese* Ritual, as well as those made in Honour to their deceased Parents, must be offer'd by none but their legitimate Issue.

^b THE Purchase of the Ground on which these Sepulchres are erected, is exceeding dear, as well as ours in *Europe*; which, not to mention the pompous Equipage of our Funeral Solemnities, is complied with under the plausible Pretence and Sanction of doing honour to the Dead; but in Reality, too often serve only to sooth the Pride and Vanity of the Survivors. The *Chinese* build Houses near these sacred Monuments, and adorn them for the most Part with Cypress; all which would be less expensive, did not some *Bonze*, or some Magician, enhance the Charges at their Pleasure; for when a Person of their Merit and Consideration is pleas'd to pronounce a Piece of Ground sacred and happy, it immediately becomes inestimable. Although for the Generality they, as well as we, bestow Coffins on their Dead, yet there are some Provinces in which they burn them. The Poor are oblig'd to make use of this Expedient, being unable to support the Charge of the other Manner of Interment. They have, however, a Right to the Church-Yards, where their Dead are buried, like ours, and those of the antient *Romans*, promiscuously, without any Distinction. We are credibly inform'd, that their Eunuchs are more addicted to funeral Pomp, than any of the other *Chinese*: They are lavish to the last Degree, in the Purchase of the dearest Wood, and their Sepulchres may with Propriety be called subterraneous Palaces.

WE shall close this Account with some other Particulars, which ought not to be omitted. ^c Sometimes the Relations of those who are at the Point of Death, take care, before they actually give up the Ghost, to have them brought into a spacious Hall, which is, doubtless, the very same Place that some ^d Historians call the *Hall of their Ancestors*. *Purchas*, on the Veracity of those Authors from whom he has made his Extracts, assures us, that when a dying Person is given over, an Image of the Devil, holding the Sun in his Right-Hand, and a Sword in his Left, is brought before him,

^a Reflections on the Honours paid *Confucius*, &c. at the Close of Father *Gobien's* History of the Edict, &c.

^b *Dapper's* Collection of Embassies.

^c *Dapper*, *ubi sup.*

^d Father *Le Gobien's* Reflections, &c. at the End of his History of the Edict of the Emperor of *China*.

and he is earnestly exhorted to fix his Eyes intent upon it, in Order to secure the Friendship of that formidable Fiend in another World. They have another Custom, though not universal perhaps, which is this: During the Agony of a Father, his eldest Son is obliged to take off his Cap, and stand before him with his Hair hanging all loose and in Disorder, to tear the Curtains, or the Quilt in Pieces, and throw them over the Deceased. The Men and Women wash each of them the Bodies of their own Sex. After this Ablution, they cover the Deceased with a white Cotton Sheet, or a large Piece of Silk. Near the Deceased are laid either his Ensigns of Honour, or the Testimonies of his uncommon Learning and Desert. The Children, or, in Default of Issue, the nearest Relations of the Deceased communicate his Death to all their Friends and Acquaintance, in the most pathetic, and respectful Terms imaginable: After this Notice, begin the Visits of Condolance, which, as in *Europe*, must be made in a decent Dress. Upon each of these Visits, the Female Relations, and hired Mourners, who amongst the Quality are always apprised thereof^a by Beat of Drum, burst into such dismal Cries and Groans as make up a Sort of Funeral Concert. We have already mentioned their Sacrifices, or rather their Oblations to the Dead. After this, the Visitors are conducted into another Room, where they are entertained with Tea and Sweet-Meats. Such as can afford it, make a Funeral Entertainment after the Corpse is committed to the Ground.

PURCHAS assures us, that they plant a Pine-Tree near the Sepulchre, which is always look'd upon as sacred by the *Chinese*.

The RELIGION of the Island of FORMOSA.

THE pretended Profelyte to the Protestant Persuasion, has given us the following^b Description of the Island of *Formosa*. "The Religion, says he, of the *Formosans*, if we may give any Credit to a Treatise of theirs, entitled, *The Chosen Land*, was reveal'd to them by God himself, who is the sole Object of their Adoration. These Islanders shew a profound Veneration for that sacred Book, wherein is contained the Revelation, on which the divine Worship established in their Country is entirely grounded. . . . About nine hundred Years ago, the Inhabitants of *Formosa* acknowledged no other Gods but the Sun and Moon, which they look'd upon as the two supreme Deities. As to the Stars, they accounted them Demi-Gods only, and subordinate to the former. Their whole Worship consisted in the Adoration of these glorious Luminaries every Morning and Evening; to whom they made frequent Burnt-Offerings of all Kinds of living Creatures." Two Philosophers, at that Time, set up for inspired Prophets, and publish'd a *new Law* to the Idolatrous *Formosans*, which they pretended was reveal'd to them by their *new Deity* in a *solitary Desert*, where he frequently honour'd them with his *divine Presence*, in order to give them full Instructions, relating to that pure Worship which he was graciously inclined to establish amongst them. After these Revelations they concluded on a solemn Festival-Day for the Publication of it; and for that Purpose planted themselves on the Top of a little Hill, in order that the People might hear, with the greater Ease, what they had to propound. Their awkward Dress, their savage and unpolish'd Deportments, and the Energy of their Discourse, influenced the Inhabitants, who listen'd with Patience and Attention, till the former insisted on the erecting a Temple in Honour to this *new God*, as also a *Tabernacle*, and therein an *Altar*, on which the *Hearts of twenty thousand Children of nine Years old, or under, should immediately be sacrificed*. This inhuman Motion incensed

^a These Drums are planted in the Entry to the Hall.

^b This Author, who pretends to be a *Japanese*, and brought up in *Formosa*, is look'd upon by several to be a perfect Impostor.

the People to that high Degree, that the Prophets narrowly escaped with their Lives. They withdraw, however, at last, assuring them, that they shou'd severely, and soon too, repent of their insolent Behaviour, and their Contempt of that Being from whom they had their sacred Commission. The Effect soon verified their Prediction; for the Heavens threatned, and afflicted them with so many dreadful Calamities, that they were forced to make the most earnest Applications in Behalf of the whole Island, to these new Prophets, who, notwithstanding their ill Treatment, engaged to pray for them, in order to appease the divine Vengeance. And thus, thro' their Intercession, this God and the People were from that Time perfectly reconciled. One of these Prophets obliged the People with the happy Tidings of their Reconciliation, who, in their Extasy of Joy, call'd him, *Pfalmanaazaar*, the *Peace-Maker*. This pompous Title, by which that Prophet was ever after distinguished, was in Process of Time in such high Repute, that the *Formosans* became peculiarly fond of it, and had it always in their Mouths. It was highly necessary we should be apprized of this important Circumstance; since otherwise, no manner of Reason could be given why the Author of the Romance of *Formosa* should be called *Pfalmanaazaar*. As to the rest, 'tis hardly worth our Notice that several Circumstances of the History of *Moses* are therein interspers'd, and that several ^a *Hebrew* Terms are made use of with very little Variation. The Tabernacle, the Altar, the Festivals of the *Formosans* are no less conformable to the *Jewish* Ceremonies.

BUT we shall take no farther Notice of this Impostor, or his Romantic Description, which meets with Credit and Reception from such only, who approve of any Narrative whatever, ^b provided there are but Plenty of Invectives in it against the Party which they mortally abhor. A ^c Traveller, who seems to be a Man of Probity, and who resided for some considerable Time at *Formosa*, assures us, that these Islanders worship a Plurality of Gods; that two of them are look'd upon as Supreme; one of which resides in the South, and the other in the East. The former is the Guardian of the Men, the latter, who is a Goddess, has the Women under her Conduct and Direction. They acknowledge likewise another Deity, who resides in the North, and is a Demon, or Evil Spirit. There are two other Deities, who preside in the Field of Battle, and are the Guardians of their Heroes. ^d Another makes Health and Sickness his peculiar Care, and is their *Esculapius*. Some preside over their Forests, and others over their Corn-Fields. Some, again, are Household Gods, &c. 'Tis very remarkable, that most of these Deities are married, as well as those amongst the antient Heathens; and that at *Taiowan*, which *Dapper* seems to distinguish from *Formosa*, there are threescore and ^e twelve Deities to which the *Chinese*, who are settled there, pay divine Adoration. Amongst this numerous Train of Deities, the first in Order is the Creator of Nature. To this Supreme Being they annually sacrifice a Hog, the Flesh and Bones whereof are consumed by Fire made of Sandal Wood. These Deities for the generality were once Men like themselves; till their extraordinary Merit, and unerring Wisdom made them the Objects of divine Adoration. There are some few, however, who were originally *Genii* and *Demons*. The Author of the Description of *Formosa*, assures us, that those Islanders ^f worship the Devil likewise; that the Souls of the Wicked after their Decease transmigrate, in their Opinion, into *Demons*, and that, notwithstanding their evil Dispositions, they ought to be revered with solemn Sacrifices and Supplications. The Head of these aerial Spirits, altho' acknowledged to be the sworn Foe to all that's good, has Altars and Statues erected to his Honour in their high Places. Not only Beasts, but young Infants, are sometimes doom'd to smoke as Victims upon his Altars.

^a As that of *Zerobabel*.

^b See the thirty-third and subsequent Chapters, in the Description of *Formosa*.

^c *Rechtere's* Voyage to the *East Indies*, in the Collection of Voyages by the *Dutch* Company, Tom. 6.

^d *Dapper's* Collection of Embassies, &c.

^e *De Witche's* Narrative quoted by *Dapper*, *ubi sup*.

^f Chap. v. § xvii.

THE same Author informs us, that the Postures of these Islanders, whilst at their Religions Worship, alter according to the various Ceremonies which are practis'd amongst them. When the sacred Book, in which all the Principles of their Religion are contain'd, is read in publick to them, their Left Knee, says he, is always bent to the Ground, and their Right Arm extended towards the Heavens. At their Thanksgivings to their Gods, they prostrate themselves to the very Ground; but stand with their Hands devoutly clos'd whilst they are singing their Psalms. They are allow'd to sit whilst they slay their Victims; but when the Flesh is on the Fire, they must stand with their Hands clos'd, as before-mentioned, and their Faces turned towards the Tabernacle. He adds likewise, that their Priests preach publickly in their Temples.

Their PRIESTS, and their FESTIVALS.

WE shall now take our Informations from an Author, whose Profession ought to inspire him with the Love of Truth. The Women here are the Celebrants of their divine Worship, which is a ^a Custom, says he, peculiar to themselves. This, indeed, is in a great measure true, but not without some Restrictions; since both the *Greeks* and *Romans* had their Priestesses, as well as their Priests. Those of the *Formosans* are called *Juibas*. Their Worship principally consists in Invocations and Sacrifices. Their Oblations are generally Hogs, broil'd Rice, Pinang, and Stags-Heads. They make use of Libations in honour to their Gods.

THEIR Priestesses, as soon as their Sacrifices are over, make a Kind of Invocation, which, our Author says, resembles a Sermon, in all Probability, on account of its extraordinary Length. The Priestess makes a hideous Noise, and is violently agitated as she preaches. Sometimes she acts her Part so naturally, that her Eyes roll round in her Head; she screams, falls down on the Ground, and lies there like a Lump of Lead, inasmuch that five or six Men can scarcely raise her. During these Convulsions, she has familiar Converse with the Gods. Such as are able Physicians, and vers'd in the Indispositions of the Weaker Sex, know full well, that they are by Nature qualified for Enthusiasm and Possession. Their Vapours, it seems, are to be dispell'd by the same Antidotes as evil Spirits in ^b the Book of *Tobit*. The Application of some fetid Fumigations soon bring the Sex, when in their Fits, to themselves again, in the same Manner as the noisom Stench of the Heart and Gall of a Fish, in *Tobit*, perfectly restored those that were possess'd with Devils. The Priestess, when her Agitations are over, raises herself from the Ground, and trembles for some considerable Time, during which the Congregation sigh, and groan most bitterly. About an Hour afterwards, all the Priestesses clamber up to the Top of their Pagod, and range themselves at each End of the Ridge, where they first repeat some other Prayers, then strip themselves naked in the Presence of their Gods, and allure them, as it were, by their obscene and lascivious Gestures, to their enthusiastic Embraces. After this, they wash themselves all over in the Presence of the whole Congregation, who, during their Ablution, indulge themselves in drinking till they lose their Senses.

OUR Author before quoted, who talks as if he had been an Eye-Witness of all their Ceremonies, adds, That these Priestesses are Fortune-Tellers by Profession, that they undertake to foretel wet or dry Seasons, raise Devils, and drive them out of their former Habitations. As these *Demons* take a malicious Delight in terrifying and tormenting Mankind, the *Formosans* are fully perswaded, that they frequently reside amongst them. The Priestesses of *Formosa*, in their Exorcisms, are exceeding noisy; they bawl at the

^a *Rechteren's Voyage, ubi sup.* This *Rechteren* was a Minister.

^b *Tobit*, Chap. vi. ver. 6, 7.

Devils, pursue them Sword in Hand, with the utmost Rage and Resentment, and oblige them to jump into the Sea, and venture drowning to escape their Fury: And yet, notwithstanding these desperate Attacks, they sacrifice to them; and the High Roads for the Generality are strew'd with their Oblations.

THE Ceremonies observed at the placing of the first ^a *Bambou* of a House, but more particularly that of a Temple, which bears a very near Affinity to our laying the first Stone, are very particular, and worth the Reader's Notice. Upon cutting the first *Bambou* a particular Prayer is address'd to the Deity who presides over the Building. Before they enter upon their Work, a considerable Quantity of Pinang and Rice are presented to the Gods, who are formally invited to come and take Possession of their new Tenement, to protect it, &c. After this every one present is obliged to give an Account of what Dreams he had the preceding Night; and he who was the most happy in his Slumbers, sets the first Hand to the new Undertaking. He presents Pinang, and some such Liquor as is provided for that Purpose, to the Gods, and begs of them to incline him to be diligent and industrious. When the Fabric is rear'd to a certain Height, the Proprietor goes in, and makes an Oblation for every one present without Exception. When they have made such Progress as that nothing is wanting but to raise the Roof; before 'tis covered, there are some particular Women employ'd to discover by their Art of Divination; whether the Edifice will be durable. For this Purpose they take *Bambous*, and fill them with Water, and squirt it out of their Mouths. The Manner in which this Stream flows down upon the Ground, determines the Duration of the Fabric. The Ceremony concludes in a long Series of excessive Drinking in honour to the Gods, ^b who are invited to their Revels by a Form of Prayer, in which they implore their Aid and Assistance, and present them with a Bumper. The Sacrifice of a Hog is a kind of Assurance of good Success to the new Erection, as well as to the Proprietor. The Head of the Victim which is sacrificed, must be turned towards the East, because the God, who resides in that Quarter, is superior to all the rest. The Victim is cut all to Pieces, but in such a Manner as that the Head is preserved entire: And those sacred Relics are laid upon every Thing whereon they are desirous to draw down the Benediction of the Gods. On their Coffers, for Instance, that they may be filled with Riches; on their Swords and Bucklers, that they may be inspired with Courage and Resolution to vanquish their Enemies, &c. As to the Priestests, she is always handsomly recompenc'd for her Prayers and Pains; besides which she is allowed a considerable Share of the Sacrifice, and always maintains her Interest in these Idolaters, who imagine, after such Sacrifices, the Devil dares not touch the least Thing whatever which belongs to them.

THEIR Festivals are spent for the most part in the Sacrifice of Hogs; and with very good Reason, since they imitate them in all their Actions; are as drunk as they, and with Pleasure recount their Dreams, their Debauches, and their Triumphs, &c. To pursue the Description wou'd be disagreeable, and tedious to the Reader. We shall conclude therefore with one Remark, that these beastly Devotees strip themselves naked, when they pay their Adoration to their Deities. At some of their Festivals the Men will appear all naked; at others, the Women; and sometimes again the Men and the Women promiscuously, without any Regard to Decency, or Distinction of Sex. The chief ^c Priestests climbs up to the Top of the Pagod, there takes a hearty Draught, and fills out a Bumper for the Gods; gets perfectly drunk, and then, stripping herself naked before the whole Congregation, palliates the Impudence and Indecency of the Action with a Pre-

^a A Kind of Reed or Cane.

^b Dapper's Embassies, &c.

^c Dapper in his Collection of Embassies, &c. calls her *Iti*.

tence plausible enough to have been approved of by some Christian Hereticks. She openly declares that the Children of the Gods ought to be divested of all worldly Attire whatsoever. The Liquor which has intoxicated her Brain, furnishes her with Matter sufficient for a tedious Sermon, which concludes with unnatural Distortions, and a Medley of enthusiastic Expressions; after that, she resumes her usual Dress. The extravagant Department of the *Adamites*, who went naked, and that of the *Anabaptists*, in the sixteenth Century, render this obscene Practice of the idolatrous *Formosans* somewhat more plausible, and easy to be believed; especially since those Heretics were derived from a Religion whose Doctrines are perfectly pure and inoffensive.

THEIR Seed-Time is introduced by a solemn Sacrifice to those Gods who preside over the Products of the Earth. If they happen, during that Season, to kill a wild Beast, its Liver and Heart are made Oblations to the same Gods.

THEY are obliged to abstain from several Things, as for Instance, from Tobacco, when they begin to sow their Lands. It is likewise a fundamental Principle of their Religion, to refrain from breaking Wind. There are divers other Articles equally contemptible and extravagant. As soon as their Grain, of what Nature of Kind soever, begins to come forward, they must no longer indulge themselves in excessive drinking, or eating of Sugar, Pinang, or Fat; when the Harvest commences, their first Fruits are solemnly deposited on a Heap of Earth, in honour to their Gods; and when it is got in, a Hog likewise is devoted to their Service. Their Diversion of the Chace is also attended with several particular Ceremonies.

THE *Formosans* observe a Kind of *Lent*, which they pretend was instituted by a certain Person, who, after he had endured with Patience for a long Time the Reflections and Insults of his Countrymen, on Account of some natural Imperfections, implored the Gods to commiserate his unhappy Case, and the first Time he met with the like opprobrious Treatment, to take him to themselves. His Prayer was accordingly answer'd, and the Gods, it seems, conferr'd on him an Employment, which render'd him afterwards formidable upon Earth. For in a short Time he came down again to *Formosa*, and brought with him, as a Testimonial of his Anger and Resentment, the seven and twenty Articles, which the Inhabitants of that Island call their *Karichang*. This revengeful Legislator threaten'd to punish them with the utmost Severity, on the least Disobedience, or Contempt of his Injunctions. During this *Karichang*, the *Formosans* are restrain'd from erecting any Houses, selling any Skins, marrying, or having any familiar Converse with any Woman whatsoever, even with their own lawful Wives; from sowing their Lands, making any Fire-Arms, or attempting any new Project whatsoever; from killing Hogs, giving Names to their new-born Infants, or making so much as the least Preparation for an intended Journey, tho' they shou'd never stir abroad. These are the Contents of the most important Articles of their *Karichang*.

THUS we have given you an Extract of what we think most material in the Dissertations of the ^b *Dutch* Travellers, who have treated on the Religion of *Formosa*. He, who has collected the *Memoirs of Pjalmanaazaar*, under the Title of *A Description of the Island of Formosa*, pretends, That these Travellers have ascribed several Customs and Ceremonies, observed in the Mountains of ^d *Tiowan*, to the Natives of *Formosa*, whom they never had the Privilege to see, ^e or converse with. To avoid therefore this Absur-

^a Heretics of the Twelfth Century.

^b Those in the Collections of *Dapper* and *Recheren*.

^c The Preface to the *Description of Formosa*, Page xix.

^d *Tiowan* is an Island to which there is a Foot Passage from the South-Point of *Formosa*.

^e We are informed in the Preface, that the *Dutch* are not permitted to land at *Formosa*.

dity, the *Japanese* and his Compiler have taken particular Care to 'contradict them. In the *Memoirs of Pſalmanaazar* we find that the Legiſlator of that Name eſtabliſh'd a High Prieſt, and ſeveral other Prieſts ſubordinate to him, like thoſe amongſt the *Jeros*; and conformable to their Practice, the Office of High Prieſt is to commune with God in ſecret; that of the inferior Prieſts, to kill the Beaſts devoted to their Sacrifices, to waſh and dreſs them, &c. They read publickly in their Temples, preach, inſtruct the People, fit up all Night to guard the Tabernacle, and are permitted to marry one Wife, but no more. We find, moreover, in this Deſcription, that That Legiſlator eſtabliſh'd ſeveral Convents, and preſcribed Laws and Maxims for the Conduct of the *Monks*; that he inſtituted divers Kinds of Habits, and regulated the Manner in which a Monk ſhould diſpoſe [of his Effects at his Deceafe; that he gave Permiſſion to *Superiors* to conſtitute ſuch Prieſts as they thought moſt worthy of the Function; and that he licensed like- wiſe ſeveral Places of Retirement in the Deſarts. All theſe are direct Imitations of us *Chriſtians*. And 'tis no leſs remarkable, That, after our Example, they ſometimes ſtrip themſelves of one *Monkiſh* Habit, to take upon them that of a new Order. " Theſe "*Monks of Formoſa*, ſays he, are for the moſt Part very ingenious Men, and ſhining "*Examples of Virtue and good Manners*: But when they are once corrupted, they "*deſpiſe all Rules, abandon the Convent, and after that, are more addicted to Vice "*than any other Men.*" He might have added, That all ſuch as ſtrole from one Reli- gious Order to another, are for the Generality more dangerous Creatures than any other Part of the human Species.*

Several other CUSTOMS: Their PHYSICK, &c.

THE *Formoſans*^b have neither Kings nor Sovereigns; notwithstanding *Pſalmana- zaar* denies it, and pretends their State is govern'd by the moſt political Max- ims. Another Author, quoted by *Dapper*, informs us, That the Iſland of *Formoſa* is divided into ſeveral Communities; and that each of them has a *Principal*, or *Superior*. They are for ever at War; and the Inhabitants of one Village are ſworn Enemies to their very next Neighbours. Their Military Diſcipline is in ſeveral Reſpects like that of the *Americans*; as for Inſtance, they preſerve, with the utmoſt Regard, as Trophies of their Conqueſts, the Bones and Spoils of their Enemies, but more particularly their Heads, or their Hair. Their Method of Fighting is by way of *Ambuſcade*; they fix up the Heads of their Enemies upon long Poles, and afterwards dance round about them. They make Choice of their moſt able and valiant Officers, like the antient *Americans*, to be their Commanders, and their Privy-Counſellors.

BEFORE they engage in a War they conſult their Dreams, and examine the Flight of ſome particular Birds. In their Engagements they give no Quarter to Men, Women, or Children. At their Return home, they offer up Sacrifices for ſeveral Nights together, to the *Manes* of their Enemies; that is to ſay, in the Preſence of their Heads crected on long Poles, as before-mentioned; which, when dried and ſkinned, are convey'd away to their reſpective Houſes, through the fond Perſuaſion that they draw down a peculiar Bleſſing upon them. They likewiſe take theſe Heads along with them when they re- turn to Battle, and pay their ſolemn Addreſſes to them. When theſe Iſlanders happen to be conquer'd, they make up as many Linen Babies, as they have had Perſons killed, and bury them in their Stead. One of their Prieſteſſes offers up ſome Sacrifices for the Deceafed, and and implores them, in a very pathetic Manner, not to favour the En- emy, or diſcover their *Rendezvous*. Formerly, the *Romans* were ſo ſenſeleſs and extra-

^a This Legiſlator inſtituted likewiſe a Kind of Communion, very much like that eſtabliſh'd by the *Engliſh* Bi ſhops. See Chap. vii. of the *Deſcription*.

^b *Recheren*, in Tom. V. of the *Voyages of the Company*.

^c See the preliminary Diſſertation on *Religious Worſhip*.

vagant as to attempt to bribe, or carry away by Violence, the Gods of those People with whom they were at war. These Foibles proceed originally from the same Source.

THE Manner of taking an Oath between two Persons, consists in breaking a Straw asunder; which a formal Practice, in all Probability, was taken from our antient Customs, since there is such a manifest Conformity between it and them.

THE *Formosans*^b have a Grand Council, which consists of twelve Senators, each of them about forty Years of Age, who hold their important Posts but for two Years; and upon resigning them, shave their Temples and the Crowns of their Heads. Matters of Religious Concern, likewise, come under their Cognizance; for they are obliged to put in Execution the Ordinances and Institutions of their Priestesses, and to prevent the People from the Commission of all such Actions as may any ways provoke or displease the Gods. At such Times as the Publick are directed to go naked, in Order to draw down the Benediction of the Gods upon their Grain, these Counsellors take special Care that the sacred Injunction be strictly comply'd with; and if they accidentally meet with any resolute Offenders, they not only strip them, but fine them likewise very severely.

ANOTHER Custom in Vogue amongst them, in which they imitate the *Americans*, is that of painting their Arms, Shoulders, Breasts, and Faces. To this might be added, the Feathers which they wear upon their Heads, especially on their most solemn Festivals; and the Bracelets of little Shells with which they adorn both their Arms and Legs.

THE Women are not only their Priestesses, but their Physicians likewise. Their Skill in Medicine, however, consists principally in the Friction only of the Part affected, or that which is correspondent to the Place where the Ailment lies. This Operation is introduced by a Sacrifice to their Idols. If both fail of Success, they have Recourse in the next Place to Magic Charms, and make their Applications to an Enchantress. This new Operatrix, pretending to consult the Soul of the Patient, takes hold of his Fingers, and pulling them one after another, endeavours to make them snap. If she succeeds, it is look'd upon as a propitious Omen. After this she lays the Leaf of a particular Tree on the Mouth of the Patient, and spirts about a Spoonful of Water upon the Leaf. If by this Operation it inclines towards her, it is likewise accounted a very favourable Presage. It often happens, however, that, notwithstanding all these Symptoms of Success, the Distemper rather increases than abates; and in such Case they conclude that the Patient is possessed with the Devil, and prepare accordingly to exorcise him; but first make a solemn Sacrifice to their Idols; after which the Sorceress, at the Head of several Young Men, performs the Operation, one of the most material Ceremonies whereof, is to pursue the Devil Sword in Hand, and afterwards to throw the Holy-Water-Pot at his Head, that is to say, a Pot full of *Mafakaw*, which is their favourite Liquor. But we shall drop the Account of these pretended Symptoms, and the Magic Charms which precede them, to inform the Reader of the Methods a Patient must take, as soon as he is recovered. In the first Place he must offer up a Sacrifice to his Gods, and during the Performance of it, must diligently observe every Prognostication good and bad, and avoid the latter. He must likewise abstain from all public Company during the *Karichang*. When the Patient is so dangerously ill that all their Incantations and Exorcisms prove ineffectual, their last Refuge is to recommend him to the Care and Protection of the Gods.

^a See *Pasquier*, in his Enquiries relating to *France*, on the Original of the Proverb, *Rompre la Paille*; which seems to be derived from the antient Manner of taking Possession of a Thing, or resigning all Manner of Right and Title to it

^b The Minister *Candidius*, in his Account of *Formosa*, Tom. V. of the Voyages of the Company, &c.

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES.

THE ^a *Formosans* are Polygamists, as indeed the greatest Part of the Idolatrous Nations are, and forsake their Wives, whenever it suits with their Inclinations. They don't reside with them, but only visit them a-nights, and in private. Thus far their Custom may seem tolerable enough; but what follows is very particular. The Men are not allow'd to marry till they are twenty Years old; and then never approach their Wives Apartments, unless the last give them previous Notice. When they see them standing at their Doors, if they have an Inclination to admit them, they invite them in, but if not, their poor passive Husbands are obliged to retire without the least further Notice or Concern. This is a very whimsical Custom: Our *European Ladies*, in our Opinion, would be so far from dismissing them after this cold Manner, that they would be impatient every Moment they were absent from them. Let a Husband be never so bad a Bargain, yet, for want of a better, he is always sure of a warm Reception. In short, it seems very extraordinary, according to the Idea we entertain of the Female Sex, that the Women of *Formosa* shou'd suffer their Husbands to withdraw thus, without any Reluctance. *Frederic Henry*, Prince of *Orange*, used to say, That young Women think Love inspires the Men with Courage, and makes them always bold and ready for an Attack; and the *Capuchins*, That Soldiers never have their Swords out of their Hands. This Prince was a competent Judge; but the Ladies, who have never try'd the Experiment, are not apprehensive, that Men are sometimes seiz'd with an ^b involuntary Palsy. The Minister *Candidius* informs us, "That the ^c Husbands of *Formosa* must lie with their Wives no oftner than every other Night; and " moreover, continues he, those Visits must be paid by Stealth. The poor Husband " must sneak into his Wife's Apartment like a Thief. He must not presume to come " near the Fire, nor the Candle, nor speak one single Word, but go directly to " Bed." To all outward Appearance, these *Formosans* are Strangers to the Game at Goose, called *Petite Oye*. " If the Husband is desirous of having some Tobacco, " he must not presume to ask aloud for it, but by a very faint Cough; and his " Wife, who understands the Signal, goes to him, and supplies his Wants with all " the Secrecy and Circumspection imaginable. Afterwards she returns, and never goes " to Bed to her Husband, till all the Family are withdrawn". As soon as 'tis Day-Light, the Husband rises, and departs with as much Privacy and Precaution, as when he came in, speaks not one Word, and never presumes to return all Day. This Manner of Living continues a long Time, since, according to the Report of those Travellers from whom we make our Extracts, the Men never cohabit with their Wives till they are fifty Years old, and moreover, both Parties have Liberty to separate from each other on the least Distaste. Thrice happy Freedom! which would preserve Peace and Tranquility in many a Family, was it practis'd amongst some of our politer People, as it is amongst these almost Savage Idolaters: But in vain do we commiserate the deplorable Case of Numberless *Christian* Husbands, who are doom'd to a perpetual Martyrdom. Our Pity alas! and our Compassion for them, are entirely vain and useless. Although, after a Divorce, the *Formosans* may marry again without any Manner of Restriction; yet their first Wives have an indisputable Right and Title to whatever had been presented them before such Separation, provided they have not been guilty of Adultery, or any other enormous Transgression.

^a *Rechteren*, in his *Voyages of the Company*, Tom. V.

^b *Funerata est pars illa corporis mei quâ quondam Achilles eram.*

^c *Voyages, &c.* Tom. V. *ubi sup.*

Petron. in *Satyr.*

'Tis look'd upon as a gross Affront to ask a *Formosan*, in the Presence of any Person whomsoever, what Family his Wife belongs to, whether she's handsome or ugly, and how she is in Health.

THE Women are allowed to marry as soon as ever they are qualified for the Embraces of a Husband. "When a young Man courts a Maid, with Intention to make her his Wife, he prevails on his Mother, Sister, or some near Relation, to wait upon her, to offer her such Presents as he thinks proper, and to obtain her Parents or her Relations Consent. If the Proposition be approv'd of, the Presents are made," . . . the whole Affair is accomplish'd, and they proceed without any further Ceremony, or so much as a formal Entertainment, to Consummation. These Nuptial Presents consist either of Linen Gowns, or Skins, Gold Rings, and Bambou Bracelets.

THE Wives of *Formosa* are not suffered to be brought to Bed, till they are six or seven and thirty Years old. This Circumstance seems highly incredible, but, we are assured, that the Laws of their Religion strictly prohibit the contrary; and 'tis very well known, to what unreasonable Lengths the Principles of any false Religion whatever will carry its Professors. But be that as it will, "When the Wives of *Formosa* find themselves pregnant, they are obliged to cause themselves to miscarry, and, as they are forbidden to entertain any Ideas of natural Fondness and Affection, . . . they immediately apply themselves to a Priestess, who acts the inhuman Midwife, and violently brings away the *Fetus*." Such a Religious Ceremony as this surely was never observ'd by any Nation, how barbarous soever, besides themselves.

UNDER the Article of Physic we left the Patient, who was expiring, and past all Hopes, recommended to the Favour and Protection of his Gods. The *Formosans*, however, according to one of our Accounts, do not suffer him to die a natural Death. They hasten his Departure, by pouring Drink down his Throat, which suffocates him in an Instant. As soon as he is expired, they beat a Drum, made of the Trunk of a hollow Tree, before his Door, to give Notice of his Decease. They wash the Corpse, adorn and dress it as handsomely as ever they can, lay his Arms by him, and present him with some Rice, all which lie untouch'd for two Days together; they sacrifice, likewise, a Hog on his Behalf, to secure him a prosperous Journey to the other World. They erect a *Bambou*, with a kind of Streamer at the Top of it, before his Door, and set a large Tub of Water underneath it. At Night his Friends meet together, and drink the Deceased's Health in Bumpers of *Majakaw*; his nearest Relations throw themselves upon the dead Corpse, and ask a thousand Questions about the unhappy Cause of his Decease. We shall say nothing of their hideous Outcries, and the Tears of their hired Mourners; 'twill suffice to observe, that the *Formosans* observe these Funeral Solemnities, as well as the *Chinse*, and divers other Nations. These hired Mourners say a kind of Prayer for the Deceased, and beg of the Gods, that his Soul may find a commodious Situation, and many Friends. At the Expiration of two Days, they wash the Corpse a second Time, and sometimes oftner. After this, the Deceased, whose Hands and Feet are fastened to a Scaffold, erected about six or seven Foot high, is carried out in State, and laid before a moderate Fire; where he is left to dry and stink for about eight or ten Days successively, to the no small Nuisance of his Friends and Relations, especially if the Deceased happened to be fat, or full of gross Humours. As soon as the Corpse is dry, 'tis remov'd from the Scaffold to which it was fastened, in order to be roll'd up in a Mat, and then convey'd back again to his own House, where he is laid on another Scaffold still higher than the former, lin'd with Cloth, and made in the Fashion of a Tent. After this the Funeral Festival is renewed. The Corpse very often remains here for three whole Years together.

* *Dapper*, in his Collection of Voyages.

At the Expiration of that Term, the Bones of the Deceased are buried in his own House; this is a farther Ceremony, and attended with a new *Bacchanalian* Entertainment. If the Deceased was one of their Warriors, all his military Exploits are related one after another, and the Number of his Foes, which he had slain in Battle, particularly recounted. A *Bambou* is then hung over his Head, and as many Notches made in it as the Number he had kill'd amounted to. Some Person appointed for that Purpose, sits up nine Days successively to watch the Corpse. On the Tenth they make a hideous Clutter, with their usual Tears and Lamentations round about it, which contributes, as they imagine, towards driving away the Devil, who, they say, constantly hovers round the Deceased till that Ceremony be performed. If the Deceased was a married Man, his Widow makes her solemn Supplications to the Gods in his Behalf. After the Corpse is buried, she takes a Broom and throws it towards the South, saying, *W'ho's House is this? 'Tis none of mine; and I'll have nothing to do with it any more.*

IN a certain Town of this^a Island, when any one is desperately ill, and in exquisite Torment, a slip Knot is fastened round his Neck, and he is hung up so high as that his Feet cannot touch the Ground, after much the same Manner as our Hangmen dispatch Malefactors at the Gallows. Afterwards, they either throw him down, or let him drop upon the Ground, and thus he makes his Exit, and Room at once for his Successors, who no doubt take Care to have a Hand in this friendly Office.

THESE Islanders, of whom 'tis observ'd, that they have some Form of Tradition transmitted down from Father to Son, in Vindication of their Religion, and who imagine, as well as several others Nations more polished and enlightned than themselves, that the World was eternal; these Islanders, I say, acknowledge the Immortality of the Soul. When any Person dies, the *Formosians* erect a little Hut, which they dress up with green Boughs and other Decorations, for the Reception of his Soul. Four Bandrols, or little Streamers, are planted, by way of Ornament, at each Corner. Within there is provided a Calabass, or Bowl full of fresh Water, and a *Bambou*, that the Soul may, without any Manner of Inconvenience, refresh itself, or wash, whenever it thinks proper. As to their Ideas relating to future Rewards and Punishments, they imagine that the Souls of wicked Men are tormented, and cast headlong into a bottomless Pit, full of Mire and Dirt; and that those of the Virtuous pass with Pleasure and Safety over it, upon a narrow *Bambou* Bridge, which leads directly to a gay Paradise, where they revel in all sensual Enjoyments. But when the Souls of the Vicious attempt to get over this Bridge, they slip on one side, and fall headlong into the miry Abyss. As to the Doctrine of the Resurrection of the Body, they have no Manner of Idea of it. So mysterious a Tenet is beyond their shallow Comprehensions. Not but that the Footsteps of so refined a Notion may be met with amongst some People, as barbarous and illiterate as they are. A very ingenious^b *English* Gentleman has published a curious Dissertation on this Topic.

THEY look on several Things, which the Law of Nature forbids, as mortal Sins; such as Theft, Murder, and Lying; to which might be added, the Neglect of going naked at the Time prescribed, Child-bearing before the Age of six or seven and thirty, &c.

^a *Candidus*, in Tom. V. of his Voyages of the Company.

^b *Humphrey Hody's* Resurrection of the same Body asserted, &c. London 1694

The RELIGION of JAPAN.

SOME^a pretend, that the Inhabitants of these Islands are indebted to the *Chinese* for the Principles of their Religion. It must be acknowledged, That there is a manifest Conformity between the idolatrous Worship of these two Nations, but 'tis almost the same between theirs and that of the^b *Indians*. In all Probability, each of these have made some Alterations, according to the Caprice of their Priests, in a Doctrine built on the very same Foundation.

WE shall now give you an Extract from the best Narratives we can find, that have treated on the Topic before us. The^c *Japanese*, according to a *Spanish* Historian, are divided into several Sects, which, however, may very well be reduced to two. The first are profest Atheists, acknowledge no other Life than that of sensual Enjoyments, and laugh at the Punishments of Vice, and the Rewards of Virtue, in a future State, as meer Chimeras. These Sectarians are distinguished by the Names of^d *Xenxi*: They reverence, and pay a Kind of Adoration, to the Worthies of their own Country, that is, those who, like the antient Heroes, were conspicuous for their Merit and glorious Achievements, under the illustrious Title of *Camis*. They offer up Sacrifices and erect Temples to their immortal Memory; swear by them, and make their earnest Applications to them to prosper their Undertakings, and vouchsafe unto them all the Blessings of this Life. The other Sect, who are something more polished and refined than the former, acknowledge one^e *Xedorius* to be their Founder, who, as his Disciples pretend, was of Royal Extraction. This Prince had two Sons. His Wife dying, he bemoan'd the Loss of her in the most affectionate Manner imaginable, assigned her a Place amongst his Idols, and instituted Prayers to be said, and Penances performed in Commemoration of her.

A THIRD Sect, according to Father *Kircher*, assumes the Denomination of^f *Foquexus*, on Account, as he informs us, of a particular Book which bears that Title. This is, in short, the Sect of *Xaca* or *Xequia*, of which we have already said as much as is sufficient. ^g Before he appeared, the *Japanese*, as we are informed, acknowledged no other good and gracious Deities, but some of their Kings and Heroes, under the Names of *Camis*. *Xaca* soon convinc'd them of their Error, and that there were several others, whom he call'd *Fotoques*, far more illustrious, and that *Amidas* was their Sovereign Lord and Master. The *Camis*, continued he, can only make Men happy in this World; but *Amidas* and the *Fotoques*, in that which is to come. We shall give you a more particular Account of this *Amidas* in the Sequel of this Article; but we cannot forbear remarking in the mean Time, that from what has been said, we must conclude, that *Xaca* taught the *Japanese* a new Doctrine, and the Reverse of that which he preached up at *China* and *Tonquin*, where he endeavoured to establish Atheism, and a general Contempt of all Manner of Religion. And in Effect the *Japanese* allow, that *Xaca*, finding himself at the Point of Death, confessed, that all the Principles and Maxims which he had ad-

^a Father *Kircher*, in his *China illustrat.*

^b This Remark has been made before.

^c Father *Lewis Guzman*, quoted by Father *Kircher*, *ubi sup.*

^d These are the *Simoi*, mentioned in the History of *Japan*, translated into *English* from the Manuscripts of Doctor *Kaempfer*. This Religion was likewise stiled the Religion of the *Camis*.

^e This is the Sect of the *Xedorins*, mentioned in the Ecclesiastical History of *Japan*. It will appear by the Sequel of this Discourse, that this Sect was no more than a Reformation of that of *Xequia*.

^f *Budjdo* and *Fotoka* in *Kaempfer*, *ubi sup.* This *Budjdo* is the very same as *Aa-a*, *Fo*, *Semmeno-Codem*, *Budhu*, *Witnou*, *Chneabout*, &c.

^g The Ecclesiastical History of *Japan*, Tom. I pag. 34

vanced were false and erroneous. But however that be, it will appear from the Sequel of this Discourse, that the *Bonzes* of this Sect, in their Sermons, exhort the People to pay divine Adoration to *Amidas*, and his Superintendants, to look down with a generous Disdain on all sublunary Enjoyments, to have nobler Views, and live here in order to be happy hereafter, &c.

THERE is a fourth Sect, according to some of our Authors, distinguished by the Name of ^a *Jammabos*, or *Jammabugi*. This Term *Jammabos*, signifies *Captain of the Mountains*, because this Sect resides solely in Rocks and Deserts, where they apply themselves to the Study of Magic. But we shall give a more rational Account of the etymological Sense of the Term *Jammabos* in another Place. One Part of these *Monks* live on the Benevolence and charitable Contributions of the People, much like those ^b Vagabonds whom we call *Egyptians* or *Bohemians*; for the *Jammabos*, like them, strole about, and tell People's Fortunes. The Founders of this Sect have enjoin'd their Disciples to go twice a Year in Pilgrimage to a certain Temple; and in all Probability the old Woman, that was converted to the Christian Faith, of whom Father ^c *Froes* takes particular Notice in one of his Letters, was one of these *Jammabugi*. This old Woman had rambled backwards and forwards, and visited almost all the Temples and Pagods throughout the whole Empire of *Japan*. She wore a kind of Paper Vestment, whereon were represented all the Transactions of *Amidas*, which cost this old Devotee a good round Sum of Money: But, to make Amends for the extravagant Price of her sacred Dress, the *Bonzes* threw in a considerable Number of Indulgences and Dispensations, much after the ^d Manner of the *Roman Catholics*, into the Bargain. The *Bonzes* likewise had assur'd their credulous Chap-woman, *That she should infallibly be admitted, at her Death, into the Presence of Amidas, and live amongst the Blessed Spirits above, in case she took particular Care to be interred in that sacred Habit.*

IN the Extracts which *Purchas* has given us of several Voyages, we find there are twelve several Sects amongst the *Japannese*; that some of them deny a Providence, and the Immortality of the Soul; that every Person, has three Souls, which animate successively the human Body, and abandon it after the same Manner. There is some Conformity between this Notion and that of the Antients, who were of Opinion, that ^e there was a *Spirit* as well as a *Soul* in Man; not to mention those who divided the Faculties of the Soul into several distinct Beings. These Sectarians, at least many of ^f them, look upon *Amidas* as the Saviour of Mankind, and as such pay him the Tribute of divine Adoration. They believe there is a Life in the World to come, and that it will be the happy Portion of all those who have been true Worshipers of *Amidas*. This *Amidas* and *Xaca* are their two principal Deities; but the *Camis* are no more than their Ministers, or Superintendants. To the former they make their Applications, when indisposed, for the Restoration of their Health; to the latter for the Blessings of Riches, Children, &c. Some Historians make mention of one particular Sect, who adore the Sun and Moon, under the Form of an Idol with three Heads, which represent those two glorious Luminaries, and their Influences or Effects; and some say, the Elements.

IN all Probability these various Sects which *Purchas* speaks of, might be reduc'd to a smaller Number, and any one will readily be convinc'd of the Truth of it, who will

^a Father *Froes*, Lib. V. *Epist. Japon.* calls them *Janaembugi*.

^b Father *Lewis Guzman*, *ubi sup.*

^c Lib. IV. *Epist. Japonicar.* published in 1574.

^d Father *Froes*, in the same Letter, says, *Ecclesiasticos enim Ritus Demon effugit.*

^e This is the same Doctrine as is established by *Lucretius*, in his *Natura Rerum*. Turn to the Passage relating to the three Souls before-mentioned in the Religion of the *Tonquinese*, who were of Opinion, that the three Souls were reunited to constitute the Soul of their King.

^f That Sect particularly, call'd *Ioxuana*, in *Purchas*.

but consider, that, according to the Account of that ingenious Compiler, these various Sects are, properly speaking, no more than so many different Orders of *Bonzes*, who partially animate the People's Zeal for their own favourite Founders, and, under that Pretence, aim at the Establishment of their own Merit in the Opinion of the Devotees. This is a Practice to which we our selves are no Strangers: 'Tis very well known what Preference our Religious Orders give to their own particular Founders, tho' with less Regard, in all Probability, to their intrinsic Merit, than the Maintenance and honourable Support of their respective Orders. If to this were added the various Habits of our Monks, some particular Notions, several clandestine Practices, pursued with the utmost Warmth, to depreciate each other in the Opinion of their Devotees, the Superiority in Point of Miracles and Merit, which each ascribes to his Order; were all this, I say, added, would it not be enough to persuade any *Japanese*, that had resided any considerable Time in *France*, that there is an infinite Variety of Sects amongst us, who distinguish themselves by particular Customs; and that *St. Francis* is the Patron and Favourite of one, *St. Bruno* of another, *St. Dominic* of a third, and so on? Not that they pay the same Tribute of Adoration to them (would he add) as to the Supreme Being, they being only their *Camis*, and regarded in all Respects like our own. A good Christian, however, that was well grounded in the Principles of his Religion, would no doubt make this *Japanese* a ready Reply, and convince him of his Error.

AMONGST the various obscure and contradictory Accounts which we meet with of this extensive Empire, there are two Historians more accurate and perspicuous than the rest. The first traces the Footsteps of the *Jesuits*, who, to do them justice, for the Generality are faithful and impartial Historians, with regard to National Customs and Manners; and even those who have ungenerously endeavoured to depreciate and question the Veracity of their Narrations, have been reduced to the Necessity of transcribing whole Passages from them, or introducing Fictions of their own, to give Vogue to their *New Relations*.

ALTHO', according to common Computation, there are twelve distinct Sects, or Religions, in *Japan*, " There are three, however, says our ^b Author here quoted, that prevail more than all the rest. That of the *Xenxi*, which is the first, acknowledges no other Life but this, nor any other Substances than what are the Objects of Sense; that " is to say, than such as are material. The *Bonzes* of this Sect associate themselves " with none but dissolute Noblemen, and Persons of the highest Rank and Distinction, " such, in short, who make their Bellies their Gods, and whose Hearts are inclin'd to " believe the gay Dictates of their own vicious Inclinations. They furnish them with Arguments to lull their Consciences asleep, whenever they begin to be restless and uneasy. The second Sect is that of the *Xedoxins*, that is to say, *Men of God*, or of *Paradise*. Such as are virtuously inclined, and Men of Credit and Reputation, are of this Profession. This Sect acknowledge a future State, and the Immortality of the Soul. *Amidas* is their favourite Deity. The *Bonzes* of this Sect go frequently thro' the Streets of *Japan*, and, by the tinkling of a little Bell, get Crowds of Devotees round about them, amongst whom they distribute their Indulgences and Dispensations, singing at the same Time a Kind of ejaculatory Prayer, *O ever-blessed Amidas have Mercy on us!* In the Sequel of this Discourse we shall shew you, that this is a little Church-Stratagem to alarm the Consciences of the Faithful, and induce them to pay a handsome Price for such divine Favours, and by their Liberality support their Convents. In all Religions whatever, there are some Devotees so weak as to imagine, that Salvation is to be purchased for Money. At stated Hours in the Day they ring their large Bells, to give the People Notice that 'tis Prayer Time. Every one is attentive to the Sound, falls down

^a This is the universal Title of all our modern Travels.

^b The Ecclesiastical History of *Japan*.

immediately on his Knees, and prays with his Hands lifted up in a decent and devout Manner. All our Accounts agree, that the *Bonzes* of this Sect use their utmost Endeavours to heighten the Fears and Hopes, occasioned by the Idea of a Separation of Body and Soul, after the Expiration of a determinate Number of Years; whereas those of the *Xenxi* attempt utterly to banish and extirpate both the one and the other. Although we are fully persuaded, that the Fictions and Artifices of the *Xodoxins* engage the Affections, and ensnare Abundance of Devotees, yet let *Bayle* say what he will, 'tis much better to see the Superstitious adhere to Fictions, than Atheists make an idle Romance of all the Ideas of Religion. Among the Superstitious there are but very few indeed who are Men of Credit and Reputation, yet to what unaccountable Confusions and Disorders should we be expos'd, if, instead of those * Clouds with which Fable and Superstition have obscur'd the Truth, we should live here below in the impenetrable Darkness of Atheism and Irreligion? Where Truth is wanting, we must argue for the Necessity of human Inventions, and those Systems of Superstition which are already established; but in that Case we shall always take Care to set their real Character in the fairest and clearest Light.

THE third Sect is that which pays divine Adoration to *Xaca*, which Father *Kircher* styles the *Foquexus*; who live in a conventual Manner, and one of the indispensable Duties of their Function, is to meet at Midnight, in order to repeat in Publick the Prayers of *Xaca*, and to sing such Hymns as are contain'd in the Scriptures of that false Prophet.

THE fourth Sect is distinguished by the Title of the *Icoxus*. "The Founder of this Sect, though in Reality a very vicious Person, under the Disguise of a grave and modest Deportment, gain'd such an universal Reputation for his Sanctity of Manners, that whenever he appear'd in Publick, the Populace in general threw themselves prostrate at his Feet, for the Remission of their Sins. His superstitious Admirers celebrate his Festival every Year; and Multitudes from every Part of the extensive Empire of *Japan*, assemble themselves together on that solemn Occasion. Every one fondly imagines, that he who sets Foot first into his Temple, will be entitled to some peculiar Blessings; for which Reason there is an excessive Crowd at the Doors by Break of Day; and the Moment they are open'd, every one is so zealous to be foremost, that some Body or other is always smother'd. . . . Nay, there are some Bigots so zealous, as to lay themselves all along in the Entrance to the Temple, on Purpose to be trampled on, and crush'd in Pieces, by such as press forward to gain Admittance." This Act of Devotion bears a very near Affinity to that of the *Indians*, who throw themselves, in the Warmth of their Devotion, under the Chariot-Wheels of their God *Eswara*.

* Quippe etenim quam multa tibi jam fingere possim
Somnia, que Vite rationes vertere possint,
Fortunasque tuas omneis turbare timore?
Et merito: nam si certam finem esse viderent
Æruinarum homines, aliquâ ratione valerent,
Religionibus atque minis obistere Vatum.
Nunc ratio nulla est vestandi, nulla facultas,
Æternas quoniam pœnas in morte timendum. Lucret. Lib. i

— E'en I could easily find
A thousand Stories to distract thy Mind,
Invent new Fears, whose horrid Looks should fright,
And damp thy Thoughts, when eager on Delight.
And Reason good. But if it once appear
That after Death, there's neither Hope nor Fear,
Then Men might freely triumph, then disdain
The Poets Tales, and scorn their fancied Pain.
But now we must submit, since Pains we fear,
Eternal, after Death, we know not where. Grecch.

THE fifth Sect, which is that of the *Negores*, derives its Original from one *Cambadox*, a Disciple of *Xaca*; one of *Cambadox*'s Followers establishing that Sect in Commemoration of his Master. This *Cambadox* was as audacious as he was impious, and a celebrated Magician, who boasted, that by Virtue of some certain mystical Terms, he could cast out Devils, and oblige them to answer to such Interrogatories as he should think proper to exhibit. The *Bonzes*, his Disciples, insist, that this supernatural Gift of his is transmitted to them; they deriving it from him, in all Probability, as his immediate Successors. When *Cambadox* perceived his Dissolution drawing nigh, he order'd his Disciples to convey him privately into a dark Cave, under Pretence of resting himself there, without any Interruption, which Orders were religiously obey'd. Before his Decease, he told his Disciples, that he should rise again for the Confusion of such as should presume to oppose his Doctrine. "His Disciples, says our Historian, flatter themselves that he did not die, but that, being weary of this troublesome Life, he caus'd himself to be shut up in that solitary Cave, into which no Person, how hardy soever, has since that Time attempted to enter. A considerable Number of Temples have been erected to perpetuate his Memory. . . . This Sect is divided into three Classes. The first, which is not so numerous as the rest, apply themselves to the Worship of the Gods, and the Performance of several other religious Ceremonies. The second, to all Manner of military Arts; and the last, to the making Arms for the Service of the Publick. . . . Their Manner of Living is, according to Report, very whimsical and particular. Some Historians assure us, that they acknowledge no sovereign Power, and that no Affair of Importance can be settled without their unanimous Consent; and as that is one of the most difficult Things in Nature to accomplish, they have no other Way to decide the Controversy, but *Vi & Armis*; the longest Sword determines the Debate, or, to speak more properly, *the strongest Argument is the best*." Other Authors assert, with much more Probability, "That in Case there happens to be any Vote wanting, they adjourn the Assembly to another Day, and continue so to do from Time to Time, till Matters are adjusted, *Nemine Contradicente*. Others again inform us, that they elect the two senior Members of their Corporation to be their *Principals*, and that in all public Affairs their Sentence is definitive. . . . This Sect is so numerous, that in about three or four Hours, by ringing only a large Bell, which may be heard at a great Distance, they can raise an Army of thirty thousand Men; on which Account the Emperors of *Japan* are oblig'd to send them frequently very considerable Presents, in order to keep them inviolably attach'd to their Interest, when any emergent Occasion requires their Assistance. . . . These *Negores* have frequent Quarrels amongst themselves, and then. . . . they fall foul on one another, and make no Scruple to cut each other's Throats, though they look on it as a most flagrant Crime, since 'tis absolutely forbidden by their Law, to destroy so much as a Bird, or the most contemptible Insect whatsoever." Thus have I given you an Extract from the Ecclesiastical History of *Japan*, which was but lately published after a very brief, though accurate Manner. He takes no Notice at all of the Hermits, called *Aboribonzes*, nor of the *Jammabos*, as Members of any of these Sects. In the next Place we shall see whether the following Historian can furnish us with a more accurate, more novel, or at least a more complete Account of the Religions of *Japan*.

^b KAEMPFER reduces all the Religions of *Japan* to these four, *viz.* that of *Sinto*, *Budfo*, *Siuto*, and *Dejous*, or *Kiriflando*. By the two last mentioned Denominations is intended the *Christian* Religion; but there are no Advocates to plead her Cause at present; for she is entirely abandon'd and extirpated throughout the whole Empire. The

^a Written by Father *Craffet* the Jesuit, with Additions and Amendments, by an anonymous Author, conceal'd under the initial Letters of M. T.

^b History of *Japan*, translated into *English* by Mr. *Scheuchzer*, printed at *London* in 1727.

Japanese call themselves the favourite People of the Gods, which perhaps is the Result of their Vanity, or Superstition, or both together. *Kaempfer* throughout his whole History demonstrates, that both are their Constitution Vices. They have generally deified, like the *Greeks*, their great Men, and antient Heroes; and, like several other idolatrous Nations, particularly the *Romans*, continue still to deify even such as expire before their Eyes. But we shall not dwell on such Resemblances, which rather demonstrate a perpetual Uniformity of Superstition, and similar Qualities in all Mankind to receive her Impressions, than that the *Japanese* have borrowed their Ceremonies and Customs from other Nations. We have inform'd you, in the Introduction to this Article, that some are of Opinion, that these Islanders were indebted to the *Chinese* for their Religion. *Kaempfer* rejects this Notion, and grounds his Arguments against it, on the Difference of the Manners, Language, and Religion itself of these Nations. The Principles of the *Sinto's*, who are the most antient Sect of *Japan*, are peculiar, in his Opinion, to the People of that Empire. It is surprizing, that so intelligent an Historian should so frankly advance this Opinion without farther Proof. That the *Japanese* have worshipp'd no other Gods but their own Heroes and illustrious Personages, is what we shall readily acknowledge; but if it be allowed, that other Nations have likewise ador'd their favourite Heroes, not excepting the *Chinese*, as has been fully illustrated under their Article, why should there be any essential Difference admitted between the Religions of two neighbouring Nations, on Account only of their confining that worship to their own Gods, as the Custom is among the *Chinese* themselves, where every distinct Family worships in a more particular Manner their respective Ancestors. Now why might not they content themselves in general with pursuing the same Principle in the Deification of their Heroes? To which may be added, that they might formerly perhaps have deified the same Persons, although in Process of Time their Posterity may have swerv'd from, or forgot the primitive Names used by their Forefathers. Thus the *Greeks*, for Instance, chang'd the Names of several *Phenician* Deities; the *Romans* likewise thought fit to take the same Freedom with Respect to the *Grecian* Gods. But we shall drop the Pursuit of so obvious a Topic. *Kaempfer* seems fond of shewing his Reading, in maintaining that the *Japanese* are a much more antient People than the Historians who wrote before him seem willing to admit of; but as that is foreign to our present Purpose, we will take what he advances for granted, that they were the Posterity of the primitive *Babylonians*, whom the Confusion of Tongues dispers'd all over the habitable Earth. The *Japanese*, however, trace their Original from a more glorious Head, insist that they are the Offspring of the Gods, and produce two several Genealogies, or Successions, as a Demonstration of so momentous a Truth. Those compriz'd in the first reign'd almost an infinite Number of Years in *Japan*. These primitive Gods were spiritual Substances, and never united themselves to any Bodies, how pure and perfect soever. Five terrestrial Spirits, that is to say, illustrious Heroes, and consequently not so spiritual as the former Deities, succeeded them, and from these proceeded a third Race, which, say they, was no Ways indebted to their immediate Predecessors, on Account of their Purity, or any other Perfections whatsoever. This third Race are themselves, and they are the Issue of these Heroes. Of the seven Deities, whereof the first Race consisted, the four last were married, and had Children, but after an incomprehensible Manner. Carnal Knowledge was the Result of the Curiosity of the last Hero of the first Race, who on that Account

^a *Kaempfer*, Lib. I.

^b Our *German* Author is not contented with alledging the pretended Difference between their Religions, but insists likewise on the Variation of their respective Characters; and, moreover, lays a peculiar Stress on the Difference which he has observ'd in their Constitutions, Customs, and Manners. But in Answer to all this it may be said, that the like Oppositions are to be met with in other Places, and that such as are born and live in a Country foreign to that of their Ancestors, very frequently disclaim every Thing that may give Strangers the least Grounds, to suspect their original Extraction. We have seen frequent Instances of it in these latter Times; besides, Men are like Plants, they retain Abundance of their native Soil. To the Climate may be added likewise, Imitation, and very often too Necessity, which is the Result both of the one and the other. We have treated on this Topic already in the Dissertation which begins the first Volume of our *Idolatrous Ceremonies*

is held in peculiar Veneration and Esteem amongst the *Japanese*: They look on him, in short, as their first Parent. He produced the second Race, of whom they pretend to be the Descendants. But this Hero and his Wife were such perfect Strangers to Procreation, that they were indebted to a particular Bird for their better Information. The Secret once disclos'd, they soon brought forth a numerous Issue, of a superior Nature to that of their Descendants, though far short at the same Time of that of the celestial Spirits. Without being in the least repuls'd by the ^aextravagant and ridiculous Chronology of the *Japanese*, we take it for granted, that *Adam*, *Eve*, and the *Original Tempter*, are plainly to be discover'd in this fabulous Succession. The *Dairi* of *Japan* pretends, that he is the Descendant in the direct Line of the eldest Son of this their illustrious Founder, and that he is, by Consequence, the true and rightful Sovereign of the Empire of *Japan*.

THE first of these five terrestrial Spirits was remarkable for an infinite Number of heroic Actions, during his Residence here on Earth; and at his Departure he signaliz'd himself by as many Miracles. This Deity is not only worshipp'd and ador'd by the *Sinto's*, but held in the highest Veneration and Esteem by all the other Sects, even those who are profess'd Libertines and Atheists. There are Temples and Idols erected all over the extensive Dominions of *Japan*, in Commemoration of him; and the Devotees pay their Tribute of divine Adoration to him, in a more uniform and solemn Manner, than to any other Deity whatsoever. As to those who first constituted the third Race, although their Merit is inferior to that of the five Heroes of the second, yet the *Japanese* ascribe to them a supernatural, and almost divine Power, and an Authority without the least Limitation or Restriction. All these Particulars are more amply discours'd of in the Travels of Dr. *Kaempfer*, to whom we refer our curious Reader for farther Information.

WE shall have Recourse once more to the Chronology of the *Japanese*, when we come to treat of the ^bspiritual Monarch of their Empire.

^a THAT Religion which the *Japanese* call *Sinto*, is distinguished likewise by the Denomination of *Kamimitfi*. *Sin* and *Kami* are Terms which we generally in our Translations interpret *Idols*; but the true and genuine Signification of them is Heroes, Genii, and Demi-Gods. Such as are of this Persuasion, put their whole Trust and Confidence in present and sensual Enjoyments, notwithstanding they entertain some confus'd Idea of the Immortality of the Soul, and a State of Happiness or Misery in another Life. They acknowledge likewise, that there is a supreme Being, who dwells in the highest Heavens, and several other Deities subordinate and inferior to him, who reside amongst the Stars; but they pay divine Adoration to neither the one, nor the others; neither do they consecrate so much as a ^dFestival-Day to their Honour, since those Gods, in their Opinion, never concern themselves with human Affairs. Although, according to this Idea, which is exactly conformable to the *Epicurean System*, the *Sintoists* ought never to think of, or regard those Gods; yet they frequently swear in the most solemn Manner imaginable by them. As to divine Worship, they content themselves with paying it only to some particular Deities, who preside over the Elements, and the various Works

^a What follows is an incontestable Proof of this Extravagancy. The first of the five Demi-Gods reign'd two hundred and fifty thousand Years, and the last eight hundred thirty six thousand and forty two. Their several Reigns, according to their Computation, amount in the whole to about two million three hundred and forty two thousand Years. The Chronology of the *Japanese* is as extravagant to the full as that of the *Egyptians*, *Chaldeans*, *Chinese*, &c.

^b The *Dairi*.

^c This whole Account, though not distinguish'd in the usual Manner of Quotations, is extracted from *Kaempfer*, the cursory Remarks only excepted.

^d *Kaempfer*, however, takes Notice of some of their solemn and religious Festivals. See the Sequel of this Discourse.

of Nature, &c. They imagine, that, as the Employment of these Gods obliges them to sojourn but at a small Distance from Mankind, they are more ready and capable of making them feel the Effects of their Loving-Kindness or Displeasure. These are like to many Superintendants, or Governors of Provinces, who, as they are vested with the Authority of Princes, can make their Subjects happy or miserable, without the least Restriction. The *Sintoists* flatter themselves, that the Adoration and Homage which they pay to these Officers of the Supreme Being, is sufficient to render them acceptable in his Sight, and that, by the Aid and Assistance of these subordinate Deities, they shall be rewarded according to their Merit in the World to come; from whence it may fairly be concluded, that they have at least an indirect Prospect of pleasing the Supreme Being, in which Point they differ from the *Epicureans*, and such as acknowledge no other Bounds between Good and Evil, than those prescribed by human Laws, for the better Preservation of Order and Decorum amongst Mankind.

THIS Adoration of the subordinate Deities was, in the primitive Times of the *Japanese*, a Testimony that the People acknowledged them as the Founders of their State, their Legislators, &c. By Degrees the same Honours were paid to their Warriors, and such as were conspicuously serviceable to their Country by their Wisdom and Advice, or their profound Knowledge in the Arts and Sciences. At this very Day, the *Dairi*, whom we may look upon as their sovereign Pontiff, preserves, amongst his other Privileges, that of deifying their illustrious Heroes, after a due and strict Enquiry into their Exemplary Lives, and miraculous Achievements. After this, the Emperor confers on each new Deity, in his Turn, some pompous Title, which illustrates his Character, and gives immediate Orders for several Temples to be erected to his Honour. If this is not always executed at the Expence of the Prince, yet, at least, there is no Question to be made but their Devotees are ever willing to contribute largely towards so pious an Undertaking: And if it happens, that in Process of Time any of these Devotees grow rich, and succeed in their worldly Affairs, and there be the least Appearance of a Miracle, the least Odour of Sanctity exhaling from the Places which are thus but lately consecrated, the new Deity is immediately cried up, the People flock thither from all Parts, and pay their Devotions to him, and a thousand Statues, Temples, and Altars are devoted to his Service.

WE have already mentioned two different Classes of Deities, Celestial and Terrestrial. Those of the last Order wrought several surprizing Miracles during the Times they flourished in; the Legends of *Japan* are every where stuffed with Relations of Monsters slain and defeated, dangerous Adventures, miraculous Deliverances, Giants overcome and demolished by them, &c. The Age of these Heroes deserves to be compared with that of *Hercules*, and several other Worthies, whose miraculous Achievements are recorded in *Grecian* Story. By the Assistance of but a tolerable Degree of Knowledge in History, we may find some other Ages, that may stand in Competition with the two here mentioned. But, be that as it will, the *Japanese*, like the *Europeans*, have preserved the Memory both of their Heroes, and their miraculous Exploits, by ascribing their Names or their Actions to particular Towns and Villages, and laying up the Arms both offensive and defensive of these Heroes and Demi-Gods with Solemnity in their Temples; all which warlike Implements they still believe to be animated by the Souls of their former Proprietors. The Religious Tenets of the *Sintoists* are ever held in the highest Veneration, on Account of their Antiquity, and exact Conformity with the political Customs of their Monarchy. The *Japanese*, like the *Chinese*, never abolish or abandon their established Ceremonies, but with the utmost Reluctance. If to this Veneration for their Tradition, we add the extraordinary Precautions and secret Methods which the *Canusis*, who are their secular Priests, make use of for the Instruction of their Disciples in the Mysteries

* The Reader will be informed hereafter what Kind of People these *Canusis* are.

of their Religion, and the Oath required of them to be taken on that Ocaſion, 'tis no great Matter of Surprize, that their Perſuaſion prevails to this very Day. We are likewiſe inform'd, that ſuch as apply themſelves cloſe to the peculiar Study of their Doctrines, and who, on that Account, may be look'd upon as the Doctōrs of that Sect, never mention the Miracles of their Heroes, but with the utmoſt Reſerve, to the common People, eſpecially ſuch as are of another Perſuaſion. This Conduct, however, occaſion'd a Revolution amongſt the *Sintoists*, which had like to have prov'd fatal: It was partly occaſion'd, indeed, by the prodigious Progreſs of the *Budſdoists*; but their own Diviſions contributed very much towards it. Theſe were fomented, on one Side, by the forementioned myſterious Reſerve of their Doctōrs, who were afraid, in all Probability, that the miraculous Exploits of their Demi-Gods would never be able to ſtand the Teſt; and on the other, by the Deficiency, and Imperfection of their Theology, which gave their Diſciples no manner of Inſight into Nature, the Power of the Gods, or the State of the Soul after its Separation from the Body. It may boldly be aſſerted, That, conſidering the Frame and Conſtitution of the Human Species, it is abſolutely neceſſary that in all Religions there ſhould be a Variety of Subjects to awaken the Ideas, command their Attention, and at the ſame Time to ſtir up and animate a Religious Curioſity. The more diſtant any System of that Kind happens to be from its right End and principal Deſign, human Reaſon indulges itſelf the more in idle and romantic Reſearches. The Almighty has thought fit, (if I may be allowed the Expreſſion) that ſuch Part of the Chriſtian Religion as commands our Attention, and excites our Curioſity by Virtue of its myſterious Doctrines, ſhould be counterballanced by that other Part, which demands and inſiſts on the due Performance of our Duty. He requires our Acquieſcence and implicit Faith in the former; but promiſes eternal Life to ſuch as with Sincerity ſhall practice the latter; the habitual Neglect and Forgetfulneſs whereof expoſes us to a thouſand unhappy Debates and Systems, which have a natural Tendency to ſully and obſcure the Beauties of the *Chriſtian* Religion. But this Digreſſion has tranſported us too far from *Japan*. To reſume the Subject, therefore, it was by Virtue of thoſe Errors and Imperfections, which we have already obſerv'd in the Religion of the *Sintos*, that the System of the *Budſdoists* ſo eaſily prevail'd, and met with ſuch a favourable Reception amongſt the *Japaneſe*: Beſides, it boaſted all the Charms of Novelty, with which all Mankind are more or leſs allured, even thoſe who with the utmoſt Reluctance renounce the Traditions of their Forefathers; there being a certain Criſis, or Critical Minute, in which they are as eaſily captivated as other People. At ſuch a Time they blend and identify, as it were, ſuch Novelties with their old Ideas, and by that Means render their System in every Reſpect more whimſical and extravagant than it was before. The Introduction of *Budſdoism*, or rather the ſudden Progreſs it made, and the favourable Reception it met with from the People, divided the *Sintoists*, and form'd a Schiſm amongſt them. Such as were^a inviolably attach'd to *Sintoism*, as it was tranſmitted down to them in its Native Purity by their Forefathers, would make no Conceſſions, nor depart from the leaſt Article of their Belief, tho' of no Manner of Importance. This Branch of their Sect, which may be look'd upon as the rigidly Orthodox, are at preſent very inconfiderable; but the other, which goes under the Denomination of the *Roibus*, has attempted to reconcile *Budſdoism* and *Sintoism* together. They acknowledge the *Amidas* of the *Budſdoists*, and allow that his Soul animated the firſt of their Gods, or Demi-terreſtrial Deities, whom they call the Eſſence of Light, and of the Sun. It will appear by the Sequel of this Diſſertation, that *Budſdoism* runs through all the *Sintoism* of theſe *Roibus*: Nay *Kaempfer*, in his Narratives, inſinuates that ſeveral *Japaneſe* embrace the former upon their Death-Beds, notwithſtanding they profeſſed the latter all their Lives long. When they are at the Point of Expiration, they very devoutly commend themſelves into the Hands of the Priests of *Budſdo*, deſire to be interr'd according to the Cuſtom and religious Service of

^a Theſe are called *Juits*.

that Sect, and direct Prayers to be ^a sung for the Comfort and Consolation of their Souls. To give the Reader an adequate Idea of a *Japanese Sintoist*, who at his Death commends his Spirit into the Hands of *Budsto* and his Priests, we must set before his Eyes an *European Spinofist*, or *Epicurean*, who, after he has liv'd for forty Years together in the open Contempt of, and Rebellion against his Maker, takes up a serious Resolution to reconcile himself, if possible, to the Deity he has so grossly offended, and to die the Death of the ^b Righteous. Grey Hairs, and the Terrors of the Grave, have the same Influence over the *Japanese* as other Nations.

WHAT we have asserted here is no Manner of Contradiction to our former Accounts. If they have any Idea of Rewards and Punishments in a future State, they perfectly extinguish it, both by their Conduct and their System. Their most refin'd Conceptions amount to no more than this, That the Soul, after its Separation from the Body, wings her Way towards a Kind of ^c *Elysian Fields*, which lie, in their Opinion, beneath the three and thirtieth Heaven. The Souls of the Virtuous are admitted in a Moment into those Realms of Bliss, but those of the Vicious are refus'd Admittance, and oblig'd to wander about in a disconsolate Manner for a long Time, to make Atonement for their Sins. It is observable, that the Souls of the antient Pagans were subject to the like Misfortune, but on a very different Account. As to their Notion of Hell, *Kaempfer* assures us, that the *Sintoists* acknowledge no other, than the Torment of wandering like Vagabonds around the *Elysian Fields*, nor any other Devil, than the detestable *Fox*, whom they ^d conjure in the most solemn Manner: And Abundance of the *Japanese* look upon that Animal as the Receptacle of the Souls of the Wicked in a future State. The odious Name which their Priests give to that Creature, is much the same with our Denomination of the *Foul Fiend*.

WE shall now proceed to the Morals of the *Sintoists*. Such as are of this Sect maintain, That in order to draw down the Benediction of the Gods upon their Souls in the Life to come, but more particularly in this, they must take indefatigable Pains to keep their Souls unspotted and undefiled, religiously abstain from every Thing that may possibly pollute them, or their Bodies, strictly observe all Festivals and other Days set apart for the Service and Worship of the Gods, and make voluntary Pilgrimages to the Province of *Isie*. This Part of their Empire is look'd upon by their Devotees as their *Holy Land*, because *Ijanagi-Mikotto*, and his Wife *Ijanami*, who are the *Adam* and *Eve* of these Islanders, sojourn'd there all their Lives long. *Ten-sio-dai-sin*, who was the ^e first of the Race of their terrestrial Gods, and the eldest Son of *Ijanagi*, sojourned likewise in this very Province. Such as carry their Devotion to the highest Pitch, add Penance and Humiliation to these four Precepts of *Sintoism*.

PURITY of Soul, according to these *Sintoists*, consists in a strict Obedience to the Dictates of Nature and the Voice of ^f Reason; in the utter Abhorrence of what they respectively prohibit; in the exact Observance of the Laws of the Realm; and the Commands of their Prince; and in the Avoidance of every Action that is inconsistent with both the one and the other. But *Sintoism*, in a more peculiar Manner, recommends to her Admirers an external Purity, to which her Devotees are inviolably attach'd, as Devotees, indeed, in all Religions generally are. This external Purity consists in not de-

^a The *Namanda*. See the Sequel of this Discourse.

^b Like the notorious *Des-Barraux*, who, according to *Bonfaut*, never believ'd there was a God, till he labour'd under a severe Fit of Sickness. Whilst under the afflicting Hand of Providence, he wrote that celebrated Sonnet, *Grand Dieu, tes jugemens, &c.* in which he demonstrated a brighter Genius than a sincere and real Repentance.

^c *Takamans-ferra*, that is to say, high and sub-celestial Fields.

^d *Kaempfer*, Lib. I. Ch. x.

^e *Dai-sin* signifies Almighty God, or sovereign Spirit.

^f According to the Idea which these *Epicurean Japanese* entertain of Reason.

filings themselves with Blood, in abstaining from all Manner of Flesh, and taking particular Care not to touch the Dead. Those who either through Perverseness, or Misfortune, transgress any of these Precepts, must neither presume to visit their holy Lands, nor enter their Pagods. The least Spot of Blood renders a Man polluted for seven Days together. If a Carpenter, or other Labourer, by Mischance should wound himself as he is erecting any Pagod, he must absolutely be discharg'd, and never suffer'd to touch it more. But if the Misfortune should happen to any one employ'd either in the building or repairing of a Pagod consecrated to *Ten-sio-dai-sin*, the Defilement and Prophanation falls also on the Pagod itself; insomuch, that the sacred Edifice must be instantly demolish'd, and laid level with the Ground. For the very same Reason, there are stated Times when their Women are excluded their Temples, and enjoin'd to refrain from going in Pilgrimage. The Flesh of all Kind of four-footed Beasts, Deer only excepted, pollutes a *Sintoist* for thirty Days together. To kill any Beast, or to be present when 'tis slaughter'd, to do any friendly Office for a dying Man, or one actually deceased, are look'd upon as Acts of Pollution; from whence we may conclude, that the Defilement which they contract by the Performance of their last religious Respects to their Relations, must be exceeding great. Such as value themselves on their being more religious than their Neighbours, and are ambitious of being one Day canoniz'd by the *Dairi*, are extremely rigid in their Principles. They imagine, for Instance, that another's Impurity may be imparted to them through those different Organs, the Eyes, the Mouth, and the Ears; insomuch, that only to see, or be seen by such Persons as are polluted, or to speak to them, and hear them speak, are, in the Opinion of these ambitious Devotees, all distinct Defilements. This Excess of Purity is represented in their Temples, and even in their Highways, by the Emblem of three Apes, sitting at the Feet of *Djyô*; one having his Paws over his Eyes, another upon his Mouth, and the third upon his Ears.

THE Observance of solemn Festivals, and such Days as are set apart for the Service of the Gods, is the third Article of *Sintoism*. At those Times the Devotees are oblig'd to visit their Pagods, unless they happen to be in a State of Impurity, or their Minds be ruffled and discompos'd by any inordinate Passions. The truly devout *Sintoists* are of Opinion, that they ought not to appear in the Presence of their Gods, when their Minds are oppress'd with the Weight of any grievous Calamity, or too deeply engag'd in the Contemplation of past Enjoyments. They imagine, that such Kind of Reflections are disagreeable to those pure Beings, who are unwilling to be interrupted in their most perfect Felicity with such a Medley of Ideas. Their less refin'd Devotees are not indeed so scrupulous and rigid. Before the faithful *Sintoists* presume to appear in the Presence of their Gods, nay before they set out of their Houses, in order to go to the Temple, they first purify and wash themselves, then dress with Propriety and Neatness; and, above all, take particular Care to put on their *Kamisimo*, which is a ceremonial Habit, and undoubtedly look'd upon as a fundamental Article of their religious Worship. They go to the Temple with an Air of Gravity and Sedateness; and as soon as they enter the outward Court, there is a large Conservatory of Water, in which they are oblig'd to wash their Hands before they proceed any farther. After this Ablution they approach the Temple with downcast Eyes, and an Air of Contrition; then they present themselves before a Window, in which stands a large Looking-Glass, which is an Emblem of the Deity, who sees all Things past, present, and to come, at one View, as in a Glass. He knows all the Secrets, all the Thoughts of his Adorers. This is the Illustration which the *Japanese* give of this Looking-Glass. The *Sintoists* fall upon their Knees, and bow down their Heads before this Window; and after having remain'd some few Moments in that humble Posture, they lift up their Heads, and with

^a The *Mia* of the *Japanese* may be either translated their *Temple*, or their *Pagod*; for we take them for synonymous Terms.

Abundance of Humility turn their Eyes towards the sacred Mirror, as they say their Prayers. After this they put some Pieces of Silver through a Lattice into the Temple, or the Charity-Box which stands close by the latter. This is an Oblation to the Gods, or rather an Alms to their Priest. After they have made this free-will Offering, they ring a Bell three Times, as a Testimony of their Love and Affection for the Gods, who, as they imagine, take great Delight in such agreeable Sounds. And in this consists the whole Ceremony of visiting their Pagods; for 'tis attended with no set Forms of Prayer, or particular Lessons of Instruction, no Chaplets, no Ceremonies, repeated always after the same Manner, on set Days, and at certain Seasons. Every one performs his Devotions, and makes his Addresses to the Gods, after such a Manner as he thinks most convenient; but the more refin'd Devotees never pray at all, since the immortal Beings are fully appriz'd, in their Opinion, of all their most secret Thoughts and Desires.

THE *Sintoists* look on Pilgrimage as the fourth important Article of their Religion. ^b *Kaempfer* takes Notice of three Kinds thereof, amongst which that made to *Isie* is, properly speaking, the only one peculiar to *Sintoism*. We shall introduce the rest under the Article of their Festivals and their Pilgrimages. That of *Isie* is called ^c *Sanga*. It would be altogether needless, we presume, to repeat here the Homage which the *Sintoists* pay to *Ten-sio-dai-sin*, and their Veneration for that particular Province, which was the happy Place of his Nativity. The Temple of *Isie* bears the Name of *Dai-singu*; that is to say, *the Temple of the great God*. The Fabric is compos'd of Wood, and cover'd with Straw. They take peculiar Care to preserve it in its native Simplicity, in order to commemorate the abject State and Condition of their Ancestors, more particularly those, who laid the first Foundation of their Empire. There is Nothing remarkable in this Temple, but a large brazen Looking-Glass curiously polished, and several Pieces of white Paper, cut after the *Chinese* Fashion, which hang upon the Walls. This white Paper is a Symbol of that *Poverty of Spirit* which the Deity requires of all such as pay their Adorations to him, as also of the *Sanctity* of the Place. The Temple is surrounded with a hundred little Chapels, erected in honour to some of the inferior Deities: These are small Edifices only in the Form of Temples; for they are so low, that a Man can scarcely stand upright in any of them: Every Chapel, however, has its peculiar Priest. Near to this Temple of *Dai-Singu*, and the Chapels which surround it, is establish'd a religious Order, who assume the Title and Quality of the Ministers and Messengers of the Gods, whose proper Province it is to accommodate with Lodgings, all the Pilgrims that resort to that sacred Place.

THE true *Sintoists* are oblig'd once a Year, or at least once in their Lives, to perform the *Sanga*. This is not only a religious Duty, but a Testimony of their Love for their Country, and their Veneration for that God whom they acknowledge to be their *First Parent*; for which Reason no one must presume to neglect the *Sanga*. Several valuable Privileges and Advantages, which ought to influence and affect the Hearts of the Faithful, are annexed to this religious Duty; such as Absolution of their Sins, an Assurance of Salvation after this Life, and temporal Happiness to all such as content themselves, if I may be allow'd the Expression, with *palpable* Blessings. The Priests present every devout Pilgrim with an *Osaray*, which is a Kind of Certificate, or an Absolution, entitling him to appear before the Gods. Such as through Age, Weakness, or their necessary Avocations, cannot personally perform the *Sanga*, must at least be provided with one of these *Osarays* of *Isie*.

^a There is some seeming Contradiction in this Place. See the Sequel.

^b Lib III Ch. iv.

^c This Term signifies the Devotion of ascending or going up to the Temple.

How requisite soever this Pilgrimage may be to acquire the Character of a pious and good Man, several of the *Sinto's* themselves will study plausible Pretences to avoid it. There are Numbers of the *Japanese* who content themselves with the annual Indulgencies of the Priests of the respective Places where they reside; but in Case they find their Consciences, notwithstanding such Provision, still restless and uneasy, they endeavour to calm them by the Aid and Assistance of the *Osarays* of *Ise*. There is no great Difficulty in procuring them, a large Quantity being annually dispers'd throughout every Province of the Empire.

BESIDES, the *Sanga* may be perform'd by Deputation, and the *Grandees* of *Japan*, and the tributary Kings of the Monarchy, do it all by Proxy. The Emperor discharges himself of this Duty, by sending Ambassadors annually to the Pagod of *Ise*. As to those who undertake this Pilgrimage themselves, if their Circumstances are but indifferent, they go on Foot, and the poorer Sort beg all the Way for their daily Subsistence. They carry for the Generality a Staff in their Hand, and wear at their Girdles a small Bucket, which serves them not only to drink out of, but to store up the charitable Presents which are from Time to Time bestow'd upon them. They wear likewise Hats made of Reeds, the Brims whereof being very broad, serve them to write their Names upon, and the particular Places of their Nativity, or usual Residence, that in case of Death, or any other unforeseen Misfortune, they may be known and challeng'd by their Friends and Relations. The Devotees, in their Return from this Pilgrimage, wear over their common Dress a little white Vestment, without Sleeves, whereon their Names are embroider'd both before and behind.

As soon as these Pilgrims set out for the *Sanga*, their Friends, who stay at Home, hang up a Cord at their Doors, and twist white Paper all round about it, the Intent whereof is to keep such People from the House as are actually in *Ima*, that is, in the highest Degree of Pollution. Should any Person in this *Ima* unhappily enter the House, he would thereby expose the poor Pilgrim to a thousand dreadful Calamities and perplexing Dreams. The credulous Devotees maintain, that the Truth of this Assertion has been confirm'd by woful Experience. There are Signals of the same Nature at the Entrance of several of their Pagods; such prudent Precautions, however, are not sufficient of themselves to crown the Pilgrim's Devotion with Success; for he is requir'd to live as free from all Manner of Impurity as possible, during his whole Journey. He must abstain from all carnal Pleasures, and even from the lawful Embraces of his own Wife; not that the Gods are offended at the due Performance of so natural and necessary a Duty, but 'tis much to be fear'd, that the Devotee, whilst so agreeably amus'd, should forget the Sanctity of the *Sanga* which he actually possesses, and his carnal Thoughts supersede his spiritual ones; or, perhaps, that there would be an impure and ridiculous Medley of both the one and the other. Such Priests and Monks as are profess'd *Sintoists*, produce to their Disciples several fatal Instances of Persons, who, not being able to withstand the Temptations of their legal Bed-Fellows, have profan'd at the same Time the Devotion of the *Sanga*.

As soon as the Pilgrim arrives at *Ise*, he makes a Visit directly to the Priest to whom he is either recommended, or whom he has made choice of himself for his ghostly Father, and lodges with him all the Time he resides at *Ise*; and if he has not Money of his own sufficient to gratify him for his Trouble, he pays him out of the charitable Collections he makes there. This Priest either conducts him himself, or causes him to be conducted to the Pagods by some of his inferior Ministers, who shew them with Abundance of Devotion, as also the Gods to whom they are consecrated, and acquaint him with their illustrious and awful Titles. The most zealous Devotees begin their pious Course with
visiting

visiting the two Temples near that of *Tongu*, or *Ten-fo-dai-sin*, and take the little ^a Chapels which surround them in their Way. After this Visitation they repair to a Cave, which they call the Country, or Region of the Heavens, because *Ten-fo-dai-sin*, having retired therein too, depriv'd the Sun and the Stars of all their radiant Lustre, and spread Darkness over the Face of the whole Earth, to demonstrate that he alone was the Supreme Being, and the Source of Light. Not far from this Cave there is a Chapel, in which is to be seen a *Cami*, mounted on the Back of a Cow. The Term *Cami* signifies a Representation, or rather an Emblem of the Sun. The Pilgrim performs his Devotions in this Chapel, after he has said his Prayers in the Cave of *Ten-fo-dai-sin*. His Devotions conclude with his charitable Contributions to the Priests of these sacred Places. After this he is conducted to the Temple of *Ten-fo-dai-sin*, to whom the Pilgrim opens all the Secrets of his Heart. Although what he has done before, is, indeed, very meritorious, yet 'tis but the Introduction to the true Devotion which is due to *Ten-fo-dai-sin*, who seems to be the Image of the Supreme Being, but disfigur'd by the Fictions which the Priests have extract'd from their Legends. At last, when the Devotee is ready to return, the Priest makes him a Present of an *Ofaray*, which we have already mention'd, indeed, but not sufficiently describ'd. This *Ofaray* is a little wooden^b Box, not perfectly square, being somewhat longer than 'tis broad. This Box is full of little Sticks, amongst which there are some of them wrapp'd up in white Paper, a Symbol, as we have above observ'd, of the Purity of the Heart. On one Side of the Box, the Words, *Dai-Singu*, are written in large Characters; and on the other, the Name of the officiating Priest, with the additional Title or Epithet of *Taiju*, that is, the *Messenger of the Gods*. The Pilgrim having receiv'd this little Treasure, with all the Testimonies of the profoundest Veneration and Respect, hangs it for the Generality on the fore Flap of his Hat, so that the *Ofaray* falls just before his Forehead; on the hind Flap he fastens another little Box, or a little Straw, as it were, by Way of Balance. The Priests who give, and the Devotees who receive this *Ofaray*, ascribe several extraordinary Virtues to it, but with quite different Views. All its supernatural Qualities, indeed, are lost within the Compass of a Year; but, however, 'tis still preserv'd in high Esteem, and fix'd upon a *Tablet* in their best Parlour by some, and by others over the Street-Door, under a Penthouse made on Purpose. The *Ofarays* of the Dead, and such as are accidentally found in the Streets or Highways, are always conceal'd within the Trunk of some hollow Tree. We cannot introduce in a more proper Place the advantageous Sale which the Priests make of these *Ofarays*, especially on New-Year's-Day, that being one of their most solemn Festivals. They understand full well how to make their Market to Advantage, and sooth the good Humour, which the common People for the most Part are in, at that remarkable Season.

WE must not close this long Article without acquainting our Readers with their Manner of expressing the Idea which they entertain of the *Origin of Nature*. "At the Beginning of the Creation, the Chaos floated, as a Fish skims along the Surface of a River. . . . From whence arose Something like a *Thorn* or ^b *Prickle*, which being capable of Motion and Variation, became a Soul, or Spirit." Notwithstanding the Absurdities of this Account, there appears Something in it of the same Original, which all Nations have copied after a uniform Manner enough. But be that as it will, this is the ultimate Point of Doctrine in their Theology, and what they keep the most carefully conceal'd.

THE Sect or Religion of *Budjido* came from *India* to *Japan*. We have already mentioned the Progress which this new Religion made, and the Schism thereby created amongst the *Sinto's*, of whom one Party rigidly adher'd to *Sintoism*; the other, by

^a The Term *Mastia*, in the Language of the *Japanese*, may with Propriety be render'd by that of Chapel.

^b This *Englifo Term*, with a very small Variation, signifies likewise, *Partem quam Petronius Sextum vocat.*

some commodious Concessions, found out a Method to reconcile the Opinions of the *Budjdoists* and those of the *Sintoists* together. We are informed, that the literal Sense and Signification of the Term * *Budjdo*, is, the *Way of foreign Idols*, that is to say, the Manner in which they are to be worshipped. The Founder of this Sect, in all Probability, is the same with *Budbu*, *Siaka*, or *Xaquia*, *Sommona-Codom*, &c. The *Japanese* assert, That he was a Native of that Country, where he is worshipped under the Denomination of *Budbu* and *Sommona-Codom*, and are of Opinion, he was born in the Reign of one of the Emperors of *China*, who lived about a thousand Years before the Nativity of *Jesus Christ*. Without perplexing ourselves here about the true and genuine Name of this Founder of *Budjdoism*, and without making any Enquiry whether he be the same with those just before-mentioned, or any other, we shall always, for the future, in Conformity to *Kaempfer*, call him *Siaka*. The Reader, we are sensible, may justly charge us with some Tautologies, but they are absolutely necessary, to give him an adequate Idea of this Sect of *Japan*.

SIKA was the Son of one of the King's of ^b *Ceylan*. When he was but nineteen Years of Age, he not only abandoned all the Poms and Vanities of the World, but his Wife too and only Son, to become the Disciple of a celebrated Anchoret. Under this great Master he made a very considerable Progress in the State of Contemplation; and the more effectually to wean his Thoughts from all external Objects, he habituated himself to sit in such a Posture, as, according to the Disciples of *Siaka*, engages the Mind so intensively, that a Man thereby descends, as it were, into himself, and is wholly wrapped up in his own Ideas. We are obliged to make use of these formal Terms, to give you the Energy and full Force of their enthusiastic Expressions. *Siaka's* Posture abovementioned, was this. He sat with his Legs a-cross directly under him, and his Hands laid one over another, in such a Manner as that the Tip of his Thumbs met close together. The Reader might reasonably expect to have seen him in a more painful Attitude; 'twas in this Situation, however, that the Divine Truths were revealed to this Enthusiast; that he penetrated into the most hidden Mysteries of Religion, and discovered the Existence both of Heaven and of Hell; that he entertained an adequate Idea of the State of Souls after their Separation from the Bodies which they animated, and all their various Transmigrations; that he was fully apprisd of their Rewards and Punishments in another Life; together with the Omnipotence of the Gods, and their Divine Providence, &c. On this Revelation he grounded his System, and in Process of Time confirmed his Disciples in the steadfast Belief of it. What follows is a more particular Account of his Doctrine.

THE Souls of Men and Beasts are equally immortal, and of one and the same Substance: All the Difference lies in the Bodies which they respectively animate. As soon as the Soul is separated from the Body, she enters immediately into a State of Happiness or Misery, there to be rewarded or punished according to her Deportment whilst united to the Body. This State of Bliss is called by a Name which signifies, *The Seat of everlasting Happiness*; and altho' there be different Degrees of Pleasure in this Paradise, and all are rewarded in Proportion only to their respective Merits; yet every Inhabitant is so fully contented, that he esteems himself more happy than his Neighbour, and his utmost Ambition extends no farther than to enjoy to all Eternity that Share of Happiness which he already possesses. *Amidas* is the sovereign Lord, and absolute Ruler of this Paradise: He is the Protector of all human Souls, the Father and God of all those who are made Partakers of the Delights of this Paradise; he, in short, is the Mediator and Saviour of Mankind. 'Tis through his Intercession that

* The Way of Foreign Idols. *Budbu*, *Budjdo*, and *Pout*, are but the same Term differently pronounced, and signify, *Idol*; but 'tis ascrib'd, by Way of Eminence, to one particular Deity.

^b King of *Magattakohk*, in the *Tensick*, that is, according to *Kaempfer*, the Celestial Regions. The *Japanese* bestow that grand Title on the Coast of *Malabar*, and *Coromandel*, on *Ceylan*, and the Kingdom of *Siam*, &c.

Souls obtain a Remission of their Sins, and are accounted worthy of eternal Life. To live uprightly, and to observe strictly all the Commandments of *Siaka*, are the two fundamental Points capable of rendering them acceptable in the Sight of *Amidas*. The Commandments of *Siaka* consisted originally only of five Articles unanimously received by the *Siamese*, and most of their Neighbours. In Process of Time these five Commandments were divided into ten, for a clearer Illustration of the Sense of them, or rather to extend the Practice of them farther than *Siaka* at first proposed. Others, still more refined, attempted afterwards to make new Subdivisions, and executed their Project so artfully, that, in short, they multiplied the ten Articles into five hundred. This has been the Case of several other People, who were able to practise with more Exactness the Duties of Morality, and to inform themselves infinitely better than the *Japanese*, of whatever was requisite to be known, and yet have been deluded and bewildered by too much Refining, rendering those Things obscure and almost unintelligible, which in their natural and simple Dress were very easy to be understood. This has been brought about by the Assistance of Glosses, Paraphrases, and Commentaries; from whence such Controversies have arose, that Fire and Sword have not been able to put an End to them. But we shall not venture to expatiate on so nice and tender a Topic; 'tis much more safe to confine ourselves to the People before us. The Practice of five hundred Articles is too extensive not to be attended with Abundance of Difficulties. There are but few, who are able to perform all the Duties which are there required of a Devotee. He must aspire to the highest Pitch of Holiness, who resolves to be constant in the Practice of them all, and to undergo that strict Discipline, and to comply with all those severe Penances, to which such Zealots are for ever subject and exposed.

As there are Degrees of Pleasure in Paradise, so there are Degrees likewise of Pain in Hell. *Jemma* is the Judge of the Wicked, and the grim Monarch of this Place of Torments. He beholds in a large Looking-Glass all the most secret Transactions of Mankind: But notwithstanding he is almost inexorable; yet, if the Priests make Intercession to *Amidas* for the Sinner, and the Relations of the Deceased contribute by their liberal Oblations towards the Efficacy of the Prayers of the Priests, *Amidas* solicits this stern Judge in such prevailing Terms, that he not only mitigates the Transgressor's Pains, but frequently discharges him, and sends him into the World again, before the Term allotted for his Chastisement is fully expired.

AFTER the Souls of Men have made an Attonement for their Crimes in Hell, by undergoing those Torments which *Jemma* thinks fit to inflict upon them, they return into this World, and animate the Bodies of such unclean Beasts, as are most suitable to the vicious Inclinations that led them astray in their former State. As for Instance, one takes up her Residence in a Toad, another in a Serpent, &c. From these impure Animals, they transmigrate into others not so odious and contemptible; and so insensibly return in Process of Time to human Bodies; in which if they behave after the same profligate Manner as they did before, they expose themselves after Death to new and inexpressible Torments.

AFTER the Death of *Siaka*, two of his favourite Disciples made a Collection of his Maxims, and all his Manuscripts, which were written with his own Hands on the Leaves of a certain Tree. The Whole was contained in one Volume, which the *Japanese*, by Way of Eminence, call *Kio*, that is, *The Book*. They call it likewise *Toke-kio*, that is to say, *The Book of Fine Flowers*. The two Compilers of *Siaka's* Manuscripts were honoured with Deification. They are for the Generality plac'd in the Temples of their Master; one on his Right Hand, and the other on his Left.

ACCORDING to the Chronology of the *Japanese* as reduced to our own, the Doctrine of *Siaka* was brought to *Japan* in the Year of our Lord sixty three. He that introduced it soon procured a Licence to erect a Pagod, and dedicate it to *Siaka*. If *Budsoism* was favourably received by the *Sintoists*, and gained Ground through the Controversies that arose in a Religion which had degenerated from its native Simplicity, it met on the other Hand with abundance of Opposition from the Doctrine of *Confucius*. His Philosophy was already so firmly established at *Japan*, that it was able for a long Time to maintain its Ground against *Budsoism*, which prevail'd but by very slow Degrees. It made the greatest Progress, however, about the Year of our Lord five hundred and eighteen. At that Time a certain *Darma* came from the *Indies* to *Japan*, a Man of such an extraordinary Character, that it was easy for him to captivate the Minds of the People, and convince them of the Truth of his Mission. He gained an universal Reputation, by his pretended Sanctity, austere Life, ardent Devotion, and constant Practice of Contemplation, which he carried to such a Pitch, that one Day he cut off his *Eye-Lids*, because he had the Misfortune to fall asleep in one of his profound Meditations; All these Qualifications, I say, put together, soon procured him a Multitude of Admirers. By these outward Appearances of the strictest Virtue, he confirmed all those Principles of *Budsoism*, which relate to the worshipping of Idols, and the Immortality of the Soul, &c. But these Impostures, however, were not alone sufficient to establish his Doctrine: There was an absolute Necessity that some Miracles should be wrought to accomplish his Design. An Image accordingly of *Amidas*, in a miraculous Manner, transported itself from ^a *Fakusay* into a Province of *Japan*, where it made its first Appearance, crowned with Rays of Light. A Temple was immediately erected to its Honour, which at this very Day is inferior to none throughout the whole Empire. *Amidas*, in short, became very remarkable there by his miraculous Performances.

A NEW Missionary of *Budsoism*, one *Sotoktai*, flourished sometime after. Several Prodigies preceded and attended his Birth. A Voice, which the Mother of this Impostor heard in her Sleep, foretold he should be born (or rather reborn) to instruct all Nations. *Sotoktai* was conceived that very Moment. He spake when his Mother had been pregnant but eight Months. We shall pass over the other Miracles of his Life. One would be apt to think that the first Incidents thereof were copied from the Life of *Jesus Christ*, or his Forerunner, *St. John the Baptist*. This *Sotoktay* was but four Years old when he received in a miraculous Manner the Relics of *Siaka*. Such an important Missionary must needs contribute very much towards the happy Establishment of his Master's Doctrine. The Priests and Monks, who were Disciples of *Siaka*, resorted from all Parts to *Japan*. There was a prodigious Increase of Idols, Sculptures, Pagods, and other pious Inventions, to support the Credit of this Superstition. The *Japanese* Chronology, which *Kaempfer* has extracted from one of their Historians, gives a particular Account of the various Miracles which the Gods of the *Budsoists* wrought from Time to Time, in Order to animate and quicken the Zeal of their Devotees: And here we must not omit the Apparitions of the Gods themselves, contained in this Chronology.

'Tis pretended, that the Religion of *Sinto*, is rather a Kind of Atheism, than any real Religion. The Term *Sinto*, according to *Kaempfer*, signifies, *The Method of the Philosophers*. Such as are Members of this Sect observe no Manner of Religious Worship whatsoever. The inward Satisfaction that arises from the Practice of Virtue for her own Sake, is, in their Opinion, the highest Degree of Perfection, and Man's supreme Felicity. We lie under an Obligation to be Virtuous, as we are rational Creatures. 'Tis Virtue alone which distinguishes the Human Species from the Brutal. But notwithstanding all these fine

^a *Corea*, or *China*.

Maxims, they acknowledge no Rewards or Punishments in a future State. *Kaempfer* is of Opinion, that *Confucius* ought to be look'd upon as the Founder of this Sect, which very nearly resembles that of the *Chinese Literati*. For to lead a regular and sober Life, to be just and honest, to be affable and courteous, to be impartial in the Administration of all State Affairs, and, in short, to act so uprightly, as to preserve a pure Heart, and a Conscience void of Offence, is the Sum Total of the Doctrine of *Sinto*. From whence 'tis manifest, that there is no Difference between the *Sinto's* and the *Chinese* Sects of *Confucius*. They deny the Metempsychosis, but acknowledge the Soul of the World, that is to say, an Universal Spirit, which diffuses itself over the Face of the whole Earth, animates and penetrates all Beings, receives, or, to speak more properly, attracts to itself the Souls of all Living Creatures, much after the same Manner as the Ocean does the Floods and Rivers into her capacious Bosom. This Universal Soul sends particular ones into such Bodies as she thinks proper. This System, however, amounts in the Main to a Kind of Metempsychosis; and we are inclined to suppose, that these Philosophers by the Soul of the World, understand the Supreme Being, the first Mover of Matter; of whom, notwithstanding, they have but very confused and imperfect Ideas. This Being has the absolute Disposal of all Souls. He sends them forth, and recalls them at his Pleasure. Such as are the most refined amongst the *Sinto's*, admit of a Spiritual Intelligence, which is not the Author of Nature, but only rules and directs her in all her Operations. They allow the World to be eternal, and that all Things were produced by the Elements, according to the *Chinese* System. We have already observ'd, That these *Sinto's* have no Manner of Religious Worship, whence it follows, of Course, that they have no solemn Festivals or Temples: They conform themselves, however, to the established Religion of the Empire, in all Probability to avoid the scandalous Imputation of being openly impious and profane. We purposely avoid making use of the Term *Atheism*, because, notwithstanding the Principles of the *Sinto's* are notoriously absurd and incongruous, they do not deserve in our Opinion to be branded in all Respects with the ignominious Character of profest Atheists. This sort of *Disbelief*, if we may be allowed the Expression, is so contrary to the Dignity of Human Nature, and the Light of Reason, that there is no Man whose Heart will not contradict his Tongue, whatever Stress he may lay upon the Arguments he advances in its Vindication. And surely a People so inviolably attach'd to the Duties of Morality, as they seem to be, ought not to be treated as Athiests taking the Term without any Restriction. They carry not the Point so far in Practice as in Speculation: But let that pass; what we have here said is only by the Way: And, in short, 'tis much to be fear'd, that the Want of sufficient Arguments may give all we have here urged in their Favour, too much the Air of a Declamation. Besides, we are not in this Place to insist on the Existence of one supreme, immaterial Being, who exists as such alone without admitting any other independent Beings, and is the Creator of the World, the Duration of which is bounded by and wholly dependant on him; since these three Points are very much contested by all the *Indian* Sects in general.

LET us now enquire a little into the real Practice of these *Sinto's*. They revere their Aneestors, in the very same Manner as the *Chinese Literati* do theirs: But they worship the Gods of the Country, as we have before observ'd, only out of a political View; and as the strict Practice of Virtue, a Conscience void of Offence, and a cheerful Obedience to the Dictates of Nature, make up the Essentials of their Morality, such refined Principles seem to border on the *Christian* System; and yet after the Destruction of Christianity all the *Sinto's* were enjoined to list themselves, at least to all outward Appearance, under the Banner of Idolatry, and to set up in their respective Houses a tutelary Dcity, with a Vessel fill'd with Flowers and Perfumes before it, according to the Custom of the Country. Christianity, indeed, shewed an utter Abhorrence to all Hypocrisy, but the *Sinto's* preferred a passive Obedience to the Prince on the

* Because he was the first who maintained that the *Summum Bonum* consisted in the Practice of Virtue.

Throne. The *Sinto's*, according to *Kaempfer*, for the Generality, make Choice of *Quarwon* or *Amidas* for their Household God. This and all their other tutelary or domestic Deities, which are set up in their Chimney-Corners, according to the Custom of their Country, as well as divers other Nations, bear great Affinity to the *Lares* of the antient Pagans. The Image of *Confucius* is erected in all the Schools of the *Sinto's*: But the total Extirpation of Christianity amongst them has so far depreciated the Sect in general, that at present 'tis look'd on as an Act of Presumption to read the Works of their most celebrated Philosophers. 'Tis not only a pretended Resemblance to Christianity that renders them Criminal; but the Use of Reason, which they inculcate to their Disciples, and which enables them to discern the Folly of the establish'd Systems; together with the villainous Artifices of the Priests, help to make out the Charge against them, and render them odious. All the World over there is a perpetual War between right Reason and the Religion of the Priests: The Malady is so inveterate that 'tis become incurable. *Kaempfer* tells the Story of a Tributary Prince of *Japan*, who, being ambitious to revive the Doctrine of *Confucius*, invited all the most learned Men that could be met with, to come and settle in his Dominions. His whole Aim was to enlarge his Subjects Ideas, and to encourage them in the free Exercise of their rational Faculties. By this generous Indulgence, they soon discover'd a thousand Errors and Impostures: So that the very Foundations of Superstition shook; and her Agents sensibly perceiv'd their Revenues diminish: But this Prince was soon complain'd of, in the warmest Terms, to the Emperor; and, in order to save his Life, was obliged to resign his Throne to his Son. After so illustrious an Example of religious Precaution as this, ought we not to applaud the Wisdom of some other States, who have thought fit likewise to proscribse several of the most considerable Branches of the Sciences? A dissolute debauch'd Fellow is a much more tractable Creature in the Hands of a *Bonze*, or a *Dervise*, than a Free-Thinker. The former, for the Generality, submits through Weakness, and Want of Understanding; the latter will never acquiesce but on the most solid Assurances, whose Force is irresistible: for nothing but Demonstration can convince him. It is something odd, that Men of this Turn can never be persuaded, that to act according to the Dictates of Reason, is to rebel against their Maker.

HERE concludes our Extract from *Kaempfer* relating to the various Religions of *Japan*.

The GODS of JAPAN, and their PAGODS. &c.

A CERTAIN Number of Prodiges and Wonders, duly prepared and ushered in by the Artifice and Subtily of Priests and their Agents, are the very Foundations of Superstition in general. The whole Superstructure is erected after an extravagant and romantic Manner, as every one must readily acknowledge; and yet 'tis a dangerous Enterprize to encounter it. The Fabric is supported on one Side by Civil Laws and Human Policy; on the other, by Ignorance, and some particular Ties or Cements of Truth, not easily to be discerned. On account of which Ties, several have frequently undertook to justify the Measures which the Advocates for Superstition take to defend and support it. Such Men never fail to lay a peculiar Stress upon this almost imperceptible Intermixture of Truth, which authorises them to exclaim against all those who oppose the Superstructure, as Enemies to the Government, and the establish'd Religion where it prevails. It must be acknowledged, however, that the declared Enemies of Superstition, are too often over warm, and carry their Resentment farther than they ought. In order to demolish it, they violently oppose even those Truths to which it remains united, under the Pretence that they have been corrupted by Superstition. But the Reader may very justly ask, What Relation has this Digression to *Japan*? Why,
more

more than perhaps at first may be imagined: For their Practice, with Respect to religious Concerns, is the very Copy of what is observ'd in other Countries. The Fabric is crested on the very same Foundations, and the same Méthods have been always taken, and the same Arguments made use of, to support or oppose it. Throughout all the Kingdoms of *Asia* there is not one, in which this Sort of Conduct has been attended with more remarkable Circumstances than in *Japan*; and accordingly it is much more dangerous to attack Superstition there, than any other Country whatsoever. The first vigorous Onset was made by the Disciples of *Confucius*. The Blows, indeed, were dangerous, but as they were irregular, she defended her self so well, as to oblige them to retreat. So far was she from being totally routed, that she was only startled and surpris'd for a while, and in Process of Time became more firmly establish'd. Christianity, indeed, would have effectually extirpated it, if those who gave the Attack had been better united: For the Christian Religion soon made way for her Tenets; she triumphed in the midst of her new Enemies, and, what is most astonishing, she defeated, beyond Retrieve, those very People who had all the Means in their own Hands that were requisite for her Destruction. The very Thoughts and Remembrance of so formidable a Religion, shock the *Japanese* to this very Day, who observe a stated annual Custom, which they call the *Jesumi*, out of an inveterate Enmity to, and an Abhorrence of Christianity. This *Jesumi* consists in obliging the People to trample under Foot a Crucifix, and an Image of the Virgin *Mary*, the Mother of our blessed Saviour, or that of some other *Christian* Saint. This impious and abominable Ceremony is performed in the following Manner: Towards the Close of the Year, the Officers of the *Inquisition* go from House to House, in order to enter the Names of all the Inhabitants in their Books; after which they oblige every individual Person, without Distinction of Age or Quality, in each respective Family, to appear before them, and trample under Foot a cast Crucifix, and the Image of the blessed Virgin *Mary*, as a Demonstration that they are no *Christians*. The Inquisitors perform the same Ceremony amongst themselves, after the rest have complied with it, and mutually give the necessary Demonstrations of their Contempt and Aversion for the *Christian* Religion. As to Particulars, a List or Inventory of every Family is given in, under the Seal of these Officers, and sent to the Governor of the Place. *Kaempfer* adds, that this Ceremony is observ'd only at *Nagasaki*, in the District of *Omura*, and in the Province of *Bungo*, where Christianity had gained more Ground than in any other Parts.

THE Precautions of their *Inquisition* have extended still farther. As the *Japanese* could not possibly be long ignorant of the Progress which Christianity had made at *China*, they were afraid that the *Chinese* who traded to *Japan*, or some of their *Christian* Missionaries in Disguise, and under the Pretence of Commerce, might attempt to re-establish the *Christian* Religion among^b them. These Fears and Jealousies of the Inquisitors make them treat the *Chinese* as severely as they do the *Dutch* Traders, whom they confine in a Kind of Prison at *Desima*, without permitting them, as knowing they are *Christians*, to shew the least external Mark of their Religion. These distrustful *Japanese* could not be prevail'd on to treat the *Chinese* with more Indulgence and Humanity, but confined them likewise, and set as strict a Guard over the one as the other. This *Inquisition* examines with the utmost Precaution all their Books, and will not permit one of them to be sold, till two *Censors*, one a Priest, the other a Layman of the Sect of *Sinto*, have first perus'd them.

'Tis by these extraordinary Precautions that the established Religion supports itself against those which might otherwise be injurious and prejudicial to it. It is easy^c to

^a Figure-treading. *Kaempfer*, Lib. IV. Ch. iii.

^b *Kaempfer*, ubi sup. Lib. IV. Ch. ix.

^c *Kaempfer*, Lib. V. Ch. iii.

form an Idea of the prevailing Power of Idolatry amongst them from the prodigious Number of their Temples, and Priests who serve or belong to them; since there are in *Miaco* and the Parts adjacent three thousand eight hundred and ninety three ^a *Tira's*, and two thousand one hundred and twenty seven ^b *Mia's*. The latter have nine thousand and three *Neges* belonging to them, who are an Order of secular Priests, besides six thousand and seventy three *Jammabos*; and the former thirty seven thousand and ninety three Priests. The Number of Ecclesiastics, according to the List given us by *Kaempfer*, amounts to fifty two thousand belonging to *Miaco* only. These Temples are for the Generality built on high Places; or at least particular Care must be taken to erect them on a commodious Spot of Ground, as distant as possible from such Places as are exposed to any Manner of Nastiness whatsoever; in which Particular they are much more careful than the *Christians*, who are very incurious in that Respect, since their Churches are frequently surrounded with Filth and Dirt. Besides this Advantage of the Ground, and the agreeable Prospect which naturally attends a high Situation, their Temples are, moreover, always built near some purling Stream and shady Grotto. The Priests assert, That the Gods take delight in a gay Habitation. They might have added, that they themselves take as much Pleasure in them as their Gods, which is the Character of the Clergy in general, who are every where justly charged with being very solicitous about the advantageous Situation of their Houses, both for Prospect and for Air; add likewise the Liberty they have of receiving temporal Rewards in Exchange for their spiritual Blessings, and you take in their whole *Summum Bonum*. They have not always Idols in their *Mias's*. When they have, they are placed on an Altar, in the Middle of the Temple. The Idol has a large Sconce, full of perfumed Candles, always standing before it. They make use of the choicest Fir-Trees to build the *Mia's* with. A pleasant spacious Walk leads up to the *Mia*, and at the Entrance of it there is a handsome Gate, on which the Name of the God, to whom the *Mia* is consecrated, is written in large Characters of Gold. This Walk leads up to the Temple, the Simplicity and Plainness whereof is somewhat surprising; since, for the Generality, 'tis no more than a very mean wooden Edifice, built very low, and choak'd up, if I may be allowed the Expression, by the numerous Trees and Bushes that surround it. We have already observed, that there is nothing to be seen in these *Mia's*, but a Looking-Glass, which, according to their Notion, is an Hieroglyphic of the Deity, and some white Paper, cut in several Forms, which they take for an Emblem of the Purity of the Heart. The Doors are likewise embellished with white Paper. When any one comes to pay his Devotions to the Idol, he never presumes to enter into the Temple, but stands without, and whilst he says his Prayers, looks only into it through a Lattice-Window. There is a wooden Scaffold, for the generality, erected round the Temple, much like that of the Pagod of *Tensjo*. *Kaempfer*, or he who translated those Manuscripts which that Traveller left behind him relating to *Japan*, gives this Scaffold the Denomination of a Gallery.

THE Term *Mia*, which the *Japanese* make use of to express their Temples, signifies the Habitation of their *Cami*, or *immortal Soul*. But this Term, however, can be applied to nothing else but their Temples, properly so called; when they would express their Temple with all its Appurtenances, they call it *Jasiro*. The Souls, or *Genii*, which are adored therein, and which for the Generality are distinguished by the Name of *Cami*, are likewise called *Sin* and *Fotogi*. This naturally leads us to the Description of the Gods of *Japan*; and as to what relates further to their Temples, we shall refer the Reader to the Article treating of those, who serve in and belong to them.

^a This is the usual Name of the Pagods of the *Buddhists*.

^b This is a *Japanese* Term, which signifies likewise a Temple or Pagod.

^c The *Cami*.





TIEDEBAIK DIVINITÉ du JAPON.



AMIDA DIVINITÉ du JAPON.



autre représentation d'AMIDA et diverses manières de se NOYER a son honneur.

THEIR Squares and Highways are always honoured with the Presence of some Idol, which is erected there either with a View to kindle Flames of Devotion in the Souls of Travellers, or with an Intent only to support and protect the Place. There are Idols erected likewise near their Bridges, and round about their Temples, Chapels, and Convents. The People purchase either the Pictures or Images of these Idols. The former are for the Generality drawn on a Sheet, or half a Sheet of Paper. They are pasted like Bills or Advertisements, upon the Gates of their Cities, and other public Buildings, or on Posts at the Corner of their Bridges and Streets. The People, however, are not obliged, as they pass by, to prostrate themselves, or bow the Knee before them. They have generally likewise an Image of their Domestic and Tutelar Gods before the Doors of their Houses. ^a *Giwon* is the particular Idol which is most commonly represented by these Images. They call him likewise *God-su-ten-oo*, the literal Signification whereof is, *The Prince of the Heavens with the Head of an Ox*. The *Japanese* ascribe to him the Power of protecting them from all Manner of Distempers; particularly the Small-Pox, and from other Casualties incident to Mankind. Others, still more superstitious, or rather more whimsical and extravagant, imagine, that they shall always be healthy and happy, provided the Doors of their Apartments be but decorated with the almost monstrous Figure of a Savage of *Jesso*, who is hairy all over, and armed with a Cutlass, which he holds in both Hands, and with which, according to their Notion, this Savage denies Admittance to all Casualties and Distempers whatsoever. Sometimes the Door is secured by the monstrous Head of some Devil, or the tremendous Figure of a Dragon. This last Custom is likewise observed amongst the *Chinese*. Sometimes they content themselves with adorning the Door, after the Manner of a Festoon, with the Boughs of some particular Trees, or with the Plant called *Liver-wort*. In short, they frequently place their *Offarays* over the Doors of their Apartments; and 'tis highly probable, that throughout the whole there is a great Conformity to the *Amulets* of the *Antients*, and the *Talismans* of the *Arabians*.

ALL the Gods of *Japan* are represented in a gigantic or monstrous Form, sitting on the Flower of a Plant which the Botanists call *Nymphæ*, or and the *Japanese* *Tarate*. The Form and Attitude of these Gods, and their Seat, if the Flower may be properly called so, on which they are represented, are for the most part the very same amongst all the idolatrous *Indians*, and their Neighbours. These Idols are all gilt, and their Heads encircled with Rays, like our Saints; or with a Crown, a Garland, or a Kind of Mitre, or else with a Cap, or Hat made in the *Chinese* Fashion.

AMIDAS, whom Travellers sometimes call *Omyto*, is the God and Guardian of Souls, who preserves them, and saves them from those Punishments which by their Sins and Iniquities they have deserved. 'Tis to this God the Devotees say their *Namanda*, which is a short ejaculatory Prayer, consisting of three Words only, that signify ^b *ever-blessed Amidas have Mercy on us*. He is here represented upon an Altar, and mounted on a Horse with seven Heads, which are Hieroglyphics of seven thousand Ages, each Head representing one thousand. *Amidas* is represented with a Dog's-Head, instead of a Human Face; he holds in his Hands a Gold Ring, or Circle, which he bites. This may be said to bear a very near Affinity to the *Egyptian* Circle, which was look'd upon as the Emblem of Time. At least it demonstrates, that this God is an Hieroglyphic of the Revolution of Ages, or rather of Eternity itself. *Amidas*, as he is represented in the Print hereunto annexed, is dressed in a very rich Robe, adorned with Pearls and precious Stones. Altho' this God has only the second Place in the Print, he notwithstanding is intended more immediately than any other to represent the Supreme Being. A certain *Tiedebaik* is very injudiciously placed before him. This last is an Idol

^a Turn to the Print towards the End of this Article.

^b *Namu, Amida, Butb.*

which

which the ^a *Dutch* Ambassadors saw at *Osacca*. It was covered with Gold and precious Stones, had the Head of a wild Boar deck'd with a Golden Crown, set round with precious Stones: And in order to compleat its monstrous Figure, it had four Hands, one holding a Sceptre, another a Ring, the third the Head of a Dragon, and the fourth a Flower: Under his Feet lay a frightful Figure of a Monster, whom we may very reasonably imagine to be the Devil, on Account of his inexpressible Deformity. The Print of *Tiedebaik*, and that which represents *Amidas*, shew the different Manners in which the People adore them, and present their Oblations and Perfumes unto them.

AMIDAS, who is the Protector of their Souls, and their Saviour, is revered after a very signal and meritorious Manner by some particular Devotees, who voluntarily sacrifice their Lives in Honour to this Idol, and drown themselves in his Presence. This Act of Devotion is performed divers Ways, and 'tis highly reasonable to suppose it should be so, since any Devotee, who thinks he has found out something novel, imagines, that he shall on that Account be more acceptable in his Sight than all others, who are his Rivals. The Effect of this Notion is very visible both in the Words and Actions of ^b Devotees in all Countries. The Compiler of the *Embassies to Japan* informs us, that frequently Despair, incurable Distempers, and the Torments of Poverty prevail on the *Japanese* to throw themselves headlong into the Water, in honour to *Amidas*, under the Colour and Disguise of Devotion: But however that be, the Ceremony consists principally in entering into a pretty little Boat, for the generality gilt, and adorned with several filken Streamers; and in tying a considerable Quantity of Stones to the Neck, Waist, and Legs. But the destin'd Victim first takes a Dance, and frisks about to the Sound of *Gongums*, and other instrumental Music. After that he throws himself headlong into the River. On this solemn Occasion he is attended by a numerous Train of his Friends and Relations, and several *Bonzes*. This voluntary Catastrophe is preceded by an intimate Conversation for two Days between him and his God. It will not, we hope, be thought amiss, to make here this cursory Observation, that there were several Devotees amongst the ancient *Germans* who drowned themselves after the very same Manner in honour of their Deities.

SOME of these Enthusiastic *Japanese* prepare themselves a considerable Time beforehand for this Self-Offering, which is to introduce them into the Paradise of *Amidas*. One of them preaches for several Days together on the Contempt of Life, and the Vanity of all sublunary Enjoyments, in order to persuade and prevail on the rest, by the Energy and Power of his Exhortations, to devote themselves to Death after his pious Example. On the last Day of this Preparation, he who performs the Function of Preacher, once more repeats and enforces his earnest Admonitions to his Companions. After this they enter the Boat with one Accord, and there drink together, are gay and merry, and afterwards throw themselves into the Sea or the River, thro' the Aid and Assistance of those devout Prayers wherewith they are sufficiently provided, and which introduce them in a Moment to their wish'd-for Paradise. Others bore a Hole thro' the Keel of their Boat, and so sink her to the Bottom. What we have here related, with Respect to this Consecration of themselves to *Amidas*, is, by ^d others ascribed to the God *Canon*, *Quanon*, alias *Quanwon*, which two, in all Probability, are but one and the same Deity.

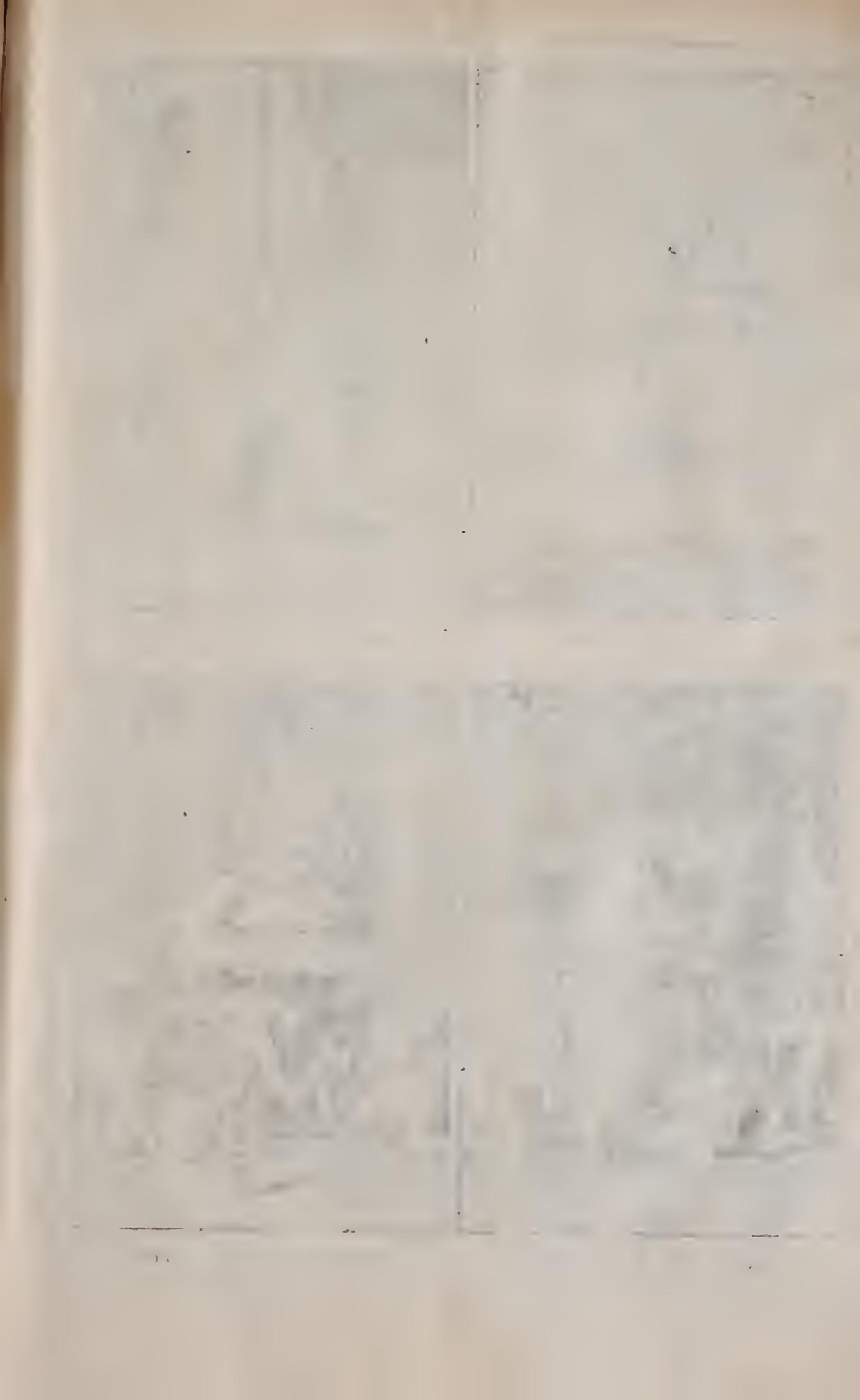
OTHERS again undergo another Sort of Martyrdom, in order to be made worthy of the Paradise of *Amidas*. They confine themselves within a narrow Cavern, built in the Form of a Sepulchre, in which there is scarce room to sit down. This they cause to be walled all round about, reserving only a little Air-Hole. In this Grot the Enthusiastic

^a *Embassies of the Dutch to Japan*, in Folio.

^b False Devotees and Enthusiasts. These are the only Persons meant here, and on all such Occasions.

^c Extracts of Voyages in *Purchas*.

^d The *Embassies of the Dutch*, &c. The *Ecclesiastical History of Japan*.





PAGODE de CANON.



CANON DIVINITÉ du JAPON.



Autre REPRESENTATION de CANON.



XANTAI DIVINITÉ du JAPON.

Martyr calls upon his God *Amidas* without Intermission, till the Moment he expires. The Superstitious consecrate Chapels to his Honour, and the Wits, to immortalize his Memory, write his Elegy and Epitaph. This Excess of Devotion is owing to the Doctrine of the Immortality of the Soul, maintained by the *Budsdoyls*, and to the Joys of that Paradise which they expect from *Amidas*, as the promised Rewards of their virtuous and holy Lives. 'Twas through the very same Principles that the celebrated *Cato of Utica*, and several antient *Greeks*; had Resolution enough to be their own Executioners.

THAT *Amidas* is in their Opinion the Supreme Being, is undeniably evident from the Description which his Disciples give of him; for, say^a they, he is an invisible, incorporeal, and immutable Substance, distinct from all the Elements, existed before Nature, is the Fountain and Foundation of all Good, without Beginning or Ending: He created, in short, the Universe, and is infinite and immense. They likewise add, That he governs the Universe without the least Trouble or Care imaginable; whereby they must either mean an absolute Order, which the Supreme Being has established from the Beginning, by Virtue whereof all things are disposed in such a Manner that Nature indispensably obeys it; or simply, that the Providence of God governs every Thing he has created, according to his own Good-will and Pleasure, without the least Trouble. However that be, if they acknowledge that *Amidas* governs the Universe, they own by Consequence his Providence. We have one Thing more to observe relating to *Amidas*.^b In some Places he is represented under the Figure of a naked Youth, or else resembling a young Woman in the Face, with Holes in his Ears; in others, he appears with three Heads, each covered with a Bonnet like a Collegian's Cap, and with three Beards, which meet together upon his Shoulders: Besides the Temples and Altars which are erected to his Honour throughout the whole Empire of *Japan*, a great Number of Convents are consecrated to him, in which several Monks and Nuns reside, who are for ever destined to a single State on Pain of Death,

^c CANON, called by some Travellers, the Son of *Amidas*, presides over the Waters, and the Fish. He is the Creator of the Sun and the Moon. This Idol, according to the Representation of him, has four Arms, like his Father, is swallowed up by a Fish, as far as his Middle, and is crowned with Flowers. He has a Sceptre in one Hand, a Flower in another, and a Ring in the third; the fourth is closed, and the Arm extended. Over-against him, there is a Figure of an humble Devotee, one half of whose Body lies concealed within a Shell. There are four other Figures at a little Distance on an Altar, each of them with their Hands closed like humble Suppliants, from whence, as from so many Fountains, flow Streams of Water. This God *Canon*, and the five Idols here mentioned, are all to be seen in the Temple of *Osacca*. There is no Difference, with Respect to the Structure, between this Fabric and the *Mia's*, according to the Description which *Kaempfer* has given us of them. It has three Stories, and the Stairs thereof are pretty high. The Windows are all latticed for the Service of the Devotees, who have the Privilege only of looking into them, as they pay their solemn Vows, and make their Supplications to the Idol. The Walls are adorned with Idols; and there is a very agreeable Grotto adjoining to the Temple, which stands in the midst of a large Enclosure. *Canon* is sometimes represented, (as for Instance in the Temple of a thousand Idols,) with seven Heads upon his Breast, and thirty Hands all armed with Arrows.

XANTAI is a Deity of the most modern Date, and no other than the Emperor *Nobumanga*, who, in his Life-Time, constituted himself a God. There are so many Instances of the like Extravagance amongst the Antients, that we need not dispute the

^a Father *Lewis Froes*, quoted by Father *Kircher* in his *China* illustrated. He mentions *Amidas* under the Name of *Fombum*.

^b Ecclesiastical History of *Japan*. Father *Lewis Froes* and others.

^c Embassies of the *Dutch* to *Japan*.

Veracity of this. But, however, if the Author of the Ecclesiastical History of *Japan* may be depended on, this ^a modern God was so fully persuaded that the Christian Religion was the truest, that he always treated the Deities of his own Empire with the utmost Contempt. His Intention was, in all Probability, to increase the Fear and Veneration of his Subjects, and oblige them to pay him such Honours as he was conscious could not be ascribed to a mortal Man. *Nobumanga*, thus determined to assume the Godhead, erected a magnificent Temple for himself, upon a Hill. In order to attract the People's Devotion to himself, he caused the most celebrated Idols of his Empire to be taken down, and advanced his own Image upon a lofty Pedestal above them all, and published an Edict, whereby he prohibited the Adoration of any other Deity. In this Edict he stiled himself the Lord of the Universe, the Creator of Nature, and the only true God. After this he publish'd a second Edict, which commanded his Subjects in general to commemorate his Birth-Day, by the religious Worship of his Idol, solemnly declaring that all such as were poor should become rich and great; the Sick should be healed, and those who were at the Point of Death should be restored to Life, &c. in case they obeyed his Injunctions. These Promises were attended with awful Menaces, and severe Penalties, to be inflicted on all such as should presume to neglect the Adoration of him. The religious Dread which was inspired by these Menaces soon procured him an infinite Number of Devotees; insomuch that in a very short Time this modern God had the secret Satisfaction to see himself rever'd without Controul, and his Subjects all trembling at his Altars. His Son was the first that paid him divine Honours. The Court and all the Nobility followed his royal Example. The Ceremony was performed before the Idol, in the Manner here described. Some Time after he was opposed by his Subjects, who form'd a Conspiracy to take away his Life, and burnt him accordingly in his own Palace.

HERE likewise you see the Idol *Toranga* and his Pagod. This Hero of *Japan* was formerly a Huntsman. He took Possession of the Empire soon after its first Establishment, and by his extraordinary Merit, in Process of Time, was rever'd as one of their *Camis*, and by Consequence was ranged among the Gods. He deliver'd *Japan* from a Tyrant, who, with eight Kings of the Country, his Confederates and Allies, laid the Empire waste; upon which Account it was thought proper to represent him with eight Arms, and in each Hand some Weapon of Defence. *Toranga* defeated them with a Hatchet only, and, during the Combat, trod under Foot a monstrous and formidable Serpent, which in all Probability is look'd upon as an Hieroglyphic at *Japan*, as well as it is with us. His *Mia*, which is situated in the Province or Kingdom of *Vacata*, is remarkable for the four Oxen which are gilt all over, and fixed, by Way of Decoration, on the four Corners of the Roof that projects on all Sides, according to the Custom observed in the Erection of all their *Mia's*. The Wall of this *Mia*, is, moreover, embellish'd with the Figures of several antient *Camis*, or Demi-Gods of *Japan*; and the whole Structure is rais'd after the same Model with the rest. Several Vagrants and Beggars assemble before the Doors of this Temple; and, as they sing the Praises of their Heroes, beg the Charity and Benevolence of the Public.

THERE is a Pagod at *Miaco*, consecrated to a hieroglyphic Bull, which is placed, as in the Print hereunto annexed, on a large square Altar, and compos'd of solid Gold: His Neck is adorned with a very costly Collar; but that, indeed, is not the principal Object that commands our Attention. The most remarkable Thing is, the Egg, which he pushes with his Horns, as he gripes it between his Fore-Feet. This Bull is plac'd on the Summit of a Rock, and the Egg floats in some Water, which is enclosed within the hollow Space of it. The Egg represents the *Chaos*; and what follows is the Illu-

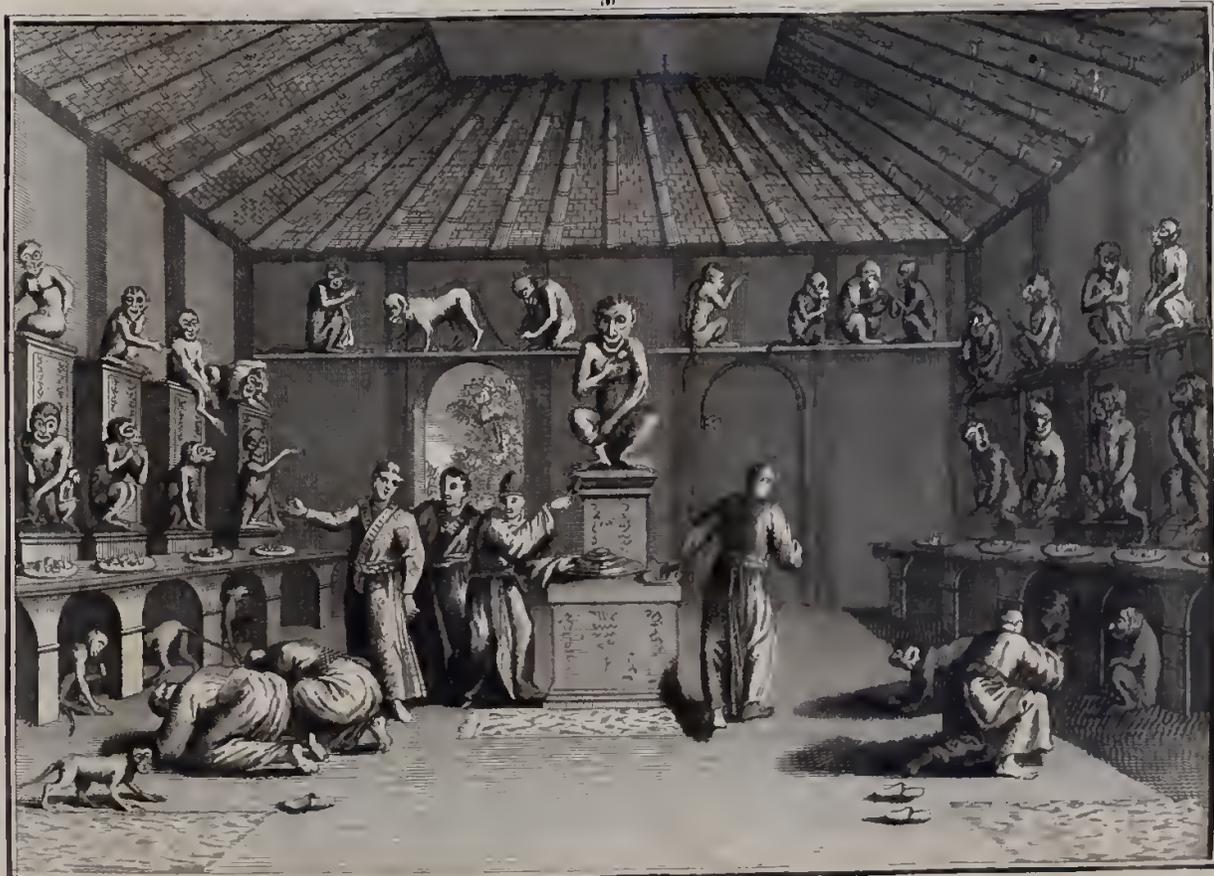
^a History of *Japan*, Lib. III.



TORANGA DIVINITÉ du JAPON.



La PAGODE de TORANGA.



B. Piccol. del.

La PAGODE des SINGES.

1870

Jan	1	10
Feb	1	10
Mar	1	10
Apr	1	10
May	1	10
Jun	1	10
Jul	1	10
Aug	1	10
Sep	1	10
Oct	1	10
Nov	1	10
Dec	1	10

1871

Jan	1	10
Feb	1	10
Mar	1	10
Apr	1	10
May	1	10
Jun	1	10
Jul	1	10
Aug	1	10
Sep	1	10
Oct	1	10
Nov	1	10
Dec	1	10





LA DIVINITE SUPREME qui a CREÉ le monde suivant les Japonais



XACA autre DIVINITE du JAPON



PREDICATEUR Japonais

stration which the Doctors of *Japan* have given of this Hieroglyphic. ^a The whole World, at the Time of the *Chaos*, was inclosed within this Egg, which swam upon the Surface of the Waters. The Moon, by Virtue of her Light and her other Influences, attracted from the Bottom of these Waters a terrestrial Substance, which was insensibly converted to a Rock, and by that means the Egg rested upon it. The Bull observing this Egg, broke the Shell of it, by goring it with his Horns, and so created the World, and by his Breath form'd the human Species. This Fable may in some Measure be reconciled with Truth, by supposing that an antient Tradition had preserved amongst the *Japaneſe* some Idea of the Creation of the World; but that being led into an Error, in Proceſs of Time, by the ambiguous Meaning of the Name of the Bull, which in the *Hebrew* Language is attributed to the Deity, they aſcribed the Creation of the World to this Animal, inſtead of the Supreme Being. With Reſpect to the Egg, the *Egyptians*, and the *Indians* after them, have alſo made it a Symbol of the Univerſe. The former, to denote the Creation, repreſented an Egg as proceeding half Way out of the Mouth of the Deity; and the latter aſſert, that the Deity ſhot forth, out of a Trunk an Egg of a moderate Size at firſt; but which immediately fomented to that Degree, that it became the World in which we now reſide. This is the moſt rational and exact Account we can give of this Matter, which is liable, indeed, to Abundance of Abſurdities, by being under the Management of idolatrous Nations.

WHAT follows is another Emblem of the Creation, which repreſents ^b the Creator of the Univerſe, ſeated on twelve Cuſhions, (after the Manner of the *Japaneſe*;) placed upon the Top of the Trunk of a large Tree, which is fix'd on the Back of a Tortoiſe. This Tortoiſe as well as the Bull, is to be ſeen at *Miaco*. It is placed on the Surface of ſome Water, encloſed within a Conſervatory, the Borders whereof are raiſed about ſeven Foot above the Ground. The Creator is as black as a Moor, and has a Crown upon his Head, which runs up a conſiderable Length into a Point. His Breſt is bare, and his Hair woolly, like a Negro's. He has four Arms and Hands, with a Ring in one, a Scepter in another, a Flower in a third, and in the fourth a Veſſel or little Fountain; all which are, doubtleſs, emblematical. Theſe are all made of Gold, as is likewiſe the Trunk on which the God is ſeated. The Drapery of the Idol is cover'd with precious Stones. 'Tis from the Trunk of this Tree, (in the Opinion of the *Japaneſe* Divines,) which the Tortoiſe carries on his Back, that God the Creator extracted the primitive Substance of all material Things. A Serpent of a monſtrous Size wreaths himſelf twice round this Trunk. Two Devils, or, to ſpeak more properly, two tremendous Figures, one of them having the Head of a Dog, the other the Horns of a Stag, lay hold of the Serpent's Head, and two Kings of *Japan*, and a *Sin*, that is, a Hero, or a Demi-God, take hold of his Tail. The two Devils, ſworn Enemies to the Creator, would have obſtructed, if poſſible, the Creation of the World. The *Japaneſe*, being fully perſuaded of the inveterate Malice of thoſe evil Beings, make their Oblations to them, in order to prevent them from deſtroying the Products of the Earth. The two Kings, one of whom has four Faces, and the *Sin*, in Conjunction with them, unaniouſly conſented to the wicked Projects of the two Devils. We are informed, that the four Faces of one of theſe Kings ſignify the four thouſand Years during which he lived. From the Bottom of the Waters, on which the Tortoiſe ſeems to lie immoveable, appears a Sun half riſen, under the Form of a middle-aged Man, with a moderate Beard, (as in the Print,) and crown'd with Rays. With his Right Hand he ſeems to goad the Tortoiſe forwards, and holds divers Goads in his Left. If the *Japaneſe* Preachers have any Taſte for Allegory, what an inexhauſtible Fund of Matter are they not furniſh'd with, by Virtue of a Religion ſo plentifully ſtored with ſhining Emblems, Types, and Figures? They

^a Embaſſies of the *Dutch* to *Japan* in Folio.

^b Embaſſies, &c. *ubi ſup.*

must, doubtless, produce a large Variety of most curious Sermons, as 'tis natural to conclude from what happens in other Countries.

^a APES and Monkeys likewise, though one would scarcely believe it, are worshipped, and have their Pagods here; but these, no doubt, are as allegorical as the former. In the Middle of their Pagod, there is an Ape, erected on a Pedestal which stands on an Altar, capacious enough, not only to contain both the one and the other, but the Oblations of the Devotees likewise, together with a brass Vessel, on which a *Bonze* drums, who stands close by the Altar, in order, by this solemn Sound, to stir up the People's Devotion, and remind them of their religious Duties. Under the vaulted Roofs, and in the Walls of the Pagod, there are Numbers of Apes of all kinds in various Attitudes; and still deeper in are several Pedestals, like that on the Altar, with their respective Apes upon them. Opposite to these Pedestals there are other Apes, with the Oblations of their Devotees before them. It will not be improper to observe here, that the antient *Babylonians* worshipped Apes as well as the *Indians*, of which *Hanuman* was a pregnant Instance. But, at the same Time, it must be acknowledged in both their Favours, that these Animals were formerly, and are at this Day worshipped only as Hieroglyphics. They were frequently look'd upon as devoted to the Service of some Deity, and, under that Pretence, Part of the divine Adoration, which was due to him alone, was paid to them. Enthusiasm is so habituated to Excess, that she is for ever afraid of being cold and remiss in her Duty; for which Reason, such Devotees as are naturally timorous, proceed from the Object deified to the Vestment that covers him; and from that, gradually on, to every the most contemptible and insignificant Thing, that does but so much as indirectly appertain to him. But to return to the Apes that are worshipped at *Japan*: There is one Thing to be offered, which will in some Measure palliate, if not justify, this Act of Devotion; and that is their Notion that the Bodies of these Animals, so nearly resembling the human Species, are animated by human Souls, even those of the Grandees and Princes of the Empire. The universal ^b Charity and Indulgence of the Monks of *Camfana* in *Japan*, to the brute Creation, must be entirely ascrib'd to this receiv'd Opinion. There is a Hill not far from their Convent, with an agreeable Wood upon it, well stored with all Manner of living Creatures. These Monks never fail to supply them, once at least every Day, with Food convenient for them. Their Providitor-General calls them all together by the tinkling of a little Bell, and dismisses them with the same Formality, as soon as they have finish'd their Collation. These Creatures, say the charitable *Bonzes*, are animated by the Souls of illustrious Noblemen and Heroes. When we read this Account, 'tis almost impossible to refrain from thinking of that pompous Train of Animals, which were enchanted or metamorphos'd by *Circe*, ^c and were the Pride and Glory of her Court. These Creatures but just before were all gay Gentlemen, and Persons of the highest Rank and Distinction. But the Reader, perhaps, may be apt to imagine, that this Reflection is a little forced, and not truly applicable to those Animals which the *Bonzes* are so liberal and indulgent to.

IF the Stag be not really the Object of Adoration among the Devotees of *Japan*, that Creature, however, is at least look'd upon with so great Veneration and Respect, ^d that no one is permitted to make an Attempt upon its Life. Stags are to be seen as common, according to Father *Froes*, in the Streets and Towns of *Japan*, as Dogs are in *Spain*. Mean while no one presumes to molest them, and in case any Person should accidentally hurt one of them, it would cost him extravagantly dear, if not his Life, to

^a Embassies, &c. *ubi sup.*

^b A Quotation in the Embassies to *Japan*

^c *Agmen adulantium mediâ procedit ab aulâ*
Ferarum

Agmen adulantium mediâ procedit ab aulâ

Mille Lupi, mislaque Lupis, Ursaque, Leaque, &c. Ovid. *Metam.* Lib. XIV.

^d Father *Lewis Froes*, in *Epist. Jap.*

make Attonement for the Misdemeanor. Should the Stag happen to die, with the Wound he had receiv'd, the whole Street, where the Fact was committed, would be demolish'd, and the Effects of all the Inhabitants seiz'd upon, and forfeited to the public Treasury. Their extraordinary Veneration for this particular Animal, bears a very near Affinity to that Homage and Respect which the *Siamefe* and *Peguans* pay to the Elcphant, especially the white one. We cannot forbear making a cursory Reflection, as we go along, on the unaccountable Weakness of several other People, who grant uncommon Privileges to some favourite Animals; some to Swans, others to Birds, and others again to Dogs and Lions. But the Caprice would appear still more glaring, should we descend into the Particulars of this Folly, and too partial Preference given to some Part of the brutal Species, even by Christians themselves.

THE Value and Regard which the *Japanese* have for their Dogs, is of the most modern Date. The Emperor who sat on the Throne when *Kaempfer* resided in *Japan*, was so extravagantly fond of them, that there has been a greater Number of them in that Kingdom ever since his Reign, if we may depend on the Veracity of this Traveller, than in any other Nation in the whole World. Every Street is obliged to maintain a fix'd and determinate Number of them. They are quarter'd upon the Inhabitants, and, in case of Sickness, they are obliged to nurse and attend them. When they die, they are obliged to inter them in a decent Manner, in the Mountains and Hills peculiarly appropriated for the Internment of the People. It is look'd upon as a capital Crime not only to kill them, but barely to insult and treat them ill; and no one but the legal Proprietor is allowed so much as to correct any of them. All this Reverence and Respect is owing to a celestial Constellation, which the *Japanese* call the *Dog*, under the Influence whereof the aforesaid Emperor of *Japan* was born. Historians have been defective, in not informing us, whether the peculiar Regard which the Emperor *Augustus* had for the *Ram*, was not owing to the like Influence of the Sign in the Zodiac, to which we give that particular Appellation. But be that as it will, a certain *Japanese*, whom the Privileges granted to Dogs had obliged to bury one of these Animals in a distant Mountain, was address'd, by Way of Consolation, pleasantly enough by one of his Companions. "Be of good Chear, Friend, said he, and thank God the Emperor was not born under the ^b Sign of the *Horse*; for then the Burthen had then been "much more insupportable than 'tis at present."

THERE is an unaccountable Contrast runs throughout their whole System, which indeed is the inevitable Consequence of Superstition every where. Of this, however, we shall only produce one Instance, in the very Words of Father *Froes*. ^c Not far from a certain Pagod there is a River, so plentifully stor'd with Fish, that they perfectly thrust one another upon the Shore. Notwithstanding this, they remain in perfect Security; through the superstitious Fear and Folly of the *Bonzes* and Devotees, who are apprehensive of immediately becoming Lepers, should they presume to make an Attempt upon their Lives. 'Tis, in their Opinion, a mortal Sin to eat one of them: They are look'd upon as sacred; and this Impression is so strong, that the *Bonzes* themselves are afraid to taste them; and yet, if we may credit Father *Froes*, these very *Bonzes*, and the Devotees, never startle at the Guilt of Homicide, Fraud, and Oppression.

'TIS proper to introduce here what ^d *Kaempfer* calls the *Chimera's* of *Japan*. The Engraver has made choice of four Hints, or Instances, as being more singular and re-

^a History of *Japan*, Lib. I. Chap. x. and Lib. IV. Chap. i.

^b The *Japanese* make the *Horse*, likewise, one of the twelve Signs of the Zodiac.

^c In *Epist. Jap.*

^d History of *Japan*, Tom. I. p. 124.

markable than any of the rest. The *Kirin*, in the first Figure, (we are told) is not only an Animal of an excellent good natural Disposition, but very virtuous and holy. It is never seen; therefore, but at the Appearance of a particular Constellation, and at the Nativity of some worthy *Sesin*; a Title which the *Japanese* confer on none but Persons of uncommon Merit; who distinguish themselves by their Bounty and Benevolence to their Fellow-Creatures, and by their profound Penetration into the most sublime Mysteries. The first *Kirin* here exhibited belongs to *China*, the second to *Japan*. The *Tats* is the Dragon, which resides, say they, at the Bottom of the Sea. The Dragon of *Japan* has three Claws, that at *China* five. The *Tats-Mackiis* is another Dragon, which, according to the *Japanese*, is the Cause of the *Trombes*, whenever he springs out of the Water, with Intent to fly into the Air. The *Foo* is the *Phœnix* of the Antients. The first is the *Foo* of *China*, the second of *Japan*. *Foo*, like the *Kirin*, never appears but at the Birth of a *Sesin*, or in order to be the Forerunner of some other extraordinary Event.

THE Dragon is the Bearing of the Prince, and is painted on every Thing belonging to his Royal Service, holding in the Claws of his Right Paw a Pearl, or Jewel, of inestimable Value. 'Tis observable, by the Way, that this fabulous Animal was look'd upon as the Emblem of Industry and Prudence by the Antients. The *Athenians* represented *Minerva* with a Dragon always attending her. A painted or carved Dragon was likewise placed at the Gates of their Temples, and those sacred Places where they receiv'd the Answers of their Gods. Sometimes the *Japanese* paint him with Hands, and in several other Shapes still more extravagant and romantic; such was the Dragon which resided in a certain Lake, and destroy'd a monstrous Serpent that infested the Inhabitants of the Country. A Temple was erected in Honour to this gracious and indulgent Animal.

^b *JEMMA-O*, the Judge, or, more properly speaking, the grim Tyrant of the infernal Regions, has a Pagod consecrated to him some small Distance from *Miaco*, situate, according to the Idea which Father *Froes* has given us of it, in a very delightful Grotto; in which likewise there is a Convent, where the Nobility, whose Circumstances are but narrow, and their Families large, settle, as often happens with us, their younger Children, whom they cannot with any Convenience support, in a Manner suitable to their Character and Grandeur. In the same Place stands likewise ^d a Pagod of that infernal Judge, whom our *Dutch* Compiler calls the *King of the Devils*. There are two large Devils on each Side of him, and as for himself, his Figure is as monstrous and formidable as is suitable to his Function, and his gloomy Habitation. One of these Devils acts as his Secretary, and registers in a Book, kept for that particular Purpose, all the Offences and Transgressions of Mankind; the Province of the other is to read them distinctly over, or rather to dictate what the Secretary is to enter. The Walls are embellished with frightful Pictures of all the inexpressible Tortures, which the Wicked undergo in the Regions of Hell. This Pagod is prodigiously crowded by the People, who resort to it from all Parts, with Oblations and Money in their Hands, to redeem their Souls from the Torments of so formidable a Judge.

^c *DAI-BOTH*, or *Dai-but*, is one of the principal Deities of the Empire. The etymological Signification of his Name is, *the great God*, or *great Deity*. In all Probability, therefore, he may be the same as *Amidas*, or the Supreme Being, considered under some of his particular Attributes; or else he may be *Budbu*, perhaps, from whom

^a *Kaempfer, ubi sup.* Lib. V. Chap. x.

^b *Kaempfer, ubi sup.* Lib. III. Chap. vi. We have taken notice of this already.

^c Father *Froes, ubi sup.*

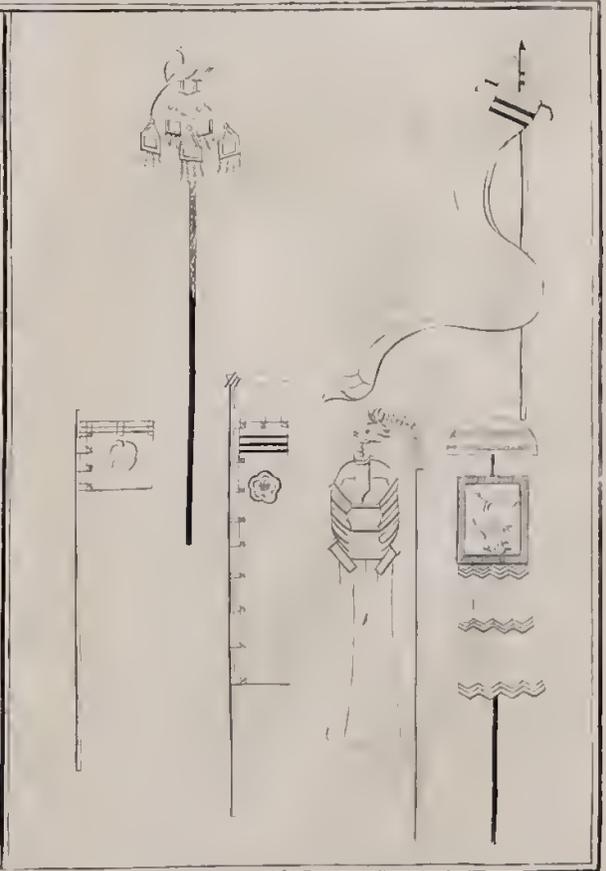
^d *Embassies of the Dutch to Japan*, in Folio, p. 138.

^e The Term *Dai* signifies *Great*. See *Kaempfer, ubi sup.* Lib. III. Chap. iv.



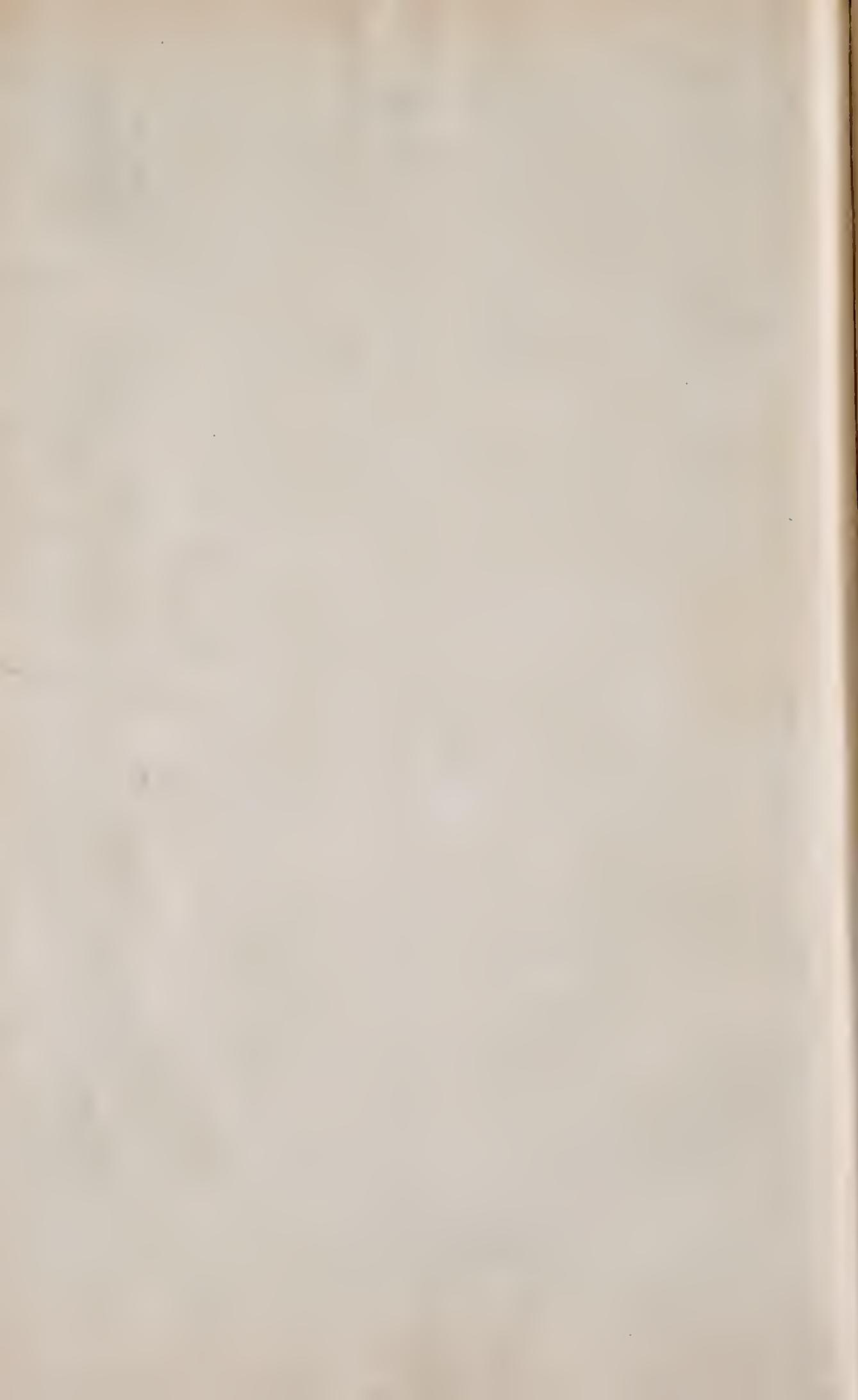
TATS DRAGONS des Chinois et les Japonais.

A. KIRIN des Chinois B. KIRIN des Japonais



A. FOO ou PHOENIX des Chinois.
B. FOO ou PHOENIX des Japonais.

BANIERES Imperiales, et MARQUES d'honneur que l'EMPEREUR accorde aux GRANS (voir p. 117).
d'après les originaux du Japon





the *Budjdojis* derive their Denomination. But be that as it will, this Idol is set up in a very remarkable Pagod at *Miaco*. We cannot forbear observing here how Travellers, who peremptorily assert they have both seen and carefully examin'd all the Particulars which they insert in their respective Narratives of foreign Countries, are to be regarded, when they relate the very same Stories quite different from one another, and consequently impose upon their Readers just what they think proper, for Matters of Fact. Whence they must for ever expect, that when a Traveller shall treat of what is transacted at *China* or *Japan*, they shall never fail to be entertain'd with something novel; though it must tend to discredit the Veracity of History; but they can't be so deluded by a Traveller that writes the History of *France* or *Germany*, since his Ignorance, or his marvellous Fictions, would appear too barefac'd, and be too easily confuted. In reality, if a Traveller, just arriv'd, as it were, from another World, for Instance *Japan*, where he was look'd upon by the Inhabitants as quite another, or at least a very different Creature from themselves, is able to describe all the Temples and all the Idols of *Miaco*; and the religious Ceremonies and religious Customs of so extensive an Empire as *Japan*, after residing there but a Month or two, would it not be reasonable to expect, that he should with equal Artifice and Address give a tolerable Account of the Town of *Paris*, where he had resided for a much longer Term? And would he not be able to describe, with all the necessary Embellishments, the Customs and Religions of the *French*, their Palaces, Buildings, theatrical Amusements; the Genius and Character of the Natives, all their Churches in their Metropolitan City, *Versailles*, *Marli*, &c. No not in the least. This is practicable with Regard to *Japan* only, and other Countries so far distant, that but very few amongst us are able to contradict the Narration. After this short Digression, which we hope is neither useless nor impertinent, we shall give you an Extract from two of the most authentic Accounts we can meet with, relating to the Temple consecrated to the Idol *Dai-both*.^a Before you come to the Temple itself, you pass through a kind of a Gate, on each Side whereof are erected two monstrous Figures, with several Arms, fraught with Arrows, Swords, and other offensive Weapons. These two Monsters stand in a Posture of Defence, and seem prepared to combat each other. From this Gate you proceed to a large Quadrangle, with Galleries on each Side of it, which are supported by Pillars of^b Free-Stone. After you have crossed this Square, you come to another Gate, embellished with two large Lions^c made of Stone, and then you go directly into the Pagod, in the Center whereof the Idol *Dai-both* is seated, after the oriental Fashion, on an Altar-table, which is raised some small Matter above the Ground. This Idol, notwithstanding you see him seated like the great *Jove* of old, is of a monstrous Height; for his Head touches the very Roof of his Temple. The Attitude of *Jupiter* was justified by the symbolical Intention of it, which intimated, says a celebrated antient Author, that the Power of the Deity was firm and unalterable. The *Japanese* and *Indians*, in all Probability, entertain the very same Idea. The *Colossus* of *Dai-both*, though composed of Wood, is plaister'd and covered over that with gilded Brass. This Idol has the Breast and Face of a Woman; his black Locks are woolly, and curl'd like a Negro's. One may form some Idea of the prodigious Bulk of this *Colossus* by his Hands, which are bigger than the whole Body of any Man of a moderate Stature. He is encircled on all Sides with gilded Rays, in which there are placed Abundance of Images, representing some of the *Cami's* and *Demi-Gods* of *Japan*. There are several others in a standing Posture, both on his Right Hand and on his Left, all crown'd with Rays, like our Christian Saints. The Table of the Altar, whereon the Idol is sitting, is furnish'd with a large Quantity of lighted Lamps.

^a Embassies of the *Dutch* to *Japan* in Folio.

^b *Aduin Steen*, if literally translated, signifies hard or blue Stone.

^c The Engraver has here thought proper to represent the *Dutch* Ambassador and his Retinue, entering into the Temple of *Dai-both*.

* KÄMPFER'S Description of this Temple is vastly different from that of the Collector of the *Embassies to Japan*. Before the Court of the Temple, says he, there is a rising Ground, whereon is erected a stone Monument, which the *Japanese* call the *Sepulchre of Ears*. *Teiko*, one of the antient Heroes of *Japan*, after he had his Ears cut off in waging War against *Jesso*, came and buried them upon this Hill. The Court of this Temple, which is likewise situated on a rising Ground, is enclosed by a Wall, made of large Free-Stone. As to the Gallery which bounds the Place within the Wall, 'tis open on the Side fronting the Temple, and supported round about by a double Range of Pillars, which are all painted red, and amount in the whole to the Number of four hundred. An Ascent of eight Steps leads farther on to a great Gate, embellished with two gigantic ^b Figures, in a Posture of Defence, and engag'd, as it were, with each other in single Combat. These Idols, according to *Kaempfer*, are almost black, or at least of a very dark red, and almost naked, having nothing but a Linen Cloth, or a kind of loose Scarf girded about their Loins. As to their Features, they very much resemble those of a Lion. That which is plac'd on the Left-Hand, at the Entrance, has his Jaws wide open, and one of his Arms extended; the other on the Right, whose Mouth is shut, holds a long Quarter-Staff in one of his Hands, press'd close to his Body, and falls back in such a Manner, as that one half of both his Body and the Staff are withdrawn. This Posture, which needs no great Matter of Illustration, is the Symbol or Representation of the two fundamental Principles of Nature, generally call'd *the Active* and *the Passive*. At least this is the Explication which the *Japanese* give of it. From this Gate you come to a very agreeable Spot of Ground, embellish'd on each Side with sixteen stone Pillars, on which, upon some solemn Occasions, they hang up a large Number of lighted Lamps. In the same Place there is a large Vase, wherein such as go to pay their Devotions there, always wash themselves. As to the Temple of *Dai-both* itself, it is supported by several wooden Pillars, which are prodigiously large, erected without the least Regard to the Rules or Beauties of Architecture, separate most of them being nothing more than the Trunks of Trees; and the rest consisting only of a large Parcel of them laid close together. The Timber-Work of the Temple is all painted red. On the Right Hand of this Temple there is a little Chapel, which is very dark, and varnished without all over. Our *German Traveller* assures us, that this Temple is the most pompous and magnificent Building in the whole Kingdom of *Japan*, and much more lofty than any Edifice whatever in *Miaco*. He might have added, that the Structure of it is very particular and whimsical; for how can any Fabric be deem'd better, which has two Roofs, laid one over the other; the uppermost whereof is only supported by large Blocks of Timber, and several Pillars, remarkable for nothing but their being painted red, and some small Variety observ'd by the Undertakers. This Temple has several Doors, the Tops whereof reach to the nethermost Roof; and yet it is so very dark, that scarce any Thing can be discerned within it, but *Dai-both* sitting on a *Nymphæa*, which is laid upon another Flower; the Leaves whereof surround it, and thereby form what the *Botanists* call a *Calix* or *Cup*. As to the Idol itself, which we may properly call monstrous, on Account of its prodigious Height and immoderate Bulk, 'tis gilt all over; its Ears are very large, and its Hair curl'd; there is a Crown upon its Head, and a large Stain or Speck on its Forehead; its Arms and Breast are all naked. *Dai-both's* Right-Hand is extended, pointing to the Hollow of his Left, which he rests upon his Belly. This is a much better Symbol of the two Principles of Nature, and demonstrates that the *Japanese* by this Deity have describ'd Nature herself. What our *Dutch Author* calls a *Circle of Rays*, the *German* stiles a *flat oval Decoration*, which is placed behind the Idol, and is so large, that it takes up the Circumference of four Pillars. It is to be observed, that these Pillars must be a considerable Distance one from the other, since the monstrous Statue of *Dai-both*

* History of Japan, Lib V. Chap. xiii. and xv.

^b *Kaempfer* calls these Heroes *Demi-Gods*.

touches but two of them with his Shoulders. Within this Oval there are a considerable Quantity of small Deities, all represented in a human Form, and sitting on their respective *Nymphæa's*.

We have so often mention'd *Xaca*, in the preceding Articles, that it may be thought tedious to say any Thing more about him; we shall endeavour, as much as possible, to avoid Tautology in what we have further to offer on that Topic. *Xaca*, or *Siaka*, is, among the *Japanese*, sometimes represented with ^a three Heads; but in the Print before us, with but one, and in the usual Figure of a Man, sitting according to the *Japanese* Fashion, and extending his Hands like a Devotee or a Doctor. He has a Chain of Gold Shells, set with precious Stones, about his Neck; several Ribbons, at the End whereof hang some little Ornaments like Tufts or Tassels, upon his Arms, and a Silk Girdle about his Loins. Behind and before him are hung Golden Scales. The Table whereon *Xaca* sits, is adorned with Censers hanging round about it by Gold Chains. They burn Incense in them Night and Day, in honour of the Deity. This *Xaca*, as well as all the rest of the Pagan Deities, may boast of Devotees, who delight in the most extravagant Expressions of their Veneration for him, ^b since we are informed that they will even starve themselves to be deemed his Martyrs.

XACA is frequently distinguished, amongst the *Japanese*, by the Appellation of *Fotoge*, without any farther Restriction, in the same Manner as we say the *Lord*, when we speak of God Almighty: And to this Custom we must ascribe the Mistake of some ^c Travellers, who imagine *Fotoge* to be a distinct Idol. Sometimes he is stiled *Si-Tjun*, that is to say, *Illustrious Saint*. *Xaca* is not a true God, in the Opinion even of most of those People, who pay him divine Adoration under various Titles; for they acknowledge (if we may venture to repeat the same Thing over again) one only Supreme Being; who is God the invisible Creator, and to whom, in all probability, they pay no external Worship by Reason of his Spiritual Essence; of which they can entertain no adequate Idea to strike the Sense, or which can make any Impression on the Organs, like sensible Objects. *Xaca* therefore is no more than a Saint, or rather, if we would express ourselves after the Oriental Manner, an illustrious and extraordinary ^d *Cami*, who having been seated for above twenty thousand Years on his *Nymphæa*, the usual Throne of the *Chinese* as well as the *Japanese* Idols, there invokes, praises, and blesses the Supreme Being, without the least Intermision. This Multitude of Ages ascribed to him contradicts in a great Measure the History of *Fo*, the diminutive Appellation of *Fotoge*, and of all the Idols of *Xaca*, ador'd in the Eastern Parts of *Asia* under divers other Denominations. But we shall for ever go astray, as *Kaempfer* justly observes, if, when we endeavour to reconcile these seeming Absurdities, we do not recollect, that in the *Indian* Mythology the same Being is generally multiplied, by being consider'd in different Lights, according to his various Attributes, and the Discharge of his respective Functions. Every Body knows there is the very same Obscurity in the Mythology of the *Egyptians* and the *Greeks*. However, we very readily subscribe to our *German's* Conjecture, who is of Opinion, that there have been several *Xaca's*, and that new Doctors, or Legislators, who succeeded him, were they honoured with the same Appellation, have been confounded with the antient *Xaca*.

THIS Conjecture of *Kaempfer* gives us an Opportunity to make a short Digression, which we flatter our selves the Reader will neither think impertinent nor disagreeable: Tho' this Author has given it us as his own Observation, it may be said to be much more antient than he himself; for *Kircher* advanced the same Notion before him, and even he was not

^a Embassies to *Japan*.

^b Embassies, &c. *ubi sup*

^c Turn to *Pembai's* Extracts.

^d *Kaempfer's* History of *Japan*, Lib I. Chap ii.

the original Author: What follows, however, is an Extract from ^a *Kaempfer*. “ In all probability, neither *Prab*, (which Name denotes *Sommona-Codom* among the *Siamese*) nor (as he is otherwise call'd) *Siaka*, was an *Indian*, nor so much as a Native of any Part of *Asia*. He was no doubt an *Egyptian* Priest of *Memphis*, who, having been banished with several other Brother Priests, from his native Country, established his own Religion amongst the *Indians*. . . . This Conjecture is grounded on the Conformity we meet with between the Religions of *Egypt* and those Countries which are generally known by the Name of the *East-Indies*. Both the one and the other pay divine Adoration to, and represent their Gods, in the Form of various living Creatures, and sometimes of monstrous Figures: Whereas the *Persians*, *Arabians*, *Chaldeans*, and for the generality all the Natives of the Western Parts of *Asia*, worshipp'd the Stars; but principally that glorious Luminary the Sun, and the Fire, as being the most advantageous, most excellent Productions of Nature, and which strike the Senses in the most agreeable Manner.”

WE beg leave to add, that if there are any Objects in Nature, that can command, (as superior Intelligences,) the Attention of such People as have no Knowledge of the true God, they must be those two above-mentioned Beings. “ The Footsteps even of this last mentioned Worship are still to be seen in *Japan*, and several other Countries. Nothing, however, illustrates the Conformity, which there is between the Idolatry of the *Indians* and the *Egyptians*, better than the Doctrine of the *Metempsychosis*, or Transmigration of Souls, and the Veneration which the *Indians* have for their Cows. It may be justly asserted, that these were the two fundamental Tenets of the *Egyptian* Religion. And it is observable, that those *Indians*, who are the nearest Neighbours to *Egypt*, are much more respectful and indulgent to these Animals, than those who live at a greater Distance. Thus the *Indians*, who live on this Side the *Ganges*, not only refuse to eat the Flesh of Cows or Oxen, but even pay them divine Adoration; not to mention their peculiar Regard and Affection for the *Metempsychosis*, which induce them to preserve, with the utmost Indulgence, the Life of the meanest Insect; whereas such as live on the other Side the same River, give no Quarter to any of those noxious Reptiles which the *Bonzes* treat with so much Humanity; and the Priests of *Siam*, &c. make no Scruple to eat the Flesh of Cows or Oxen, provided they were neither conscious of, nor accessory to their Slaughter.

“ THERE is another Reason to be assigned in Favour of the Conjecture, which insinuates that the Religion of the *Egyptians* was transferr'd to the *Indians*; and that is, the Conformity which there is between the sacred *Epocha* of the *Siamese*, viz. the Death of *Sommona-Codom*, and the total Subversion of the *Egyptian* Religion by *Cambyse's* King of *Persia*. These two remarkable Occurrences happened about ^b five hundred and thirty six Years before the Nativity of our blessed Saviour. It is then highly probable, as we have already observed, that some *Egyptian* Priest, who fled for Refuge at that Time into the *Indies*, having given them a Specimen of his Religion, by such signal Testimonies as he well knew how to produce of his pretended Mission, they conferr'd on him the illustrious Title of *Prab*, *Budbu*, and *Siaka*. To conclude, the deep Black of this God, or Demi-God, is alone an undeniable Demonstration that he was an *African* by Nation: But this would prove him to be a *Negro* or *Ethiopian* rather than an *Egyptian*; not to mention that that Colour is peculiar to *Sommona-Codom* only.

^a *Kaempfer* makes use of *Budbu*; but we have already prov'd that *Budbu* is the same as *Kaca*.

^b There is a small Difference of about eight Years, because, according to the Computation of the *Siamese*, 'tis 2233 Years since the Death of *Sommona-Codom*.

^c It is a difficult Task to reconcile this Conjecture with what our *German* Traveller asserts, in Lib. II. Chap. i. that *Siaka* was born in the *Indies*, in the Reign of *Soowoo* Emperor of *Japan*, 1027 Years before *Jesus Christ*. It must be acknowledged, that *Kaempfer* talks conformable to the *Japanese* Chronology in this last Particular.





TEMPLE du JAPON ou il y a mille IDOLES.

the Reason of it? Why, because they are always ambitious to set themselves above those Persons who have wrote before them, and, in order to supersede all Accounts of older Date, are obliged to embellish their own with some new Amusements, and pretend they have seen in four and twenty Hours, what others never could meet with for ten Years together.

THERE is a great Conformity between *Qyanwon* and *Puzza*, tho' they are not indeed the same Deity. The former is delineated in the Print, according to ^a *Kaempfer's* Account of him, with ^b several Arms, having young Children in two of them, which are extended above his Head, in such a Manner as that they appear to be much longer than any of the others. Moreover, six other little Infants surround the Head of this *Qyanwon*, and form a Kind of Crown, or Circle of Rays around it. There are besides one Child standing and another sitting over the Idol's Head. The Deity himself is seated on a very spacious *Tarate*. The Print illustrates every Implement which that Idol holds in his Hands. *Kaempfer* is of Opinion, and we agree with him, that this Image represents the various Shapes in which *Amidas* has made his Appearance at different Times; as also the manifold Blessings which Mankind enjoy, either through his Interest or Invention.

WE proceed now to give you a compendious Description of some other Gods or *Sins* of *Japan*. Here, as in other Nations, particular Trades, and distinct Families, and all such as are conscious of their Enjoyment of any Blessings, which they cannot be so presumptuous as to ascribe to their own Merit, nor to the Favour or Indulgence of a Being who condescends to be present with, or conversant among them, have Idols peculiar to themselves, to whom they pay the Tribute of divine Adoration. There is an eternal Struggle between the Vanity of Mankind in general, and the Consciousness of their own Frailties and Imperfections. But this Reflection would carry us beyond our Mark, were we to dwell too long upon it; we shall therefore confine it to the *Bonzes*, of whom we now treat. The *Japanese* Merchants pay their Devotions to the four following Deities: ^c *Jebis*, or *Jebisu*, who is the Brother of *Tenso-dai-sin*, is their *Neptune*, who being out of Favour, and having lost the Esteem which his elder Brother had once for him, was banished, and confined to a certain Island; which Circumstance seems to intimate some Conformity between this ^d *Neptune* and that of the antient Heathens. The Fishermen as well as the Merchants worship this particular Deity; for which Reason, he is represented as sitting on a Rock near the Sea-Shore, with an Angling-Rod or Line in one Hand, and a Fish in the other. *Daikoku* is the second Deity, to whom they look upon themselves indebted for all the Riches they enjoy. This Idol is seated on a Bale or Sack of Rice, after the *Japanese* Mode, and strikes, with his Hammer, such Things as he thinks proper, and wherever the Stroke falls 'tis attended with universal Plenty, such as immense Riches, gay Habits, all the Conveniencies of Life, &c. He is here represented striking the Forepart of the Bale or Barrel he sits upon. The Bale of Rice is, according to the Oriental Taste, an Emblem of Plenty. *Tosstoku* is another God, who presides over the good or ill Fortune of Mankind. The *Japanese* pay their Adorations to him, particularly on every New-Year's-Day, with the agreeable Hopes and Expectations that he'll prove indulgent, and crown their future Undertakings with Success. This Idol stands upon a Rock. His Make is whimsical and irregular. He holds a Fan in his Hand, and wears a large Robe, the Sleeves whereof are very long, and too large in Proportion to the whole. His Beard is long, and looks as if it seldom was comb'd; his Ears are unmercifully large, and every Lineament of his Face most ghastly and deform'd. *Fottei* presides over all their Diver-

^a *Kaempfer*, Lib. V. Chap. xv. Page 595.

^b *Kaempfer*, Lib. IV. Chap. viii. of his History of *Japan*, calls him the Hundred-handed Idol,

^c *Kaempfer's* History of *Japan*, Lib. III. Chap. iii.

^d See *Ovid's* Fifth Book of his *Metamorphoses*.

WE shall now enter upon another Article which Travellers vary in also, without, however, deciding in Favour of any of their Opinion. There is a Town near *Miaco*, which is peculiarly remarkable for the Number and Magnificence of its Pagods; one in particular, according to *Kaempfer* including^a thirty three thousand three hundred and thirty three Idols; or, according to the Compiler of the Embassies to *Japan*, one thousand only. The Reader will be able to form a Judgment, whether the Pagod, of which these two Authors have given us so contradictory an Account, be one and the same, or not, by their several Descriptions. ^b In the Middle of the Temple there is a gigantic Figure of an Idol, that has his Ears bor'd, his Head bald, and Chin shav'd, much like a *Bramin*; over his Head, and under the Canopy that covers him, hang five or six little Bells. On each Side of him, that is, on the Right and the Left-Side of the Throne on which this Deity is sitting, there are several Statues of armed Men, Moors dancing, Wizards, Magicians, and Devils. There are likewise several Representations of Thunder and the Winds. Round about the Walls of the Temple, on the Right Hand and on the Left, are a thousand Idols all resembling *Canon*. Each Idol is crowned, has thirty Arms, and seven Heads upon his Breast. They are all made of solid Gold; every individual Decoration belonging to them, as also to the Temple, is likewise of the same precious Metal. Were all the Idols, in short, that are therein, to be number'd, the Sum Total would ^c no doubt amount much higher than a Thousand. The *Dutch* Compiler, who in this Place has transcribed his Account either from Father *Froes* or *Purchas's* Extracts, does not inform us as those Travellers do, that the principal Idol is that of *Amidas*, and that the others are the Representations of his Son *Canon*. We now proceed to give you *Kaempfer's* Description of it. ^d In the Middle of the Pagod sits a prodigious large Idol, which has six and forty Arms and Hands. Sixteen black Demi-Gods, of gigantic Stature, are planted round about him. At some considerable Distance there are two Rows of other Idols, one on the Right Hand, and the other on the Left, which are all gilt and all standing. Each Idol has several Arms. It is necessary to remark here, that the Multiplicity of Arms and Hand expresses, or is a Symbol of the Power of the Idol. Some have a Kind of Shepherd's Crooks in their Hands, others Garlands, and all of them one Implement or another. Their Heads are surrounded with Rays, and there are seven other Figures over them, the Middlemost whereof is less than the rest. In this *Pantheon* there are likewise ten or a dozen Rows of other Idols, about the common Stature of a Man, set very close together, and disposed in such a Manner that they gradually ascend, in Order that all of them may be equally conspicuous, and attract the Eyes of the Devotees. Now, if these two Pagods be in reality one and the same, it must be acknowledged, that either there has been a strange Metamorphosis there since Father *Froes's* Time, or that the *German* was far more quick-sighted than the *Jesuit* or his Successors, tho' these last themselves did probably no more than transcribe, or at most paraphrase on the *Jesuit's* Narration.

THE Reasons which might induce one to believe that the Compiler of the Embassies to *Japan*, and the above-mentioned *German* Traveller, have described the very same Temple, are as follow: *Dapper* speaks of it as a Temple consecrated to *Canon*, the Son of *Amidas*, and the ^e *German* asserts, that 'tis a Pagod dedicated to *Quanwon*. Now there is so near a Resemblance between these two Apellations, that we may very reasonably suppose them to be the same. This, methinks, is a very fair Caution for us, not to depend too much on the Veracity of Travellers, who, in general, it must be allowed, study more the Diversion than the Improvement of their Readers. And what is

^a *Lewis Guzman*, quoted by Father *Kircher*, in his *China illustrated*, speaking of the *Japanese* Idol with three Heads and forty Arms, says 'tis surrounded by above fifteen hundred Idols all gilt, and disposed in nine Rows, like the nine Choirs of Angels. Each Idol is bigger than the Life.

^b Embassies, &c. Page 115. of the Folio Edition.

^c Turn to our Remarks under the Article of *Pegu*, p. 37. relating to the 120000 Idols, which are said to be in one Pagod there.

^d Li. V. Chap. xiii.

^e *Kaempfer*, Lib. V. Page 554 and Page 602 of the History of *Japan*.



QUAN'WAN

After the designs of the Japanese





QI'ON.



JEDIS Neptune des JAPONOIS.



DAIKOKU le plus des JAPONOIS.



TOSSITOKU Darnats qui procure à la FORTUNE.

d'après des Dessins de Nagasacki

sions; in which Respect he bears a great Affinity to *Viteck*, or *Niniso*, *the Deity, who, amongst the *Chinse*, takes on himself the very same Province or Employment. The *Japanese* look upon themselves indebted to this *Fottei*, not only for the Pleasures and Amusements of Life, but for their Health, Children, &c. *Grwon*, whom we have already mentioned, is the fourth Deity represented in the Print. He is their Household God, and preserves them from some particular Misfortunes incident to human Life; such as, for Instance, the Small-Pox, which is a very fatal Distemper in *Japan*.

It may suffice to observe in general, that *Sutwa* is the God and Patron of their Huntsmen, and that they have a Deity or Spirit who presides over their Foxes. They tell us of one *Jafiro* by Name, who perform'd several very wonderful Exploits, and in particular slew a formidable Dragon: Now if Conjectures may be allowed, why may not we take this *Jafiro* for ^b *Jifu*, whose Province, as we are informed, is (as *Mercury's* was amongst the Antients) to transport Souls to the infernal Regions. On the Road from *Osacca* to *Sorungo*, stands the *Colossus*, says our ^b Author quoted below, of one *Dabis* (which in all probability is the same as *Dia-bolus*) made of Brass, to whom they make an Offering every Month of a spotless Virgin; who is instructed to ask the God such and such particular Questions; to which the Idol itself, or the Devil, or perhaps some *Bonze*, (as the Image is hollow,) condescends to give her such an Answer as he thinks proper. The sacred Interpreter of this Deity never fails to impart to the inquisitive Virgin that happy Qualification which makes a Maid a Woman, as a Demonstration of the Appearance of his God in human Shape. An *Egyptian* Priest of *Saturn* formerly carried on an Imposture of this Kind for some Time, with abundance of Success. He inform'd the Male Devotees, who came thither to pay their Vows, and make their Supplications to the Idol, that the Deity expected a personal Interview with their Spouses, out of which he always pitch'd upon one of the handsomest for his Favourite. Such a glorious Cuckoldom was so far from being thought ignominious, that they boasted without doubt of so divine an Indulgence. The Dame, thus honoured, was conducted into the Temple. The Priest, after he had shut her in, convey'd himself, through a private subterraneous Passage, into the Belly of the Idol, and from the Mouth of it asked his pretty Devotee some particular Questions, which always ended in their mutual Embraces: But before they came to Consummation, the amorous Priest of *Saturn* took Care always to put the Candles out.

^d *FATZMAN*, or *Faciman*, is the *Mars* of the *Japanese*. *Jakuti* is their *Apollo* or *Esculapius*, and we may very easily imagine that he has Votaries in abundance, since, doubtless, no Vows or Prayers are more sincere than those which are made in Sickness, and on the Death-Bed. The *Japanese* are of Opinion, that all the Distempers to which they are exposed, are owing to the Malice of *Jekire*, an evil Spirit, which they expel by Exorcisins; for we cannot recollect a more proper Term ^f to express a certain Ceremony, of which *Kaempfer* has given us a particular Description. This Traveller, in one of his Voyages, met with a Vessel full of Penitents, who all roar'd out *Namanda* as loud as they could stretch their Throats, in order to procure Relief to their afflicted Townsmen, who were visited with a malignant Fever. At the same Time they had Recourse to their grand ^g Chaplet, which, in Time of public Distress, they always say sitting, young and old promiscuously together in a Circle. The Chaplet slides apace

* See the Print that represents *Niniso*, p. 221. *Fottei* is called, in the *Chinese* Language, *Fo-tek*. *Dapper*, in his Collection of Voyages to *China*, has corrupted the Term, and alter'd it to *Viteck*.

^b *Purchas's* Extracts of Voyages.

^c In History he is called *Tyrannus*.

^d *Purchas's* Extracts of Voyages.

^e *Kaempfer's* History of *Japan*, Lib. III. Chap. iii. informs us, that he was the Brother of *Tensio-dar-sin*, and the sixteenth Emperor, or King of *Japan*.

^f *Kaempfer's* History of *Japan*, Lib. V. Ch. xi.

^g *Fiak-manben*. *Kaempfer* translates this Term, One hundred Thousand.

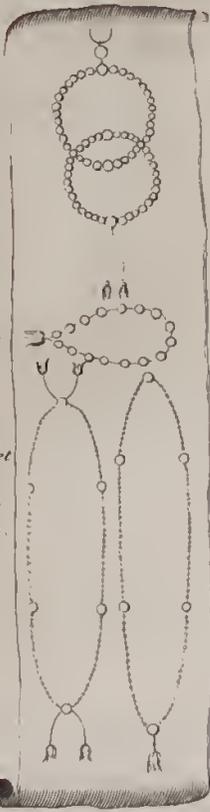
through the Fingers of the Devotees, and at every great Bead each of them hollows out *Namanda*, with all the external Testimonies of unfeigned Sorrow, and sincere Repentance. If, notwithstanding these their pious Endeavours, the Contagion spreads farther, the same divine Service and Humiliation is appointed to be performed in all their Pagods. There are several other Gods, whom *Purchas* and other Authors mention indeed, but give no Description of; but they may possibly be the same Deities we have been speaking of, differing only under various Appellations! They fix their *Eolus*, or God of the Winds, upon one of the highest Mountains in the whole Kingdom of *Japan*, to which the Devotees very frequently resort. We have already mentioned a certain *Sin*, called *Darma*, reputed the first Inventor of Tea. The Story is thus recorded in the *Japanese Legend*: ^a *Darma*, the Son of an *Indian* King, was in his Life-Time a very illustrious Saint, and the most abstemious and austere Person that ever was heard of: He is look'd upon as the twenty eighth Successor of *Siaka*, and supposed to live in the Year of our Lord 519. It was much about that Time that he preached his Doctrine to the *Chinese*, as the only way to attain true Happiness; and, the better to confirm the Truth of his Tenets, he lived in the constant Practice of the most painful Penances, and Acts of Self-Denial. His Diet was nothing but Herbs and Roots. The Supreme Being was the sole Object of his Contemplation Night and Day; and as Devotion, in Saints of this Stamp, for the generality disorders the Brain, he was not long before he felt the fatal Effects of it: This immoderate and incessant Contemplation was soon the Occasion of a rash and inconsiderate Action, inferior to none recorded in the Legends. *Darma* would never suffer his Body to take the least Repose; but on the contrary, redoubled every Day the Anxieties and Torments of that *Prison of his Soul*; in order that his nobler Part might be sacred, and devoted with still greater Perfection to the Deity. He made a solemn Vow, therefore, that he would never go to sleep: But, after he had resisted the Temptation for a long Time, Nature prevail'd, and he dropt into a Slumber: When he awoke, he was convinc'd, to his Sorrow, of the resistless Power of Nature, and the Weakness of those Efforts which are made to defeat and overthrow her Laws. This total Destruction of Nature is the general Aim of all enthusiastic Devotees. 'Tis not sufficient the Body and Soul should be check'd, and kept strictly within due Bounds; but out of an ardent Love for the Deity, they must be dissolved and disunited. *Darma*, sorely incens'd against himself for his Compliance with the Dictates of Nature, in the Heat of his Resentment cut off both his Eye-Lids, and threw away, with Disdain, the Instruments, or, to speak more properly, deceitful Ministers of his imaginary Crime; and for that Reason he is represented without them in the Print. The Day following, as he was accidentally passing by the Place where this Act of Mortification was committed, he found his Eye-Lids were miraculously transformed into two young Shrubs with Tea-Leaves upon them; Plants that had never been discover'd till that very Moment. *Darma* tasted the Leaves, and found to his Surprise, that they made him gay and lively; that they fortified the Brain, and prompted him to Study and Contemplation. He communicated this happy Discovery to his Disciples, and thenceforward this Plant insensibly became valued and esteemed all over the whole World. He is represented in the Print with a Reed lying under his Feet, in the Middle of some Water, alluding to what the Legend tells us, that by the Help of that only he cross'd over Seas and Rivers as he thought proper.

WE shall treat hereafter of the God of their Doctors and Wise Men, as also of a certain *Jene*, and a *Signani*, who are the Gods of the Dead. Mean while we shall close our Account of the other Gods, *Genii*, and Saints of *Japan*, with *Ingen*, who was a Native of *China*. This is one of their most Modern Deities, and lived but about the Year of our Lord 1650. In 1653. his Zeal and Ambition to fortify the Religion of *Siaka*

^a *Kaempfer*, Lib V. Chap. xv.

^b *Kaempfer's* Appendix to the History of *Japan*.

Chapelet de



de la secte
Soudoquin

Chapelet

des Senzu

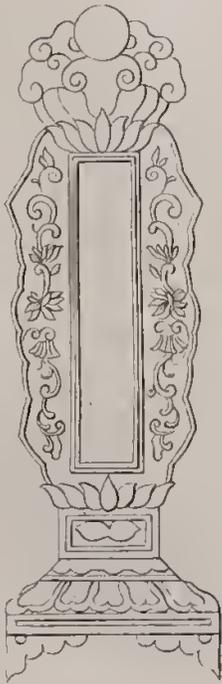
Chapelet
dit
Pak-
manben.

Chapelet
de la Secte
d'Ikogu

達磨



DARMA Saint du JAPON.

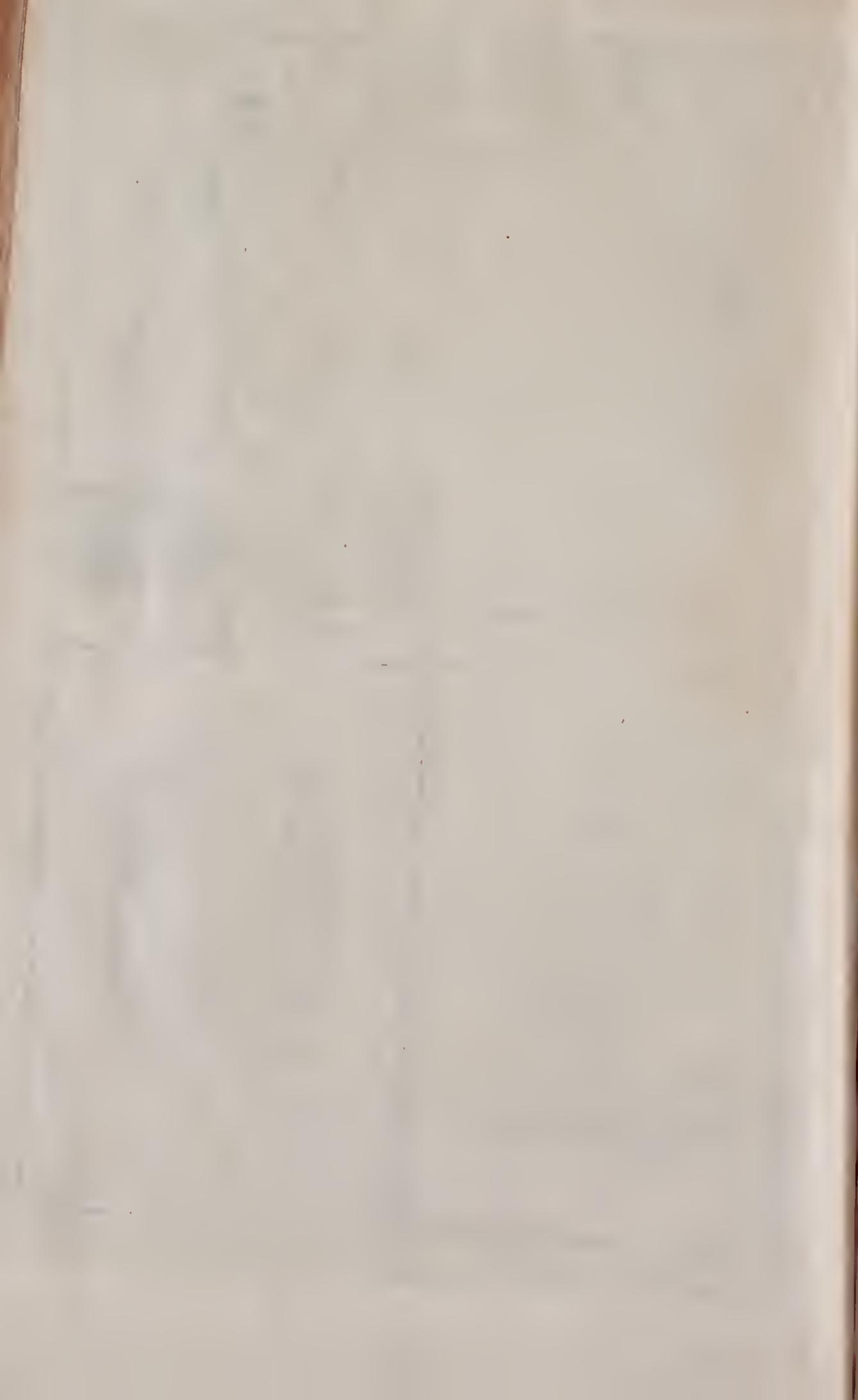


TABLETTES pour les MORTS.



BIOSJU ou.

d'après les gravures de Sieber.



against the Attacks of Christianity, and all the other Sects that opposed *Buddhism*, obliged him to travel to *Japan*. He was received there with all the Testimonies of the most profound Respect, and with all the Prepossessions that were requisite to make him be look'd upon as an illustrious Saint. At that Juncture a tedious and excessive Drought fell out very fortunately to confirm the partial Opinion which they already entertained in his Favour. The People therefore made their earnest Applications to him, to repeat a *Kitoo* in order to avert the Judgment: This *Kitoo* is a particular Prayer, which is always made use of in Times of public Distress. *Ingen* modestly replied; that it was not in his Power to command the Rain to descend upon their Fields, and that he would not promise them that his *Kitoo* should prove successful. He undertook; however, the important Task at their repeated Sollicitations, and, having promised to perform it, ascended into a high Mountain, and there said his *Kitoo*. The Day following the Rain poured down in such mighty Torrents, that the Waters carried away the very Bridges of *Miaco*. The Wits of *Japan*, with a Sneeer, were pleased to say that the Miracle was carried too far.

Their FESTIVALS, PILGRIMAGES, and other Superstitious Customs, &c.

WE have only spoke in general of the solemn Festivals of the *Sinto's*: We shall now descend to Particulars; but shall avoid, however, making any Repetitions relating to the Pilgrimage of *Isse*, which is one of their Religious Ceremonies. To visit, as often as possible, the Temples consecrated to the Gods, and the Souls of such Saints as in their Lives were conspicuous for their Merit, is one of the fundamental Principles of *Sintoism*. This Act of Devotion, indeed, is always commendable; but must be neglected, on no Account, at such Times as are set apart for divine Service.

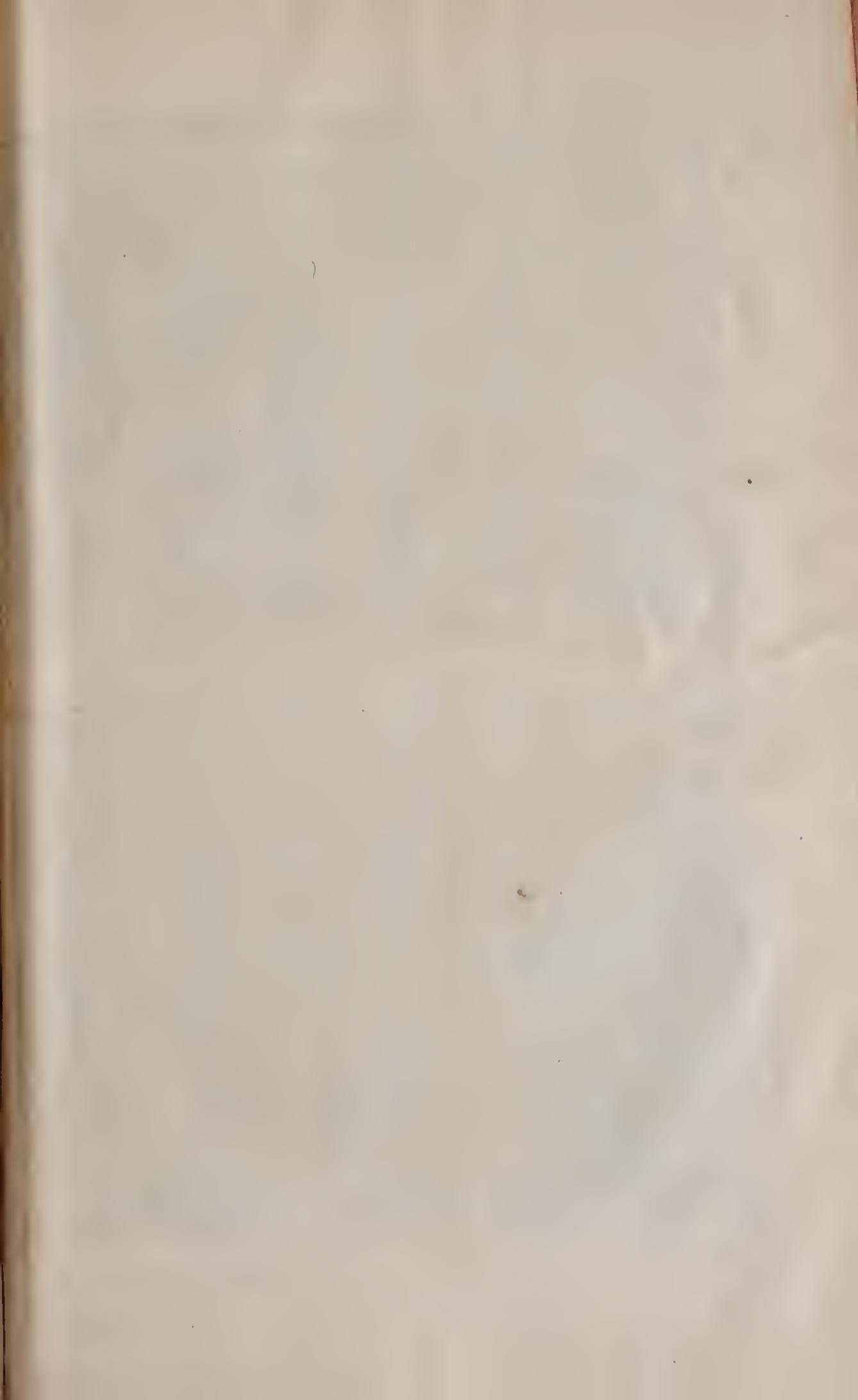
• THE Festivals of the *Sinto's* are all fixed and immoveable: Some are monthly; others annual. There are three in every Month; that is, at the Increase, Full, and Decrease of the Moon. As to the first, 'tis a Day rather devoted to Conversation, and other innocent Amusements amongst Friends, than to the Service of the Gods. The last is set apart likewise for much the same Purposes. But the fifteenth Day of the Month is, properly speaking, a solemn Festival, and spent in Acts of Devotion. The *Sinto's* have, moreover, five annual Festivals, which are immoveable also; that is to say, New-Year's-Day, the third Day of the third Month, the fifth of the fifth, the seventh of the seventh, and the ninth of the ninth Month. The Reason of this over-curious Choice of unequal Numbers, is, that they fall upon unfortunate Days, and that the usual Rejoicings on such Festivals, are, in the Opinion of the *Sinto's*, acceptable to the Gods, and avert those Evils and Misfortunes which would otherwise infallibly fall out on those unlucky Days. 'Tis an establish'd Notion of the *Sintoists*, that the Gods take Delight in the various Recreations which constantly attend their Festivals; and that the innocent Amusements of those who honour them by such public Demonstrations of their Joy, can never offend them. New-Year's-Day is always spent in paying Respects, visiting, and sending Presents to their Friends and Relations. Their New-Year's Gifts for the most part consist of mutual Presents of *Awabi*, that is, a Sort of Shell-Fish, which, in Days of Yore, were the first Sustenance and Support of the Natives of *Japan*; as Acorns were formerly, according to our Historians, the primitive Diet of the Inhabitants of *Europe*. This *Awabi* is an Emblem, or rather Memorial, of the Frugality of their Forefathers. The second Festival is celebrated at the Opening of the Spring. All the People indulge and recreate themselves at this chearful Season; but more especially the young Lasses. Their Parents

* *Kämpfer*, Lib III. Chap iv.

make them a formal Entertainment, to which they invite their Relations, Friends, and Acquaintance. One of their Rooms is then embellished with Puppets, and very rich jointed Babies, which represent the Court of the *Dairi*. These Puppets are entertained in an elegant Manner, and several Dishes, dress'd after the *Japanese* Mode, are set before them, together with a sufficient Quantity of Mugwort: Each Puppet has a separate Table. The young Women entertain their Guests with the very same Courses, with the additional Dish of what they call *Saki*. And as this Festival may be look'd upon as a Day devoted to the innocent Amusement of the young Women, so the ensuing Festival may properly be called the young Men's Holiday. The Doors of their Houses are then adorned with Mugwort, and all the Youth assemble together, and divert themselves upon the Water, particularly at *Nanguesacque*. This Holiday is not, however, so entirely devoted to their juvenile Pastimes as to exclude those of riper Years from sharing in them: For it is usual for such as have the utmost Regard for their Character, to partake of their Pleasure. ^a *Picrun* is frequently called upon in the midst of these Amusements, as a Testimony of their profound Veneration for him; and this Mention of his Name will naturally enough introduce here the original History of this Festival. *Peirun* was formerly King of a neighbouring Island of *Formosa*, the Inhabitants whereof were very considerable Traders in Porcelain Clay; but, through their Riches and Success in their Dealings, they soon grew so abandon'd to all Manner of Vice, so abominably wicked and profane, that the Gods determined to drown them and their whole Island together. But as this good King saw with Abhorrence and Detestation the evil Practices of his dissolute Subjects, and entirely devoted himself to the Service of the Gods, they graciously decreed at the same Time to save him and his Family. They forewarn'd him accordingly, in a Dream, of the impending Judgment; and assured him that he should see a more than usual Redness on the Cheeks of two particular Idols, some short Time before the total Destruction of his Kingdom, as a timely Notice to prepare himself against the Execution of their Vengeance; commanding him to embark himself with all his Family on the first Appearance of that Signal. *Peirun*, in the most publick and solemn Manner, advertis'd his Subjects of the Gods Displeasure; but they received his Admonitions with Scorn and Derision. One of these Atheistical Libertines, in order to ridicule this pious Declaration of the King, went privately in the Night, and dab'd the Faces of two Idols all over with red; which impious Project was the very Signal intended. The King, as soon as ever the important News had reached his Ears, embark'd with all his Family; he put on board likewise all his most valuable Effects, and with great Indulgence admitted all such as were inclined to accompany him. Scarce had he set Sail, before the Island, with all its impious Inhabitants, sunk down to the Bottom of the Sea; and some time after the good King, with his whole Retinue, landed safely on the Coast of *China*. In this fabulous Narrative there are some visible Footsteps of the sacred Story of ^b pious *Lot*; and 'tis very possible, that in a long Series of Ages, that remarkable Judgment might be disguis'd, and set by these idolatrous People in another Light. But be that as it will, an annual Festival is instituted and strictly observed, particularly in the Southern Provinces of *China*, in Commemoration of this fatal Occurrence. On this Occasion they make their Sallies out upon the Water, and every now and then, with a loud Voice, repeat the Name of *Peirun*. From *China* this Festival was transmitted to *Japan*, and in all probability to *Pegu* too, where they likewise celebrate the *Feast of Waters*. There is nothing remarkable in their fourth annual Festival, except it be, that the young Scholars on that Day paste up several Copies of Verses, of their own Composition, upon several Convenient Posts, that the Publick may form some Judgment of the Progress they have made in their respective Studies. The fifth annual Festival is a kind of *Bacchanal*. At that Time they not only revel and drink to Excess themselves, but stop every Stranger that passes by, and oblige him to

^a *Kaempfer's* Appendix to the History of *Japan*.

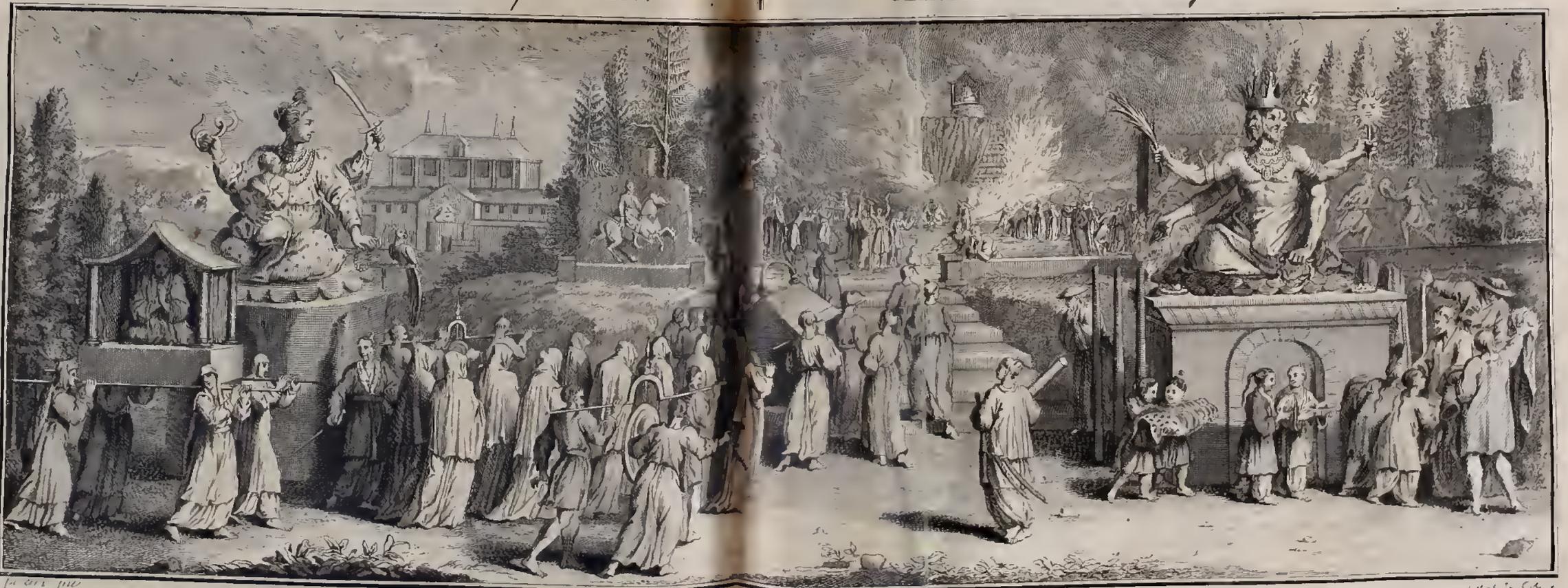
^b This History of *Lot* has been disguis'd after another Manner by the *Greeks*, in their Fable of old *Hyrius*, *vide* *Ovid. Fastor. Lib. V.*





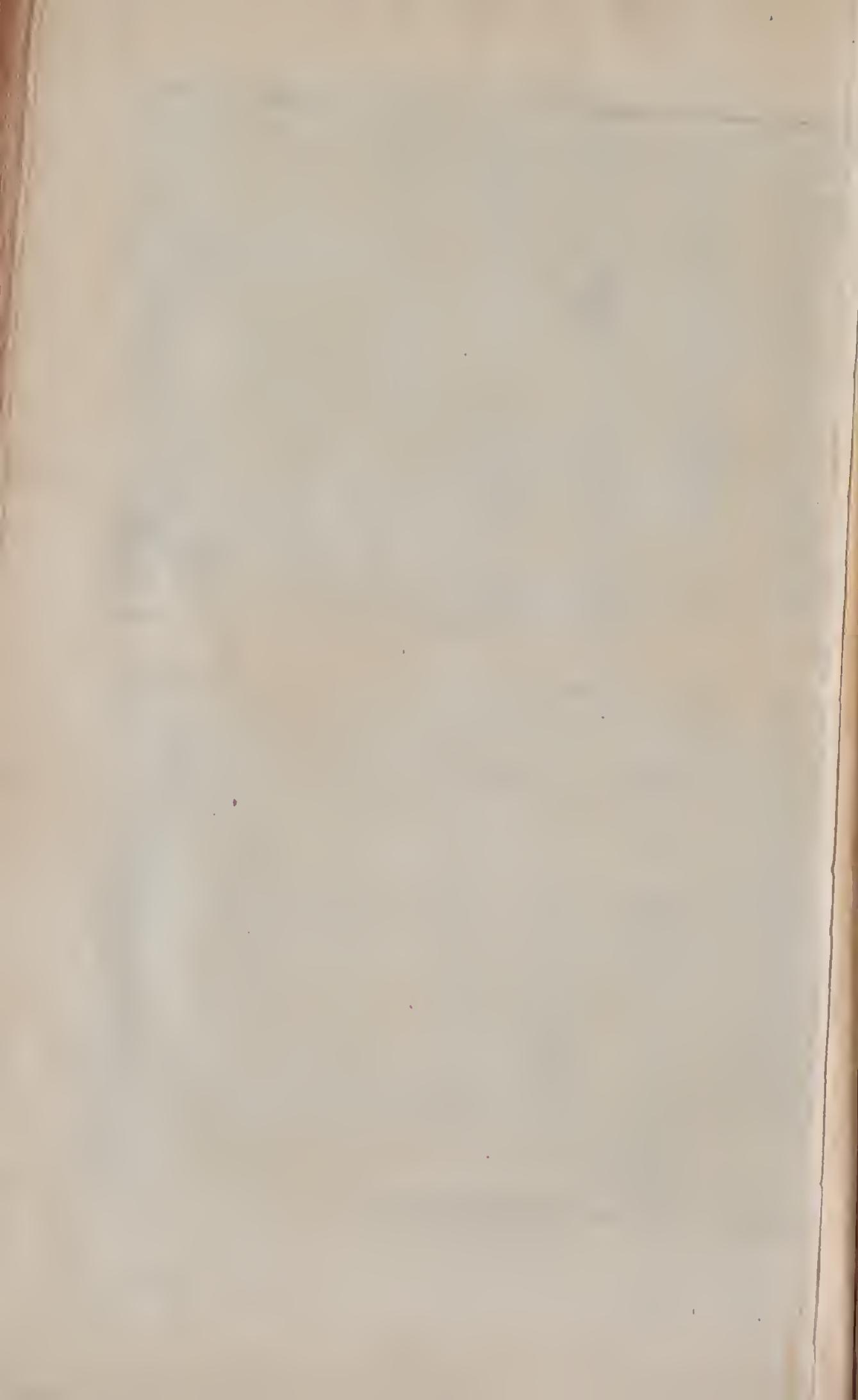
NUPTIAL CEREMONY of JAPAN.

CEREMONIE NUPTIALE du JAPON.



FUNERAL CEREMONY of JAPAN.

CEREMONIE FUNEBRE du JAPON.



be as dissolute and debauch'd as themselves. This Festival lasts several Days, during which Time the Neighbours are every where very extravagant in their mutual Entertainments, especially at *Nanguesacque*, where 'tis perfectly riotous, because they celebrate that of *Suwa*, who is the God or Protector of their Huntsmen, at the same Time. The *Japanese* Calendar abounds with several other Festivals, but they are neither so universal, nor so antient, as the five above mentioned; for Instance, such as were instituted either to celebrate the Apparitions of some illustrious *Sins*; or to commemorate some wonderful Deliverance and glorious Victory, or to transmit some particular Miracles down to latest Posterity. There are two Festivals which are celebrated in Commemoration of *Suwa*, whom we have already taken Notice of; one of which is observ'd on the ninth Day of every Month in the Year; and at that Time the Huntsmen in particular testify their Gratitude and Devotion to their favourite Deity. The other Festival is annual, and always kept on the ninth Day of the sixth Month. All that resort to the Pagod of *Suwa*, to pay him their Tribute of divine Adoration, are obliged to pass through a Hoop made of *Bambou*, with a Linen Cloth twisted round about it. This Ceremony is practis'd in Commemoration of an unhappy Accident (say they) that once befel their *Suwa*, but our *German* Traveller has not apprized us wherein it consisted. As *Nanguesacque* is under the immediate Protection of this Deity; he is worshipp'd with more Fervency of Devotion there than in any other Province. The Festivals of *Tenjo-dai-sin* are remarkable for nothing but the Processions which are then made in honour to him.

WE shall here add a Word or two relating to the Nature of these solemn Festivals. Several of them are observ'd by all the *Japanese* in general, of what Sect or Persuasion soever they be; and for that Reason the bare Mention of them is sufficient, as having been already treated of under the Article of the *Sinto's*. 'Tis not so much, if we are rightly inform'd, their Zeal for the Worship of the Gods, that distinguishes these Days from the rest, as the Recreations and Amusements which attend them. How grave and venerable soever the Object may be that is commemorated on a Holiday, it must be allowed, that the Diversions customary on such Occasions will effectually remove all Manner of Seriousness. The *Japanese* are not the only People who are conscious of the Truth of this Discovery; public Joy and Rejoicings attend annual Devotions in all Countries, and have been their distinguishing Characteristics in all Ages. In former Times, the Devotees, after the Celebration of their divine Mysteries, even of such as were the most solemn and sorrowful, partook of the Remains of their Sacrifices, with which they rather made a profane than religious Entertainment; since they then gave a full Loose to all the Mirth and Gaiety that their Hearts could devise. At those Times they were not allow'd to be dull or melancholy, or say any Thing that might be deem'd ominous. ^b Tho' their Joy arose from the sorrowful State of the Object commemorated, yet 'tis no Matter of Surprize, being what always happens on such Occasions.

WE come now to their Processions. The *Japanese* go in Procession with their Gods; after the same Manner as the antient *Egyptians* did, and almost in the same Order as in *Apuleius's* Description of that pompous Ceremony in his *Milesiacs*, which, indeed, with a very little Variation, may serve for any other Processions whatsoever. ^c On a particular Festival, which the *Bonzes* annually celebrate at *Freienojama*, they march arm'd in Form, and carry seven Chairs upon their Backs, into seven several *Mias*; in which Processions the Idols march by the Light of Lanthorns, of which the Devotees carry Numbers both before and behind them. These Lanthorns are covered with Linen Cloths, so fine, that the Light of the Candles may be seen through them, as also the Name of the

^a *Kaempfer*, Lib. III. Chap. iii. Hist. &c.

^b *Etiam lugentes ridebant*, says *Petronius*.

^c *Aloisius Froes*, in *Epist. Japonic.*

Idol which is written upon them. These Processions are combin'd in Alliance, if I may be allow'd the Expression, with all Manner of Sports, public Entertainments, Farces, and Buffooneries, going under the general Denomination of the ^a *Matfuri*. That observ'd on one of the Festivals of *Suwa*, which we pitch upon, to give our Readers some Idea of their pious Follies, opens with a Concert of *Japanese* Music, perform'd by the Youth of *Nanguetsacque*, for the Entertainment of the God. When the Music is over, the Procession begins with two Sumpter-Horses, as white as Snow, but very lean. Whether there is any Thing emblematical in their Colour, or their being lean, as our Authors are silent in both those Particulars, we are at a Loss to determine. After these Sumpter-Horses, come several Banners, Standards, and Colours, which are Symbols or Hieroglyphics, denoting both the Festival, and the God in honour of whom 'tis solemniz'd. After these follow Devices of another kind; as for Instance, a short and broad Lance, gilt all over; a Pair of large Shoes very clumsily made; and some white Paper fastened to the End of a short Staff, which last is a Mark of the Ecclesiastical Jurisdiction. Several Stools, which are made hollow for the more commodious Disposal of the *Mikosi*, follow next, and are carried afloat, that the Devotees may with the greater Ease throw in their voluntary Contributions; but the better still to induce them to be liberal, two Persons, hired for that Purpose, carry a very large ^b Chest, and no doubt heavy enough, with which they go from one Side to the other, to make their charitable Collections. The *Mikosi* are octogonal Shrines, each of which is as heavy as a Man can well carry. They are varnish'd all over, and well wrought. After these *Mikosi* come two *Palanquins*, for the sole Use of the two Superiors of the Temple of that God, in honour of whom the Procession is made. Two other Horses, as lean as the former, follow the *Palanquins*; and then come the Clergy in a Body, all on Foot, who march with a becoming Gravity; and after them a vast Concourse of the Populace, in no Manner of Order. As soon as the Procession is arriv'd at the Court of the Temple of *Suwa*, the Clergy take their Places. Several Deputies of the Governor appear there with their usual Retinue, to which are added, on account of the Solemnity of the Day, twenty Pikes, the Tops whereof are embellish'd with small wooden Chips or Shavings, painted and varnish'd. These are the Marks of Honour, which belong to their Dignity who are in Places of Trust and Authority. There are three of these Pikes delineated in the Print. Four of the principal Deputies, after they have wash'd their Hands in a Vase, placed for that Purpose at the Entrance of the Temple, go in, and in the Name of the Governor pay their Compliments to the two Superiors. This Ceremony perform'd, a ^c *Nege* presents the Deputies with some ^d *Amasaki*, in a little ordinary earthen Vessel, not so much as varnish'd, to remind them of the Indigence and abject Condition of their Forefathers.

THE *Matfuri* belongs to the third Day of the Festival, which is the God's Birthday, the Devotion whereof consists in a Medley of Shews, Processions, Dances, Farces, and other Diversions of the like Nature, in honour, and for the Glory of the God to whom the Festival is devoted. There is one Thing very particular in this *Matfuri*, which is, that then they build, or, more properly speaking, set up a Tent made of *Bambou*, and call it a Temple; from whence the Idol may commodiously be a Spectator of all their public Amusements; for which Reason that Side of the Tent which fronts the Place where the Shows are exhibited, is all open. The Plainness of this Temple represents the abject State and Condition of the primitive *Japanese*; and, in all Probability, the two Firs, which are planted before it, are to remind them that the Gods were at first

^a *Kaempfer's History of Japan*, Lib. IV. Chap. iv.

^b Alms-Chests, according to *Kaempfer*.

^c See a little lower the Explication of this Title.

^d *Amasaki* is what may properly be called their small Beer, made of boil'd Rice, which is left to ferment about twelve Hours. This is the Liquor generally drank at their grand Festival, in Commemoration of that Indigence and Poverty of their Forefathers, which we have already mention'd.

worshipped under the open Trees. There are Benches and Boxes erected quite round the Place, for the Convenience of all the pious Spectators. As to the Order and Form, &c. in which they are all dispos'd, we shall say nothing about them, but refer the Reader to the ^a Author here quoted, who gives a particular Description of them. It will be necessary, however, in this Place, to take some cursory Notice of the dramatic Performances, which make a considerable Part of these religious Amusements. The Poet always makes choice of some Atchievement or other of the Gods, for the Subject of the Drama. Sometimes he pitches upon one of their heroic Exploits, and sometimes on a Love-Adventure. The Actors both dance and sing their Parts on the same Topic; and, if the Story happens to be too grave and solemn, a Merry-Andrew appears all of a sudden, to divert the Spectators with his antic Postures, and comical Discourse. Sometimes the Actors attempt, after the Manner of the ^b antient *Pantomimes*, to represent by their Dress, Action, and Dance, the whole History of the Hero of the Play; and it seems, according to *Kaempfer*, that they perform their Parts with abundance of Life and Judgment; no one on this Occasion can gainsay the Assertion of so ingenious a Gentleman, who had been an Eye-Witness of their Performances, unless he will tax him with being too partial, and too easily pleas'd. The same Author has oblig'd us with a complete dramatic Entertainment, which he saw likewise perform'd himself at the *Matfuri*.

WE have already given you a Description of the Pilgrimage of *Ise*, but must observe farther, that this Ceremony is attended with as many Inconveniences, and made as ill Use of here as in any other Parts. The well-meaning People, who are always too easy of Belief, undertake tedious Journeys, out of a sure and certain Hope, that they shall receive the entire Pardon and Remission of all their Sins, and a full and satisfactory Answer to all their Prayers; such is their Motive; but the Devotion of a very considerable Part of the other Pilgrims, is the Result only of Poverty and Uneasiness at Home. Under the Sanction of Pilgrims they beg with a tolerable good Grace upon the high Roads; so that this superstitious Custom is some Alleviation at least of their Misfortunes. But then it is obnoxious to several Inconveniencies that are downright insupportable; as for Instance, such Children as are of vicious, perverse, and disobedient Tempers, shall withdraw themselves with Impunity from their Parent's Jurisdiction to go in search after these Indulgences, which, when procur'd, absolve them from all Offences, and send them Home justified and blameless. The poorer Sort likewise, under the same sanctified Pretext, but more particularly the indolent and lazy, make Begging their Profession. Others there are, who order Matters something better, and endeavour to earn a Penny by their Art and Industry, at the Expence of their Religion. These, in their Pilgrimages, always act the Part of Merry-Andrews and Buffoons; and, from the Crowd that gathers round about them, raise considerable Contributions, by their Variety of Postures, Tumbling, Dexterity of Hand, and other Amusements of the like Nature.

ALL these Pilgrims, both real and counterfeit, make the best of their Way, some thro' By-Paths, and others along the high Roads; and crowd the Inns in such a Manner, that 'tis a very difficult Matter to procure a Lodging on any Account whatsoever; and accordingly it often happens, that not only poor People, but those who have Money enough in Reason to defray their Expences, are oblig'd to lie all Night in the open Fields, expos'd to unwholsome Damps and other Injuries of the Weather; inso-much, that several of them perish upon the Roads. These Pilgrims in general

^a *Kaempfer's Hist.* Lib. IV. Chap. iv.

^b We are inform'd that the Roman *Pantomimes* not only represented whole *Dramas*, without any verbal Conversation, but express'd each Character likewise so fully, that two Actions of the same Nature could be readily distinguished. As for Instance, 'tis added, in the Dialogue on the Music of the Antients, Tom. V. in the *Bibl. Franc.* that in the Representation of a Father devouring his Children, the Audience could with Ease discern whether the bloody Savage was *Saturn* or *Thyestes*, &c.

make very short Stages, are dress'd for the most Part in White, and seldom march more than four or five in a Body; one of which is (as it were) their commanding Officer, and carries in his Hand a Staff, or kind of Halberd, adorned with little Bundles of white Paper, fastened to one another, whence they may with Propriety enough be call'd their *Fafces*. Their Discipline, or Order of marching, is this. Two of the Leaders of the Van move with a slow and solemn Pace, and every now and then with abundance of Formality make a Halt. These two conjointly carry a kind of Hand-Barrow, on the Top whereof there is a Bell, or something like one, of a light Metal, or a large Kettle, or, in short, some other Instrument alluding to the History of their Gods, adorned with the Boughs of Fir-Trees, and Slips of white Paper, cut in various Forms. The superior or commanding Officer dances before the Hand-Barrow, and at the same Time sings, in a very melancholy Tone, some Composition or another, suitable to the present Subject. Some Hymn of Devotion no doubt it must be, since the Tune is so grave and doleful. Meanwhile another of these devout Soldiers files off, and gets forward, in order to beg from Door to Door through the next Town, or collect the charitable Contributions upon the Road of such well-disposed Persons as accidentally pass by him.

ANOTHER Set of ^a Pilgrims oblige themselves to visit the three and thirty principal Pagods, which are peculiarly consecrated to their God *Quamwon* or *Canon*. These Devotees all sing, as they go along from House to House, some Psalm or Hymn, in honour to their God, &c. They are dress'd in white, and wear about their Necks a List or Catalogue of the several Temples of *Canon*, which they are still to visit. This Course of Life, this Method of travelling the Kingdom over, in the Name of some Deity or other, is so commodious and agreeable, that thousands become Pilgrims, in order to live free from the Sollicitudes and Anxieties of Life.

THERE are others who commence Pilgrims with more Credit and Reputation than the rest, and voluntarily submit to such Austerities, and Acts of Self-Denial, as are look'd upon for the generality to be the external and visible Marks of true Holiness. They travel naked, even in Frost and Snow, with no other Covering but a Twist of Straw girt round their Loins, and those Parts which Modesty requires should be conceal'd. This Penance is complied with, in order either to perform their ^asolemn Vows made in Times of Distress, or with the pleasing Prospect of drawing down some singular Blessing of the Gods upon them; and they are so great Strangers to the begging Trade, that they will not accept of the least charitable Contribution, even when offer'd to them.

THERE is another Set of People who dedicate themselves entirely to *Amidas*, whose very Title plainly shews the Devotion to which alone they are inviolably attach'd; that is, to repeat, as often as possible, the *Namanda*, which the *Japaneſe* likewise distinguish by the Name of ^b *Nambutz*. They are a Sort of religious Body, or Confraternity; and both Citizens and Gentlemen enter themselves, as Members of their Society; but the major Part of them, indeed, consist of vulgar People, who assemble together in the Streets, and Places of the most public Resort. There they either sing or repeat the *Namanda* to the Tinkling of a little Bell, which they make use of to gather round about them a Crowd of Passengers, and such credulous Devotees, as are of Opinion that Prayers are always effectual, always sound and wholesome, be the Person who pronounces them never so impious or hypocritical. As these Prayers, according to the exalted Idea which the *Japaneſe* entertain of them, are highly conducive to the Consolation and Relief of their Friends and Relations, who are doing Penance in another World, every one contributes some charitable Benefaction, to extenuate the Torments of their deccas'd Friends. The Members of this Society are very punctual in the Relief

^a *Kaempfer*, Lib. V. Chap. v.

^b *Nambutzui*, Idem ibid.

of each other under any Misfortunes whatsoever; and this mutual Testimony of their Love and Friendship is the Basis and Foundation of their Order. They bury the Dead themselves, and contribute out of their own private Stock, or the Alms which they collect, towards the Interment of such as are unable, through their necessitous Circumstances, to bear the Expence. When any Devotee of Wealth and Reputation presents himself to be a Member, they ask him in the first Place if he is willing to contribute, as far as in him lies, towards the Interment of any deceased Brother. If he refuses to enter upon this Engagement, he is peremptorily denied Admittance.

MOREOVER, the Members of this Society meet by Turns at each other's Apartments twice a Day, that is, Morning and Evening, in order to sing the *Namanda*, for the Consolation and Relief of the Deceased; as also by Way of Precaution, in Favour of themselves, when Death shall overtake them.

FROM this Act of Devotion we shall proceed to another, which consists in such an extravagant Penance, ^a were it not attested by so many credible Travellers, would be taken for a perfect Romance. These Penitents make it their Duty to pass over several high and almost inaccessible Mountains, into some of the most solitary Deserts, inhabited by an Order of Anchores, who, though almost void of Humanity, commit them to the Care and Conduct of such as are more savage than themselves. These latter lead them to the Brinks of the most tremendous Precipices, habituate them to the Practice of Abstinence, and the most shocking Austerities, which they are oblig'd to undergo with Patience at any Rate, since their Lives lie at stake; for if the Pilgrim deviates one Step from the Directions of his spiritual Guides, they fix him by both his Hands, to the Branch of a Tree, which stands on the Brink of a Precipice, and there leave him hanging, till through Faintness he quits his Hold of the Bough, and drops into it. This is, however, the Introduction only to the Discipline they are to undergo; for in the Sequel, after an incredible Fatigue, and a thousand Dangers undergone, they arrive at a Plain, surrounded with lofty Mountains, where they spend a whole Day and Night with their Arms a-crofs, and their Face declined upon their Knees. This is another Act of Penance, under which, if they shew the least Symptoms of Pain, or endeavour to shift their uneasy Posture, the unmerciful Hermits, whose Province it is to overlook them, never fail, with some hearty Bastinadoes, to reduce them to their appointed Situation. In this Attitude the Pilgrims are to examine their Consciences, recollect the whole Catalogue of their Sins committed the Year past, in order to confess them. After this strict Examination they march again, till they come to a steep Rock, which is the Place set apart by these savage Monks, to take the general Confessions of their Penitents. On the Summit of this Rock there is a thick iron Bar, about three Ells in Length, which projects over the Belly of the Rock, but is so contriv'd, as to be drawn back again whenever 'tis thought convenient. At the End of this Bar hangs a large Pair of Scales, into one of which these Monks put the Pilgrim, and in the other a ^b Counterpoise, which keeps him *in Equilibrio*. After this, by the Help of a Spring, they push the Scales off of the Rock, quite over the Precipice. Thus, hanging in the Air, the Pilgrim is oblig'd to make a full and ample Confession of all his Sins, which must be spoken so distinctly; as to be heard by all the Assistants at this Ceremony; and he must take particular Care not to omit or conceal one single Sin; to be stedfast in his Confession, and not to make the least Variation in his Account; for the least Diminution, or Concealment, though the Misfortune should prove more the Result of Fear than any evil Intention, is suffi-

^a Purchas's Extracts of Voyages, *De Bry. Epist. Japon, &c.*

^b Purchas in his Extract from *Acosta*, says, one of these Scales is empty; and that while the Penitent confesses his Sins, the empty Scale inclines towards the Precipice, and that in which the Penitent is put, towards the Hermit who holds the Bar. When the Penitent has finish'd his Confession, the Scales stand *in Equilibrio*; and thus the Print in *De Bry* represents this Confession.

cient to ruin the Penitent to all Intents and Purposes; for if these inexorable Hermits discern the least Prevarication, he who holds the Scales gives the Bar a sudden Jerk, by which Percussion the Scale gives Way, and the poor Penitent is dash'd to Pieces at the Bottom of the Precipice. Such as escape, through a sincere Confession, proceed farther to pay their Tribute of divine Adoration to the Deity of the Place. After they have gratified their Father Confessor's Trouble, they resort to another Pagod, where they compleat their Devotions, and spend several Days in public Shews, and other Amusements.

THEY likewise deliver their Penitents several consecrated Billets, which we shall, in compliance with some Protestant Travellers, explain to our Readers by the affected Term of Indulgences. Father *Lewis Froes* assures us, ^a that the *Bonzes* sell consecrated Billets to the People, to which they ascribe a supernatural Power, enabling them to withstand the Assaults of the most malicious Devils; but what is more pleasant than all the rest, in these artful Impostures of the *Bonzes*, is, adds he, that they borrow Money upon these Indulgences, at an extravagant Interest, with a faithful Promise to be punctual in their Repayments in another World. The credulous Devotee, who has been duped of his Money, never fails to take these spiritual Notes along with him when he dies, not doubting but the Debt will then be duly discharg'd.

THE *Japanese* say their Prayers, as we have before observ'd, upon a Rosary, or a Chaplet. Each Sect has one peculiar to itself; ^b that belonging to the Sect of *Seodofin* consists of two Circles, one over the other, as delineated in the Print, which relates to those Implements of Devotion. The first, or uppermost, consists of forty Beads, and the lowest of thirty. The other Chaplets in the Print, near that of *Seodofin*, belong to the Sects of *Ikofia* and *Sensju*. The last of all is made use of by the *Chinese*, as well as the *Japanese*, and is call'd, in the Language of the latter, *Fiakmanben*. These are their most remarkable Chaplets, by the Assistance whereof these Islanders count their Prayers, which are much longer than those of the *Roman Catholics*. They are obliged to repeat them an hundred and eight Times over, because the *Bonzes* assure them, that there are as many different Sins which render a Man polluted and unclean; and against each of their Attacks, a faithful and true Member of the *Japanese* Church, ought always to be provided with a proper Prayer for his spiritual Defence. Every Morning, as soon as ever they rise, they are oblig'd to make some ejaculatory Prayer, lifting up the Fingers of their Right Hand. The *Japanese* imagine, that by this devout Precaution, they shall frustrate the wicked Devices of the Devil.

WE shall close this Article with the Distinction which is made amongst them, between lucky and unlucky Days. They, like all the Natives of *India* in general, refrain from engaging in any Affair of Importance, or setting out on a Journey, unless the Day is look'd upon as propitious. The *Japanese* assure us, that long Experience and Observation has convinc'd them, that such Days as are mark'd in a Table, calculated on Purpose for their Service and Direction, have always answer'd the End propos'd. But there are, indeed, at *Japan*, as well as in other Countries, some incredulous Persons, who are an Exception to the general Rule, and smile at the Folly of such Distinctions as are in Repute only among the common People, the *Bonzes*, and others of the like Profession, who are actuated by Views of Self-Interest. ^c This Table of fortunate and unfortunate Days was the Invention of a celebrated Astrologer, known by the Name of *Seimei*, an Adept in Astrology, and in every Mystery relating to the Influences of the Stars, and all Manner of Omens. As this *Seimei* was so profound a Scholar, it was

^a Father *Froes*, in his Collection of *Epist. Ind. & Japon.*

^b *Kaempfer's History of Japan.*

^c *Kaempfer, ubi sup. Lib. V. Cap. vi.*

necessary, in order to establish his Credit and Reputation, that he should be born in a miraculous Manner. We are inform'd accordingly, that his Father was a Prince, and his Mother a Fox, who, being closely pursued by the Huntsmen, had fled for Shelter and Protection to his Majesty. This Fox, it seems, was a kind of *Fairy*, who, throwing off her Masquerade-Dress, appear'd before him in the Shape, and with all the Graces of a perfect Beauty. The King, enamour'd with her inexpressible Charms, married her, and had Issue by her this celebrated *Seimei*. This great Astrologer invented a Set of mysterious Terms, which he comprisd within the Compass of one Verse only, as a Charm or Preservative for such Persons in particular, whose narrow Circumstances oblig'd them to work on unlucky Days, for the better Support and Maintenance of their Wives and Children. There is such a supernatural Virtue in this single Verse, that all such who take due Care to repeat it, the first Thing they do on an unlucky Day, are insur'd, as it were, from all the Evils which would otherwise infallibly attend them.

Their Dairi; their Ecclesiastics and Monks; their Temples, &c.

THE Emperor of *Japan* was formerly the *Dairi* himself, who, tho' of Race divine, is not honoured with the illustrious Title of *Mikotto*, which is only ascrib'd to those Gods and Demi-Gods who were his Ancestors. However, his Title of *Ten-sin* is very august and glorious, the Signification of it being no less than the *Son of Heaven*. In their common Discourse, indeed, he is only call'd the *Dairi*: His Person is look'd upon as sacred, and without any Danger of ascribing more to him than justly is his Due, we may add, that he is the *POPE* of *Japan*. In order to imprint this Idea indelibly in the Minds of the Populace, his Courtiers, and the Clergy his Dependants, oblige themselves, and even him, to take peculiar Care of, and guard his sacred Person, and observe some particular Customs, which, though whimsical indeed, and very extravagant, yet through a long and constant Habit, inspire not only the Vulgar, but Persons of Sense and Reputation, with the highest Esteem for him that can possibly be conceiv'd. As for Instance, he is never permitted to touch the Ground with his sacred Feet. 'Tis a Derogation from his Dignity to walk; and for that Reason, whenever he appears in Public, his Guards carry him upon their Shoulders. He never is expos'd to the Inclemency of the Air, or the Heat of the Sun; and so sacred is his Person, that no one must presume to touch his Beard, Hair, or Nails, unless they take the favourable Opportunity, whilst he is asleep, to rob him, if we may be allowed so bold an Expression, of those Excrescencies, which, if neglected, would appear slovenly and indecent. The Term, however, we presume, is not too strong, or in the least improper, since the *Japansé* maintain, that all Actions of that Nature, however well intended, are real Robberies. Formerly this Prince was oblig'd to expose himself every Morning to public View, for several Hours together; at which Time he appear'd seated on his Throne, with his Crown upon his Head: His Eyes, Hands, and Feet, were all kept fix'd, and his whole Body seem'd as immoveable as a Statue. On this grotesque Posture the Tranquility, in short, of the whole Kingdom entirely depended. The least Motion, the least Cast of his Eye to the Right or to the Left, portended some fatal Disaster; and in case his Inclination led him to fix his Eyes stedfastly on one particular Side, it infallibly prognosticated War, Fire, or Famine. In Process of Time, Superstition alter'd its Object: the Peace and Tranquility of the State relied entirely on the Crown alone, which they plac'd on the Throne with as much Form and Regularity as they did the *Dairi* before. This Prince, freed from so painful, though pompous a Ceremony, has at present no Business upon his Hands, but to consult his Ease and his Diversions. Every Dish that is serv'd up at his Table, and every Plate laid upon it, must be perfectly new. By the

establish'd

established Rules of their Ceremonial, every Implement, of what Nature or Kind soever, that is once made use of at his Table, must never be brought before him any more; nay, must be perfectly destroyed and broke to Pieces: For which Reason his Furniture is very cheap and very ordinary. Should they be preserv'd, the Consequence, it seems, might prove fatal to other People: For the superstitious *Japanese* are of Opinion, that if a Layman should thro' Inadvertency eat off of a Plate that had served at his Holiness's Table, he would immediately be tormented with a sore Mouth, and an Inflammation in his Throat. So likewise should a Layman presume to put on any Vestment whatever belonging to the *Dairi*, without express Orders from the Emperor, his Body would infallibly be bloated like one that has been poisoned.

As soon as ever the Throne of the *Dairi* happens to be vacant, they elect a Successor, without the least Regard either to Age or Sex: But they observe, with the utmost Exactness Proximity of Blood; insomuch that sometimes an Infant is established on the Throne, and sometimes, likewise, the Widow and Relict of the deceased Monarch. In Case there are several Candidates for the Throne, and the Right of Primogeniture appears dubious and difficult to be decided, then each reigns alternately so many Years, in Proportion to their respective Titles to this impotent Royalty; for it may properly be called so, since, notwithstanding the religious Adoration, or something nearly allied to it, which is paid to this Prince, yet his Dignity is without Authority, and must never presume to exert itself without the Emperor's Approbation. He is a Pope, and infallible with Respect to the People; but his Infallibility ceases, whenever it is repugnant to the Interest of the secular Monarch. And ought we to imagine that there is any Thing fantastical or extravagant in all this? No, doubtless; for if we will but observe the Transactions of other Courts, we shall find that Infallibility depends there also on some sacred College, or some particular political Views, &c. Sometimes the *Dairi* abdicates his Crown to promote his Children, and in that Case, if he has a numerous Issue, he has the Pleasure to see some Part of their Reigns before he dies. Whatever Revolutions happen in the *Dairi's* Court, they are attended with no Manner of Bustle or Confusion, to prevent, in all probability, the Populace from being any ways concerned in them; for let this Dignity, whose Bounds we are not sufficiently acquainted with, be what it will, thus much is certain, that all the Application and Interest imaginable are made to procure it; and the Candidates have often been so sanguine, as to create Civil Wars thereupon, and maintain their several Pretensions by dint of Arms.

THE Court of the *Dairi* consists likewise of the Descendants of *Ten-fo-dai-sin*. Such illustrious Extraction is a great Addition to the Pride and Vanity of this ecclesiastical Nobility, who imagine themselves infinitely superior to the Laity. Yet if we may be indulged in making use of such an *Antithesis*, we may venture to say that the *Dairi* and his Court live in a pompous Poverty. Some of these Noblemen are possessed of Abbies, Priors, &c. of the like Nature, bearing some Resemblance to the Livings annexed to our own Hierarchy: But for the generality, however, they are maintained at the Expence of the ecclesiastical Prince; and he himself receives Part of his own Revenues from the Treasury of the secular Monarch, being unable to defray such vast Expences without Contributions: His Pension, however, is but very indifferently paid by the Emperor. So that the Court of the *Dairi* can only be called the Shadow of what it was formerly. The City of *Miaco*, and such Places as are within its Jurisdiction, are all the Domains this Prince can boast of; 'tis true, indeed, he has the Disposal, by the Emperor's Permission, of all the Titles of Honour and Dignity, which are conferred on Persons who are advanced to the highest and most important Posts, by Virtue of their Merit, Interest, or Extraction. * He receives likewise several valuable Presents from the tributary Princes, and Vice-Roys of the Provinces, either out of a religious Regard to

* *Epist. Japan, and others.*

him, or to curry his Favour; nay, 'tis farther asserted, that he annually receives from these Princes a kind of Embassy of Submission, and that they frequently appear in Person to pay him Homage; but notwithstanding the almost immense Sums which his Claim and Titles bring him in, the superstitious Idea which the Populace entertain of him, and which the Emperor in all Probability, through Policy, endeavours to aggrandize and confirm, obliges the *Dairi* to expend the best Part of his Revenues in the Support and Maintenance of his Grandeur and sacred Character. Every Thing that relates to him is very pompous and magnificent. His Nuptials, the Laying-in of his Empress, the Birth and Education of his Heir Apparent, and the Choice of a proper Nurse for him, require a numberless Train of Ceremonies, and are more pompous and magnificent than the most lively Imagination can well conceive. He has twelve Wives. She who is the Mother of the Prince, or Princess Royal, is stil'd his Empress. Now from what has been said, it follows, that it is not in the Power of this *Dairi*, with all his immense Revenues, duly to support the Rank and Dignity of his Courtiers; whence it frequently happens, that their Quality, like ours, are proud and imperious, at the same Time that they are scandalously mean and abject, despising those very *Plebeians*, whose Favours they court with the utmost Condescensions. Their superior Quality, who are Men of Mode, and more polite than honourable, live there profusely, at the Expence of others, and scorn to pay their just Debts, while those of narrower Circumstances, and have little to boast of but their empty Titles, are forced to get their Bread by manual Labour; in which they descend sometimes to the meanest Functions of Life, even those of mending old Shoes or Baskets.

WE are inform'd, that the *Dairi*, for the Generality, wears a black Tunic, under a scarlet Robe, with a large Veil over it, made something like our Crape, the Fringes whereof fall over his Hands; and upon his Head he has a Cap, embellish'd with divers Tufts or Tassels. All his Court distinguish themselves, by their Dress, from the Laity. Their various Habits likewise denote their respective Quality and Functions. It would be tedious, if not impertinent, to expatiate on this Variety of their Attire, the most remarkable Circumstance consisting principally in the Fashion of their Cap, which is the Mark of their Distinction. Some wear it with a Crape Band, either twisted, or hanging loosely down; others with a Piece of Silk, which falls over their Eyes. They likewise wear a Scarf over their Shoulders, which may properly be call'd their *Ceremonial*. When they pay their Respects, their Congé must be made only so low, as that the Bottom of the Scarf may just sweep the Ground; and for that Reason, as there are Degrees of Quality amongst them, the Scarf is either longer or shorter, in Proportion thereto, and by consequence their Salutations are either more or less submissive. But these are *Bagatelles* too trifling to be dwelt upon; we shall proceed therefore to their Titles of Honour, the Disposal whereof, as we have already observ'd, is the most important Article of the *Dairi's* Revenue.

THERE are several Dignities in *Japan*, as there are in *Europe*, whereunto particular Titles are annexed; which Titles, however, are no more an Addition to the Man's intrinsic Merit, on whom they are confer'd, than those of the like Nature are in *France*. No Traveller hitherto, though they are all peculiarly fond of the marvellous Way of Writing, has ever describ'd a Country where the Titles of their Quality stamp'd upon the Possessors any intrinsic Merit, or any one peculiar Virtue which they could not boast of before. Titles in general are but Clouds of Smoke, which darken the Eyes of all who make their Approaches, and prevent them from discerning the many Errors and Imperfections conceal'd under them. The Titles which are at the Disposal of the *Dairi*, are not properly speaking attended with Dignity, but are of a still more empty Nature, which he confers, however only on Persons of noble Extraction, or singular Merit, &c. They are bestow'd by the *Dairi*, upon the Recommendation of the secular Monarch; but he has a Power of indulging any Persons whomsoever, at his own Pleasure, provided they are but wil-

ling to pay for the Favour. There are fix several Classes, or Degrees of Titles; ^a the most honourable confers on the Person who is so happy as to procure it, a more than common Sanctity and Grandeur. His Soul, whenever she takes her Flight, is infallibly transform'd, in their Opinion, to some illustrious *Cam* at least; that is to say, a Demi-God. This Title is too precious to be lavishly bestow'd; for the Generality he preserves it for his own Use, seldom conferring it elsewhere. Of the same exalted Nature is likewise the Title given to the Person ^b next in Dignity to the *Dairi*, and the secular Monarch for the most part assumes it, as his indefeazible Right, though 'tis conferr'd likewise on the Heir Apparent to the Crown. Without entering into a tedious Detail of all their other Titles, we shall only observe, that there is one which signifies *Celestial People*, and is conformable to the pretended divine Original of these Ecclesiastic or Spiritual Lords. They are distinguish'd likewise from the temporal Nobility, by the Term of ^c *Kuge*. There are two other Titles besides these, which the Emperor confers on the Princes and Ministers of his Court, after he has procured the Approbation of the *Dairi*. These bear some Affinity to our *Duke*, or *Count*, and *Knight*.

THESE Ecclesiastics apply themselves principally to the Study of the Arts and Sciences. From this sacred Order proceed all their Poets, Historians, and Divines. They are the Censors, or Revisors, of their Almanacs, which, when they have perused and approved them, are sent to *Isie*, in order to be printed. As to the rest, they employ themselves in the Practice of Music, Riding, Gaming, Hunting, and such other Amusements as are most suitable to their respective Inclinations.

THIS Mention of their Almanacs obliges us to introduce a Word or two in this Place, relating to the *Japanese* Chronology, and the Division of their Time. They have two *Æra's*, ^d one of which precedes the Nativity of our blessed Saviour about six hundred and sixty Years. The other is, properly speaking, no more than the ^e Computation of a determinate Number of Years, more or less, from one remarkable Occurrence to another. This *Epocha* is always distinguish'd by a particular Character; and the Commencement and Conclusion of it is always settled, according to his Imperial Majesty's sole Will and Pleasure. It is prefix'd to all their Almanacs, Proclamations, Royal Edicts, Letters both public and private; and, in short, every Thing that is written, except Books of larger Size, which besides it bear the Grand *Epocha*. But for the Reader's better Information, let us look nearer Home, and suppose that some *European* Monarch should publish an Edict, in which the Date of the Years elapsed since the Paper Trade of Stock-Jobbing flourish'd, should be added to the Era of J. C. the Title would then run thus: *The eighth Year of the Chimerical Riches of our Subjects, and of the Epidemical Folly which ran from one Nation to another*: He would herein, I say, imitate the Custom of *Japan*, and afford us the peculiar Advantage of counting from a signal Occurrence, that never had a Precedent. The *Japanese* likewise have a *Cycle* of sixty Years: They compute their periodical Day from one Sun-Rising to another, and divide the natural one into six equal Parts, and the Night the same; and as the Day and Night differ according to the Seasons, the Hours of the Day are longer in Summer, and those of the Night in Winter. Their Year would constantly commence at the latter End of *January*, did not the superstitious Regard of these Islanders for the new Moon oblige them to fix it precisely at her first Appearance in *January*. Thus New-Year's-Day is sometimes on the twentieth of *January*, and sometimes happens later, or is put off to the 13th of *February*.

^a *Dai-seo-dat-sin*.

^b *Quembuku*; in the Letters of the Missionaries, *Quabacondono*.

^c *Kuge* signifies an Ecclesiastic or Spiritual Lord.

^d This is call'd *Nin-o*, the other *Nengo*.

^e This Period is for the generality under twenty Years, and very seldom more.

BUT to return to the *Dairi*: When he was supreme Head of the Kingdom, he had no fix'd Place of Residence; but at present, both he and his Court are settled at *Miaco*. The Emperor allows him a very strong Life-Guard, under the specious Pretence of paying him those Honours which are due to his high Rank and Dignity, and of securing his sacred Person from any public or private Insults. 'Twas about the Middle of the twelfth Century, that the *Dairi* was dispossessed of his Sovereignty. Before that Time the Civil and Ecclesiastical Power concentrated in one and the same Monarch; and for a considerable Time after this Revolution the secular Prince was so modest, as to be contented with the Title of *General* or *Viceroy* of the Crown, and willing to submit some Part of the Civil Authority to the supreme Head of the Church, till the Reign of *Taiko*, who in the Year 1585. made himself absolute Monarch, and left the other the empty Title only of a Prince, without any Authority to support his Power.

IT is the *Dairi's* Province to canonize their Saints. We beg Leave to be allow'd this Term, for Want of a better, to express the Deification or Exaltation of their illustrious Nobility, to the Rank of Heroes and Demi-Gods after their Decease. The *Dairi* himself, who is Vice-God upon Earth, is by his Dignity entitled to Canonization. He imagines himself, even in his present State of Humanity, so pure and holy, that the *Geges* (for so they call the Laymen) are unworthy to appear in his Presence. 'Tis a receiv'd Opinion amongst them, that all the Gods condescend to pay him a formal Visit once a Year, that is, in their tenth Month; for which Reason 'tis call'd *the Month without a God*; and as they are all assembled together at the Court of their earthly Vicegerent, no Body pays them any divine Adoration during their Residence here below. The necessary Qualifications for obtaining Canonization, are the Working of Miracles, a Communication with the Saints above, and a familiar Intercourse with the Gods themselves, &c. There are some Souls that now and then come back again from the other World; and this Return of theirs secures their Deification. All the Honours due to their Exaltation, are, by Appointment, gradually paid them. In the first Place an illustrious Title confer'd by the *Dairi*; after that a ^b *Mia*, which generally rises out of the voluntary Contributions of their Devotees; and finally, with the *Mia*, abundance of solemn Supplications, Prayers, and Vows. If this new Devotion is signaliz'd by the good Success of any one of his Adorers; if any one happens to escape from any extraordinary impending Danger; if, in short, the new Saint distinguishes the *Epocha* of his Canonization, by any Miracle, his Reputation is secur'd, and every one courts his Favour and Protection: New Devotees flock to him from all Parts, and the Number of Temples increase with so effectual and fervent a Devotion. This Canonization and Exaltation, granted to a Saint by the *Dairi*, must be moreover confirm'd under the Signet of the secular Monarch; and till then no one, as we have observ'd before, can freely and safely pay him divine Adoration.

THE Gods, who visit the *Dairi*, are oblig'd to watch round his sacred Person Night and Day, during the whole Visitation-Month. A *Jesuit*, whose Veracity we have no Reason to question, ^c assures us, that three hundred and sixty six Idols lodge in the *Dairi's* Palace, and that a select Number stand Guard around his Bed alternately every Night. 'Tis added, that if he happens to have a restless Night, the Idol upon Duty is thereupon bastinadoed, and banish'd the Court for a hundred Days. In short, the *Dairi* is held in such high Veneration in *Japan*, that the Water in which that Prince washes

^a *Kaempfer* in Lib. IV. Chap. ii. observes, that the Term *Cami* is very ambiguous, and signifies, First, a Spirit, or mighty Genius, who is the proper Object of divine Adoration. Secondly, an immortal Soul, distinguish'd from all others. Thirdly, an Emperor, or some illustrious Personage deceas'd, and advanc'd amongst the Number of the Demi-Gods by the *Dairi*. Fourthly, a Knight.

^b Temple.

^c *Father Lewis Froes*, Lib V. *Epist. Japon.* published in 1574.

his Feet, is look'd upon as very sacred. 'Tis stored up with the utmost Precaution, and no one must presume to make use of it for any profane Purposes whatsoever.

BEFORE we come to treat of their Monks, who seem to be blended, as it were, and introduced at *Japan*, into every Thing relating to the Priesthood among us, we must observe, that a certain Order of secular Priests there, call'd *Neges* and *Canusis*, officiate in their *Mia's*. This Society is either maintain'd by the pious Legacies of the Founder of the *Mia*, to which each Member belongs, or by a Pension from the *Dairi*; but their principal Profits or Perquisites arise from the voluntary Contributions of their respective Devotees. These *Canusis* wear, as a Badge of their Office, either a white or yellow Robe over their common Cloaths. Their Cap, which is made in the Fashion of a Boat, is tied under the Chin, with filken Strings. Upon this Cap are Tassels, with Fringes to them, which are longer or shorter, according to the Degree or Quality of the Person who wears 'em. Their Beards are close shav'd, but their Hair is very long. Their Superiors, however, wear it truss'd or curl'd up under a Piece of black Gawze. At each Ear is a large Piece of Silk, which comes forwards over their Jaws, and has a longer or shorter Fall, according to their respective Degrees of Eminency. This Order depends, with respect to spiritual Concerns, on the Decision of the *Dairi*; and with regard to Temporals, like all other Ecclesiastics, are subject to the Authority of a Judge, who bears the Title of *Spiritual Judge of the Temple*, and is appointed by the secular Monarch. All the Superiors of these *Canusis* walk in State, like the Quality, with two Saborers carried before them; and are as proud, and set as great a Value on themselves, as if they were possessed of the most important Posts in all the Empire. They scorn to have any Communication with the Populace, and conceal their Ignorance by a cold and distant Behaviour, which is look'd upon by some People as a true Mark or Characteristic of a superior Genius.

THEIR Generals, Provincials of religious Orders, Superiors, Priors, Vicars, Abbots, &c. are distributed throughout all the Provinces and Cities of the Empire, out of the Body of this Ecclesiastical Court. We hope the Reader will excuse our making use of *European* Terms to describe the monkish Hierarchy of *Japan*, since, according to the Relations of our Vouchers, who are Travellers of Credit, 'tis very conformable to our own. After what has been said, it would be needless to inform the Reader, that *Miaco* is in *Japan*, as *Rome* in *Italy*, the Center of Holiness, and the Sanctuary of Religion; or, which is equally remarkable, the Generals of religious Orders reside at *Miaco*, under the immediate Inspection of the sovereign Pontiff; and yet after all, though the Power of the *Japanese* Clergy, both secular and regular, is exceeding great; 'tis always subordinate to the Imperial Authority. Their Ecclesiastical Delinquents are punish'd with Death, though they are not so publickly expos'd, indeed, as their Lay-Criminals; but the *Japanese* are perfect Strangers to those pretended Privileges, which render temporal Judges incapable of taking Cognizance of the criminal Practices of a Monk, or an Ecclesiastic.

KAEMPFER makes mention of an Order of Priests call'd *Temdais*, who study to reconcile the *Budsoists* with the *Sintos*, and are, properly speaking, says he, of the Sect of *Lanzu*, which is not inconsistent with either of them.

THE *Budsoists* have a very large Number of Pagods, commodiously and agreeably situated, and in them several Altars, Images, and Statues as tall as Men, all gilt; but the whole, says our *German* Traveller, is rather neat than magnificent. As the Religion of *Budso* is divided into several Branches, each Division has its peculiar Mode of Worship, with proper Pagods and Priests; and both are dependant on one superior Church; in which Particular there is but a trivial Difference between them and us. Near these Pagods there

there are Convents plentifully stored with Monks, whose Profession or Trade it is to make Attonement for the Sins both of the Living and the Dead. The saying of *Rabelais* relating to ours, ^a *That they pray for us, for fear of losing their Loaves and their grasy Soups,* may in all Respects be as justly applied to them. There are some Monks amongst these Sects who are allowed to ^b marry, and even to educate their Male Issue in the Convent where they are born. This is a Privilege ours cannot boast of; they cannot thus extend the Armies of the Lord over the Face of the whole Earth. The Seed of the former thus sown, their Crop is often so large that the Income of the Convent is unable to support it; which occasions those who live in a State of Celibacy to withdraw, and enter themselves Members of some new Order, under the Pretence of leading a more regular Course of Life.

THERE is an Order of Mendicants, Males and Female in *Japan*, but particularly at *Nanguesaki*, consisting of such People, who, having reduced themselves thro' Indolence, Extravagance, or a profligate Course of Life, to the lowest Ebb of Fortune, make a solemn Vow to spend the Remainder of their Days in Acts of Devotion. This is a Profession that any one may take up without serving a regular Apprenticeship, or purchasing his Freedom. The Vow once made, they instantly get their Heads shaved, dress themselves in Black, take a Chaplet, a little Image, and a small Bell in their Hands, and set up in the open Streets, and get their Livelihood by their Prayers. But the better to authorise such a glorious Devotion; such a voluntary Choice of Poverty made out of pure Pity and Compassion to his Fellow-Creatures, the new Brother is shaved in some Pagod publickly, and consecrated in the most solemn Manner, by the Repetition of some Form of mysterious Prayers. None but the Rich, however, who have renounc'd all the Poms and Vanities of a wicked World; in order to live retired in an abject State and Condition, have the Honour, 'tis said, of this solemn Consecration. Such a voluntary Exchange will not seem so very surprizing to the Reader, when he is informed, that the *Japanese* entirely pin their Faith on solemn Vows, Fastings, charitable Endowments, Legacies and other Donations to their Convents: In short, on all such good Works, as afford more Comfort and Consolation to the Consciences of abundance of misguided Bigots, than the most sincere and most fervent Prayers.

THE *Japanese* have their Asylums, or Places of Refuge, as well as we. ^c Not far from *Miaco*, there is a Mountain, which they call *Koia*, inhabited by Monks, whose Laws and Statutes are less severe than those of other Orders. Their Convent is a Sanctuary for the most flagrant Offenders. The Civil Magistrate has no Power to seize any Person who resides amongst them. The Malefactor is not only secure whilst under their Protection, but may purchase his Liberty, if he is able, by depositing a certain Sum for the Service of the Convent. One *Koboday* was the Founder of this Order, and is adored amongst them as a God. Lamps are for ever burning before his Idol; and to contribute towards the Support of this Foundation, is looked upon as an Action truly meritorious. The Monks of this Order apply themselves to Trade and Commerce.

THE Person whose peculiar Province it is to ring the Hours of the Day, gives the People Notice likewise of the Times appointed for public Prayers as well as Preaching. Their Discourses turn only upon moral Topics, and the Preacher, as may be observed by the Print, is exalted on a Rostrom or Pulpit, much like those in our own Churches. On one Side of him is placed the tutelar Idol of the ^d Sect or Order, whereof he is a Member, to whom the true Devotees present their Free-will Oblations. On each Side of the Pulpit there is a lighted Lamp, hanging down from the Canopy which covers it; and a little

^a L. I. Ch. xlii. of *Gargantua*.

^b Monks of the Sect of *Iko*. *Kaempfer*, ubi sup. He adds, That there are but few who can procure this Permission, that Grant being reserv'd for the most Part for none but the Principals of their Convents.

^c *Kaempfer*, Lib. IV. Ch. x.

^d *Neuhof's* Collection of Embassies, &c.

below it is a kind of a Desk, or Pew, for the Junior Fellows, where some of them sit, and others stand. The Preacher wears a Hat much like an Umbrello upon his Head, and holds a Fan in his Hand. Before he begins his Sermon, he either is, or seems to be very contemplative, reflects on what he intends to deliver, and recollects his Ideas. We have hinted somewhere before in this Dissertation, that these Preliminary Preparations have been by a witty ^a Mason called *Scaffolding*. After this, the Preacher rings a little Bell, that is ready at his Hand, which is the usual Signal for Silence. Then he opens a ^b Book, which lies upon his Cushion, containing the moral Precepts and fundamental Principles of the Religion of his Sect. In the next Place he takes his Text, and illustrates it as he thinks proper. ^c *Gaspar Vilela* assures us, that these *Japanese* Ministers are Masters of Rhetoric, that their Expressions are nervous, and their Discourses very methodical. The Conclusion of them is always an Eulogium on the Order to which they ^d belong. "A Devotee must never forget his Oblation, nor his voluntary Contributions towards the Support of the religious Houses where those holy Persons reside who by their Prayers and good Works reconcile you, and bring you into Favour with the Gods, &c." As to the Audience, they must kneel, either before or after Sermon, to say their Prayers, and in Order to give them due Notice of it, he rings the same little Bell made use of to demand their Silence.

ON certain Days, set apart for praying for the Dead, the *Japanese* Priests, as well as Monks, sing the *Namanda* to the Sound of little Bells, for the Repose of their deceased Friends.

WE could amuse the Reader with a much longer Detail of the Ecclesiastic Convents and Temples of *Japan*; but to what Purpose, unless to trespass upon his Patience, with the Relation of such Things as deserve only a superficial Knowledge? As for those, whose Curiosity may incline them to make deeper Researches, we shall refer them to the Authors from whom we have made our Extracts.

THE *Jammabos* are a very considerable Body of *Anchorets* or *Hermits*. Abundance of the Devotees of whom we have been speaking, enter themselves Members of this Order; of such Devotees, I say, as are to be met with in all Religions, whose Consciences after all their good Works still rack and torment them. Ought they not rather to rest contented and to promise themselves, upon their sincere Performance of such good Works, one of the best Mansions in the Kingdom of Heaven, or at least a more comfortable Passage into Paradise than other People? But 'tis with them as with us, the most rigid Zealots are always most dubious of their future Happiness. In order, therefore, effectually to remove those Anxieties of Mind the *Japanese* are forced to enter themselves into the Order of these *Jammabos*. 'Tis much the same as when with us (but in a happier Age than this we now live in) some true Christians, grown weary with the World, took upon them the Habit of the Sons of St. *Francis*; ^e or when a sick Devotee, after having engaged to obey the Orders, and take the Habit of that Saint, or any other of equal Interest and Power in Heaven, made a solemn Vow to withstand the Temptations of a vicious Age, in a Dress that the Devil would fly from with the utmost Detestation: If the Almighty would but vouchsafe to restore him to his former State of Health. This last Proviso is by no Means surprizing; for tho' the Pious love God, they are always ambitious to spin out the Thread of Life a little longer for the Love of him, resolving with

^a This is extracted from the *Menagiana*, Tom. I. published at *Amsterdam*.

^b The Book called *Foquexu*.

^c Quoted in *Nieuhof's* Collections of Embassies.

^d An Extract from *Nieuhof*.

^e *Proficetur, voce jam moribundâ se Christo militaturum juxta Francisci regulam, si, quod Medici desperabant, daret Deus Erasmus in Exequiis Seraphicis,*

Patience to endure the worst of Afflictions in this World for his Honour and Glory. But not to digress too far, and throw the *Jammabos* out of Sight; * this Term; signifies *Soldier of the Mountains*. By their Institution they are taught to fight manfully, upon all Occasions, in Defence of their Gods, and the established Religion. The solemn Vow which they make, is, to renounce all temporal Advantages for the Prospect of eternal Happiness. And 'tis with this godly View that they undergo the severest Mortifications, impose upon themselves the most arduous Undertakings, ascend almost impervious craggy Mountains, and wash themselves frequently in the coldest Water in the Depth of the severest Winter. The more substantial Part of these *Jammabos* have their respective Habitations; but the poorer Sort rove about from Place to Place, and beg for their daily Sustenance. One particular Penance is to climb up an ^b exceeding high Mountain, in the sixth Month of the Year. ^c The Founder of these Hermits lived about eleven hundred Years ago; but we have no Account of his Birth or Extraction, and are only informed, that he was the first among them who affected Retirement, and a solitary Life, by Way of Penance. He wandered about the Defarts, and most solitary Wilds, and by this vagrant sort of Life, became singularly serviceable to his Country, and found out unknown Roads, thro' Places which were look'd upon as altogether impassable before. In Process of Time his Disciples divided themselves into ^d two Orders. The incumbent Duty of one of them was to go in Pilgrimage once a Year to the Mountain of *Fikoofan*; which is an extreme difficult Task, on Account of the Precipices which surround it. As a Remcompence for their indefatigable Toil, that Mountain is the Touchstone of the truly Faithful. For if any one, who perseveres in his sinful and wicked Ways, presumes to undertake this Province, ^e the Devil enters into him on his first Attempt to ascend the sacred Hill. The others are obliged to visit annually the Sepulchre of their Founder, which is situate on the Summit of an exceeding high Mountain, surrounded also on every Side with tremendous Precipices. Now Purity is a Qualification as absolutely necessary for the Performance of this Duty, as the former. The Pilgrim, who is not thoroughly sanctified, runs the Hazard of being dash'd to Pieces, or afflicted with some lingering Distemper: For which Reason, they take all imaginable Care to prepare themselves beforehand for these perilous Pilgrimages, by frequent Ablutions, and long and perpetual Mortifications. They abstain even from the lawful Duties of the Marriage-Bed, and from all manner of unclean Food. During their Pilgrimage, they live only upon Herbs and Roots. At their Return, they go to *Miaco*, and make the Generals of their respective Orders some valuable Present in Money, according as their Circumstances will permit them. The Poor lay up something out of their charitable Collections, to enable them to pay this religious Compliment. The General, as an Equivalent, bestows some honourable Titles on these munificent Pilgrims, who tpay this Respect to him.

THE Monks of these Orders dress like Laymen: But their usual Dress is embellished with some Decorations that are uncommon. They wear a Sabre, tuck'd in their Girdles, a little Staff in their Hands, with a Brass Head, and four Rings of the same Metal; and in Order to excite the Charity and Compassion of such as pass by them, a Shell likewise, which in Fashion and Sound resembles a Horn. They frequently wave their Staves as they are muttering some particular Expressions in their Prayers.

WE must not forget their Scarf, or rather their Silk Band, adorned with Fringes, which they wear about their Necks, and which is longer or shorter, according to their respective Qualifications. The Form and Beauty of their Fringes likewise distinguish their Quality. Their Cap is also made after a very singular Fashion, which is all

* *Kaempfer's History of Japan*, Lib. III. Chap. v.

^b *Fusi Jamma*, in the Province of *Syraga*.

^c *Gianno-Gioffa*.

^d *Tojunfa*, & *Fonsanfa*.

^e The *Fox*. The *Devil* and the *Fox*, as we have before observ'd, are synonymous Terms with the *Japanese*.

the Account we have of it. They carry a Wallet upon their Backs, with a Book in it, a little Money, and a Coat. They wear Sandals on their Feet, compos'd either of Straw, or the Stalks of the Flower ^b Lotos. We have made frequent mention of this Flower, which is consecrated to the most religious Uses. 'Tis not, however, the only Plant that is look'd upon as sacred; for the *Japanese* entertain the same Idea of the *Fir*, and the *Bambou*. They imagine, that these Plants have a supernatural Influence over their future Fortunes. The *Bambou* is deposited in the Armories of the Emperor of *Japan*, and his Subjects look upon that, and Fire, as Emblems of his sacred Majesty.

WE shall not enter into a Detail of their Chaplets: The Use of them is reported to be more modern than the Establishment of their Order. There is not the least mention made of them in their Statutes: Nor shall we trouble the Reader with a particular Description of their Bourdons, there being nothing in them worth his Observation.

WE are informed, that these Hermits, who originally profess *Sintoism* in its utmost Beauty and Extent, have entirely degenerated from their first Institution. Their Laws were severe, and their Establishment simple; but they have gradually forsaken and neglected the Austerity of the former, and the Plainness of the latter. They have blended the Worship of strange Gods with their *Sintoism*, and all the Superstitions and Ceremonies of the *Indies* are added to their Theology. By their Laws they are obliged to climb up to the Summit of the most craggy Mountains. This Penance is never performed at present, but with apparent Indifference and Inattention. As their Habitations are for the most part adjacent to some *Mia*, they beg the Charity and Benevolence of all such as pass by, after a very earnest and noisy Manner, in the Name of the illustrious *Cami*, to whose Service their Temple is peculiarly devoted; at the same Time, giving them a long and tedious Detail of his Life, Character, and Miracles, attended with a preposterous Agitation of their Staves, on which a large Quantity of Copper Rings are fastened; and the inharmonious Sound of a kind of Sea-Horn, which they make use of instead of a Trumpet. Their Children likewise join in the Chorus, and are as noisy and importunate as their Parents. The *Bikunis*, whom we shall take Notice of hereafter, associate themselves very frequently with these mendicant *Jammabos*.

THE *Quinze-vingt* of *Japan*, which is a very numerous Order, or Society of blind Devotees, and compos'd of all Ranks and Degrees of Men, not excepting the Quality themselves, ought not to be omitted. The ^b *Quinze-vingt*, first instituted at *Paris*, was appropriated to the Reception of Gentlemen only; but in Process of Time, was reduced to that abject State and Condition, which every Body knows it is in at present. Our Order was establish'd on the Principles of Honour and Generosity; that of *Japan* on the softer Motives of Love and Compassion. ^c A Son of one of the Emperors of *Japan* fell deeply in Love with a very beautiful Princess, whom Death unfortunately cut off soon after, and robb'd him of all his promised Bliss: He wept, and bemoan'd his irreparable Loss so long, and so bitterly, that his incessant Tears deprived him of his Sight. In order therefore to perpetuate the Memory of so ardent a Passion, the young Prince founded a Society of Blind-Men. This Order maintained its Character and Reputation for a long Time; and might have made a very considerable Figure to this Day, had not a Fraternity of the like Nature been ^d established about the Middle of the twelfth Century, which eclipsed its Glory, and caused it to be neglected. This new Society, known at *Japan* by the Name of the Blind-Men of *Feki*, acknowledged a ^e *Japanese*,

^a *Tarate*.

^b The College of *Quinze-vingt* was instituted by St. *Lewis*, who founded an Hospital for three hundred Gentlemen, whose Eyes the *Saracens* had put out. 'Tis in Allusion to this Establishment, that we have given the Denomination of *Quinze-vingt* to the *Japanese* Society.

^c *Idem*, *ibid*.

^d Under *Joritimo*, who lived in the Year 1152.

^e *Asakigoe*.

who supported a Rebel of that Name, for their first Founder. After the Death of this *Feki*, and the total Destruction of his Party, the Emperor used his utmost Endeavours not only to secure the Person of one, who had been so faithful and loyal to his former Master, but, by accumulating Favours on him, to attach him inviolably to his own Interest, not doubting but he would in all Respects be as vigilant and sincere in the Service of his lawful Sovereign. The vanquished *Japanese* made a Remonstrance to the Emperor, not unlike that of *Scævola's*, attended with an Action which might stand in Competition with that of the intrepid and resolute *Roman*. "I have been, says the *Japanese*, true and faithful to my old Master; and since he is dead and gone, no Man living shall boast that he has been able, by the most prevailing Motives, to purchase my Friendship. I am conscious, Sir, that your unmerited Goodness has been sufficient to engage me inviolably to your Interest. I acknowledge that I owe my Life to your Royal Mercy; and yet 'tis my Misfortune, to look upon you as my implacable Enemy, and one, whom I would sacrifice, were it in my Power, to my good old Master's *Manes*. To demonstrate to you how conscious I am of your generous Deportment towards me, can I give you a stronger Proof than the making you a Free-will Offering of those Eyes which gaze on you with the utmost Detestation? Behold, great Sir, the most valuable Present I have to give you, in Return for all your Favours". At that very instant he tore his Eyes out, and delivered them to the Monarch. 'Tis this intrepid and resolute *Japanese*, whom the Blind-men of *Feki* acknowledge for their Founder. These Islanders, who are as great Admirers of the Marvellous as any other Nations, add to the Glory of this blind Hero, that he was endued with a supernatural Strength and Courage, which extraordinary Blessings were conferr'd on him by *Quamwon*, in Recompence for his religious Zeal in paying him the Tribute of divine Adoration.

THE most antient of the two Societies of blind Men is composed at present of none but Ecclesiastics. The other consists of Seculars of all Degrees, who are shav'd close, and who, tho' they wear the usual Dress of Laymen, have their particular Characteristic to distinguish them. These have no manner of Dependance on the charitable Contributions of any well-disposed Devotees. They are most of them Mechanics; every one exerts his Talents to the best Advantage, and endeavours to get his Livelihood by his own peculiar Occupation. Such as have once been admitted Members of this Community can never renounce it. 'Tis an Establishment *durante vita*. The General, or Head Superior, resides at *Miaco*, like those of other Orders. He is allowed ten Counsellors for his Assistants, who jointly with him have the Power of Life and Death over their own Members; but, however, not without some Restrictions. If the Reader's Curiosity inclines him to be further acquainted with the Customs and Laws of these People, he must consult the * Author from whom we made the foregoing Extract.

THERE is an Order likewise of Mendicant Nuns in *Japan*, who either take on them the Habit thro' the Compulsion of their Parents, or to gratify their own vicious Inclinations. These Female Devotees are for the generality perfect Beauties. The poorer sort, who have several Daughters, endeavour to promote those who are young and handsome to this mendicant Profession; and some of them solicit for it themselves, from a secret Persuasion that the strongest Motive to Love and Compassion is Beauty. The *Jammabos* make no Scruple of selecting their Wives out of this Society of *Bikunis*, (for so they call these Mendicant Nuns) or entring their Daughters, as religious Members among them. To give you the Character, in a few Words, of an Order of young Ladies, who may with Propriety enough be stiled *the Nuns of Venus*; there are several of them, who, after they have been so complaisant to the Public, as to devote their Charms for some

* *Kaempfer, ubi sup.*

Time to its Service, dedicate the Remainder of their Youth and Beauty to this sociable Retreat. Both the one and the other travel the Country round, and when any Passenger comes by, without a Blush discover their naked Breasts, and, either in direct Terms, or by lascivious Gestures, allure them to their Embraces. In short, they have no one Mark of Sanctity about them, but their Tensure; being obliged by the Rules of their Order to be shaved.

IT would not be amiss to introduce in this Place an Account of several other religious Mendicants, or such at least who pass under that Denomination; for, as we have before observ'd, the Charity of these Islanders is so extensive, that merely to belong to any Branch whatsoever of the Monachism of the Country, is sufficient to affect the Hearts of the Devotees, and excite them to Compassion. As the Mendicants of *Japan* always take peculiar Care to enlist themselves under the Banner of some Principal, or Superior of an Order, some of them transform themselves into Ecclesiastics of the Sect of *Budjdo*. They shave themselves, and dress like them; they plant themselves in proper Places on the high Roads, with a * *Foquequo* before them, which is what we may call the sacred Scriptures of the *Budjdoists*; a Book, held in such Veneration amongst them, that they are not permitted to lay it carelessly on the Ground, or any other indecent Place. Not that the common Mendicants read in this sacred Book; for they only learn some select Passages by Heart, and afterwards pronounce them with an audible Voice before the Passengers, with their Eyes fixed stedfastly notwithstanding on the Book. This seeming Attention and Elevation of their Voices very much affects some, and importunes others. There are some of these Vagabonds who resort to the Banks of a River, in order to perform what they call the *Siegaki*, which is a Ceremony in Behalf of the Souls of the Deceased. In this Act of Devotion they take the † Branch of a green Tree, and therewith rub and wash several wooden Chips or Shavings, on which are written the respective Names of such Souls as their Inclination leads them to aid and assist. They imagine, that these Souls are surrounded with Fire; which, for that Reason, we think no Term more proper for than that of Purgatory. As they wash these Chips, they must repeat a certain Form of Words, in a very faint, low Voice, which renders their pretended Purification of Souls effectual. Such as have a pious Regard for the Souls of their Relations and dearest Friends, make it their Business to find out these Mendicants, acquaint them with their Intentions, and throw so much Money as they think convenient on a Mat, which is spread before them. These religious Mendicants, as we are told, are too proud to make their Benefactors the least grateful Acknowledgment; they imagine, on the contrary, that a Profession so very advantageous to such as are in exquisite Torments in another World, ought to be voluntarily rewarded in this with the utmost Bounty and Munificence.

THERE are others of the same Profession, who plant themselves in the High-Roads also; but, without giving themselves the Trouble of performing the *Siegaki*, sit there upon a Mat, with a Bell before them, ringing incessantly upon it with a wooden Hammer, and muttering over their *Namanda*, which is as efficacious to the full as the *Siegaki*. These last Mendicants are much like the poor People of some of our *European* Countries, who on *All-Souls-Day* resort to the Doors of Churches, to offer up their Prayers and *Requiem*s for the Dead. There are always Devotees ready to encourage them, imagining the Repetition of a certain Form of Words only, to be the effectual fervent Prayer of a righteous Man. There are other Mendicants likewise of the Sect of *Budjdo*, who wait, in like Manner, by the Way-Side, with a kind of Altar before them, whereon is deposited an Idol of *Qyamwon*, or *Can on*, inelegantly wrought, or of

* Or *Foquexu*, as has been already mentioned.

† In the *Japanese* Language, *Famma Skummi*.

Amidas, or *Jemma-e*, or, in short, some other Deity, who has an adequate Knowledge of all the Affairs transacted in the other World. To them they add likewise the Representation of Flames and Torments, to strike an Awe and Terror on the Minds of such as pass by them; for in *Japan*, as well as *Europe*, Mens Consciences are apt to be more terrified and alarm'd at the Sight of some shocking Objects, than at the Representation of such indispensable Duties of Religion as can effectually reconcile the Creature to his Creator.

WE shall conclude with a Description of those Mendicants who devote themselves to the Worship of *Djissoo*,^a who is the God of the High-Roads, and Protector of all Land-Travellers. The poor People on these Highways very often ask the Charity of such as pass by them, for the Love of this particular God, and the Travellers under his Guardianship. This *Djissoo* is erected in the Highway, adorn'd with Flowers, upon a Pedestal of about six or seven Foot high, with two shorter Stones laid just before him, which are hollow, and may be look'd upon as Altars, whereon are fix'd two Lamps, which such Devotees as pass by light up, in honour to the Deity; but before they presume either to enter on this Act of Devotion, or make any Oblations to the God himself, they are enjoin'd to wash their Hands; for which Purpose there is a Basin kept always full of Water, at some Distance from the Idol. This *Djissoo* may be aptly enough compared to the *Mercury* of the Antients, as this Province or Employment seems much the same.

THE Priests of *Budido* assume the Title of what we call^b *Recluses* or *Monastics*. The better to explain all that the *Japanese* ascribe to this Denomination, we shall give you a Description of their Order; that is, "A Body of Men, who, after their Retirement from the World, to end their Days in a Cloister, apply themselves therein entirely to the Study of Piety, and the constant Practice of all religious Duties." We must not, however, imagine that there are not some great Exceptions to this general Definition, as well here as in other Places; and from these holy *Recluses* there may probably arise Prime-Ministers and Counsellors of State; Men who are well acquainted with all the secret Springs and Policies of Courts, and able to carry on their Intrigues with Privacy and Success; Monks who know how to regulate the Interest of Princes; others again of a speculative Genius, who teach the Art of Government, and prescribe Laws for the Conduct of their Forces; and others, who compile the History of the Progress and Improvement of their military Discipline. But be that as it will, these *Bonzes*, Priests, or Monks of *Budido*, are not permitted to travel, nor leave one Convent, and enter themselves of another, without a special Licence from their *Sio*, that is, their *Prior*, first had and obtain'd in Writing.

WE have already observed, that all their Communities of Ecclesiastics are subject to the Authority of the *Dairi*. But, notwithstanding whatever we have already said on that Topic, our Missionaries inform us of^c another Chief stil'd *Jacco*, who is the proper Judge of all Matters of a religious Concern, approves of, or condemns all new Sects, passes his Verdict on all the Controversies that arise in the spiritual Court, and grants Dispensations, &c. so that these Fathers, in all Probability, look on and acknowledge the *Dairi* to be no other than a titular Emperor, whom they call *No*, with some particular Privileges, however, annexed to his royal Dignity. From this Account we may reasonably conclude, that the *Jacco* is the only true Pontiff of the *Japanese*.

^a *Kaempfer*, Lib. V. Chap. v.

^b *Srakke*.

^c *Tirrianius in Epist. Japon.* Lib. III.

To what we have already offer'd, we must add, that there are some Orders of *Bonzes*, who are enjoin'd not to marry, even upon the Forfeit of their Lives, and not suffer'd so much as to converse with the Female Sex.

WE shall not here repeat, that 'tis one of the essential Duties of these *Bonzes* to preach and read Prayers in Public; ^a tho' there are likewise some of their Members who are appointed by the Rules of their Order to assemble every Evening, and read Lectures of Morality in the Presence of their Superiors. At Midnight they have a kind of *Matins*.

WHEN a Person of Quality in *Japan* finds his Family grow too numerous; nay, ^b when he has only two Sons, he makes the youngest a *Bonze*, to prevent all domestic Broils and Confusions. So that the *Bonzes* are for the generality Gentlemen of the highest Extraction, and the most illustrious Families in the Country. They are dress'd in various Colours, the better to distinguish their respective Orders. 'Tis added, that their Apartments are very commodious, and situate in the most pleasant as well as healthful Parts of the Country. This is a Demonstration of the Delicacy of their Taste; and it must be allowed, that our *European* Priests are no less refin'd and curious in their Choice than they are.

Their PHYSICIANS, INCANTATIONS, &c.

THE Practice of Physic in *Japan*, if we may depend on the Veracity of our Missionary Travellers, is as different from ours, as our Customs, in the common Occurrences of Life, are distant from theirs. The following Instances are all Matter of Fact, without any Mixture of Hyperbole. We pull off our Hats when we salute one another, but they their Shoes. We always rise to pay our Respects to such Friends as favour us with a Visit; they, on the other Hand, look on it as an Act of Complaisance to sit down on that Occasion. We throw off our Clokes as soon as we come Home; they, on the contrary, put them on; insomuch, that even *La Mothe le Vaier* has not discover'd a greater Contrariety of Customs between the *French* and *Spaniards*. . . . But to return to the *Japanese* Physicians. They seldom or never practise Phlebotomy; and, moreover, prescribe Salts and Acids, where ours administer Balsamics. Their Patients are indulg'd in every Thing their Appetites can suggest, whereas ours are restrain'd, and oblig'd to observe the strictest Regimen. Now if such Means, however seemingly irregular, prove effectual in *Japan*, and restore their Sick to their former State of Health, what just Objections can we *Europeans* make to the Practice of their Physicians? They understand the Nature of the Pulse as well as the *Chinese*; and, like them, make up their own Medicines, having Servants who constantly wait on them with a Box full of proper Materials for that Purpose. These Attendants are what we in *Europe* call Apothecaries; and the Custom of the Country obliges them to be subservient to, and accompany their regular Physicians; whereas, with us, they attend their Patients first, and are a kind of Cooks, who are too proud and hasty to wait for and receive the Clerk of the Kitchen's Orders. When their Patients are afflicted with a violent Fever, they make use of curious golden Bodkins, with which they lightly penetrate the Skin in divers Parts of the Body. In other Distempers they generally make up little Balls of dry'd Herbs, which they apply externally, set them on Fire, and suffer them to burn till they drop off of themselves.

^a *Turianus in Epist. Japon. Lib. V.*

^b *Father Leclerc's Voyages, ubi sup.*

THE *Jammabos*, who are look'd upon as their extraordinary Physicians, make use of quite different Means for the Relief of their Patients. The Person who is indispos'd gives the best Account he can, 'as with us, of his Disorder; and the *Jammabo*, who listens all the Time with the utmost Attention, draws on a Piece of Paper several mystic Characters, which are made exactly conformable to the Constitution of the Patient, and the Nature of his Distemper. After that the Monk-Physician very formally lays his Paper on an Altar before his Idol, observing at the same Time several superstitious Ceremonies, which contribute, as he pretends, very much towards the healing Quality of the Paper. Thus charm'd, as it were, the Paper is made up into little Pills, which the Patient is oblig'd to take in the Morning fasting, after he has drank a hearty Draught of River or Spring Water, fetch'd from the North or the South, according as the *Jammabo* shall think most proper to order and direct. Their Sick, however, never send for these *Jammabos* till they are past all Hopes of Recovery from the Use of natural Means. We beg Leave to observe, by the Way, that a superstitious Regard for Characters, and a strong Faith in the secret Virtue of some peculiar Letters, are not so far exploded by the Principles of the Christian Religion, but that even a^b Clergyman has endeavour'd to revive them amongst us.

THIS naturally leads us to the Charms and magical Operations of the *Jammabos*, and of all the *Bonzes*. They are very intimate, and have frequent Intercourses with evil Spirits; for if we may depend on the Veracity of Father *Craffet*, "'Tis incredible what Numbers are at their Beck, and even ready to wait on them like so many Lackeys." The Charm which they make use of as a Preservative from all Mischief, a Remedy for the Recovery of the Sick, and an Exorcism for such as are possess'd with Devils, has something very particular in it, and is the most mysterious never-failing Medicine they can boast of. This^d *Catholicon* consists in closing both Hands, and extending them in such a Manner, as that the Middle Finger of one Hand may join perpendicularly to that of the other. The rest of the Fingers must cross one another so, as to direct to the four Cardinal Points of the Compass, and the four principal Deities residing in their thirty third Heaven. The two Fingers rais'd perpendicular, and parallel one to the other, denote the Distempers and the Spirits. They discover likewise the Nature of such Demons as take Possession of their Patients, and determine the Manner in which they must proceed in their Exorcisms, after they are discover'd. In short, the Situation of these Fingers represents their *Fudo*, who was an illustrious Saint of the *Jammabosian* Order. The Penance he chose to perform, was, to sit all Day long in the Middle of a large Fire; which, notwithstanding, had no Manner of Prevalence over him; for which Reason they imagine, that *Fudo* is able to extinguish the Flames, or direct their Force according to his own Good-Will and Pleasure. Before this their favourite Idol stands a burning Lamp, supplied with the Oil of an *Inari*, which is a venomous *Water-Lizard*.

'Tis in the Presence of this *Fudo*, that they acquit themselves of all the Crimes with which they are accused. The Idol is seated in the Middle of a good Fire, and the Trial is made in the very House where the Fact was committed. There they first

^a *Kaempfer's History of Japan*, Lib. III. Chap. v.

^b *John Belot*, Curate of *Milmont*, in the eighteenth Chapter of his Treatise on *Chirromancy*, assures us; that when any one goes out in a Morning, if he meets with a Person whose Name begins with any one of the five Vowels, A, E, I, O, or U, it denotes a prosperous Journey. These Letters, says he, have a Relation to the five principal Planets which are benevolent. If the Name begins with L and B, he will accomplish the Affair he goes about. If with C, D, T, he will be expos'd to great Perils and Dangers. If with S, N, R, his Affairs will hang long in Suspence. If with F G he will be cast in a Law-Suit. If the Name of the Person he meets with has A, M, P, R, in it, he will meet with all the Success and Satisfaction he can wish for. Several Extravagancies of the like Nature may be met with in *Gassarel's* unparallel'd Curiosities.

^c *History of Japan*.

^d *Kaempfer's History of Japan*, Lib. III. Chap. v.

make use of a simple Conjunction only, which consists in the Pronunciation of some particular mysterious Words; but sometimes, indeed, they make use of Fire, and frequently, in order to discover the Truth, oblige the Prisoner, or Person prosecuted, to swallow down a Draught of *Khumano-goo*. If the Evidences, by Virtue of the simple Conjunction, are not sufficiently clear, and frustrate their Expectations, they proceed to the Ordeal by Fire; at which Time the Criminal, or Party accused, walks three Times over a Parcel of burning Coals. The Spot of Ground, indeed, which he is oblig'd to traverse, is not above six Foot over; but as his Feet are always naked at such a Time, 'tis large enough to burn him. If he passes through without receiving any Damage, he is immediately declar'd innocent. We shall here make no additional Remarks to those already made, relating to this Ordeal; that by *Khumano-goo* is in great Vogue, and bears a very near Affinity with that made use of at *Congo-Goo*. *Goo* is a Piece of Paper, formally seal'd with the Signet of the *Jammabos*, whereon are drawn several mysterious Characters, and the Figures of Ravens, and other ill-omen'd Birds. This Charm they imagine to be an absolute Fence against the Attacks of all malicious Spirits; for which Reason every Housekeeper takes peculiar Care to nail up one of them upon his Street-Door. All *Goos*, however, have not an equal Influence. The most efficacious, and those the Demons are most afraid of, come from a Place call'd *Khumano*. The Trial consists in making the Party accused swallow a small Piece of *Goo*, in a certain Quantity of Water. If he be really guilty, the *Goo* twinges and gripes him in the most violent Manner, till he confesses the Fact. ^a But without dwelling any longer upon this Topic, 'tis sufficient to observe, that there appears abundance of Artifice and Address in the Practice of these pretended Magicians.

THOUGH the *Jammabos* pretend that these Charms are very mysterious, yet they communicate their Art to their Pupils, for a valuable Consideration; but enjoin them, however, the strictest Secrecy after they have reveal'd it. These Pupils are oblig'd, in the first Place, to submit to a very severe Probation. They must abstain from eating any living Creature, of what Nature or Kind soever, and live for a considerable Time on Nothing but Herbs and Rice. They must wash themselves seven Times every Day in cold Water, and kneel in such an odd Posture, as that their Posteriors may touch their Heels. The Novice, or Pupil, thus inur'd to this Attitude, must get up one hundred and eighty Times every Day, and thump his Head with both his Hands.

NIEUHOFF, Author of the Collection of Embassies to *Japan*, assures us, in his Description of these ^b half-savage Hermits, of whom we have already taken particular Notice, that they cannot execute their Sorceries and magical Incantations, till after they have attain'd the Age of thirty Years.

PURCHAS informs us, that the Devil appears at sundry Times, and under sundry Forms, to these *Jammabos*, whilst in their State of Probation.

Their NUPTIAL CEREMONIES.

THE *Japanese*, for the generality, have but one Wife; but then, as a Compensation, they can put her away whenever they think proper, on the most trivial Occasions. She never brings any Portion, to prevent her boasting that she has either enrich'd her Husband, or accommodated his Affairs; so naturally vain are the *Japanese*, and so jealous of their Honour. There is, notwithstanding, this Contrast in their Cha-

^a See *Kaempfer's Account* in Lib. III Chap. v. of his *History of Japan*.

^b He calls them *Hambori-Bonzes*, after the Missionary Jesuits of *Japan*.

rafter. ³ They are represented as so very dishonest and avaritious, that, notwithstanding the Cross, and other capital Punishments, to which those are exposed who defraud the Public, they are found guilty every Day of illegal Practises. They are happy, however, in being able to resist the Temptation arising from a Wife with a Fortune. As for our Parts, our numberless Necessities render us selfish and avaritious; and we should rest ourselves very well contented with marrying the Portion, without that superfluous Appendix, call'd a Wife. We only speak the Sentiments here of too many Husbands, who aim at no other Happiness in the married State, than that of advancing their Credit and Reputation in the World, and gratifying their own sensual Appetites, without the least Thought or Regard for their dear Spouses, whom Gratitude and Religion enjoin them to respect, love, and cherish, as their own Flesh. If a *Japanese* Bride by chance should bring any Money or other valuable Effects, presented her by her Friends or Relations, into her Husband's House, he infallibly sends them all back again the next Day after the Wedding.

THEIR Divorces, which we have already mentioned, admit of several very considerable Exceptions. Persons of Quality in *Japan* very seldom, if ever, put away their Wives; but then to the first they superadd new ones, by Way of Retaliation, whenever they take the least Distaste. The Scandal of being divorce'd, or disrespected, makes the Women of *Japan*, they say, very tractable and complaisant. Moreover, a jealous Husband has the Privilege to take away his Wife's Life, in case she proves false to his Bed, and violates her Honour. Nay, this Point is carried so far, that if she is catch'd in familiar Conversation only with another Man, 'tis look'd upon as criminal, and an Action worthy of Death. Such young Ladies likewise as are unmarried, at least such as have a superior Education, and those who are intended for Maids of Honour, or the Service of the Court, are subject to the enacted Laws against Adultery and Fornication. Not Banishment, not Confinement to a Convent, not even the House of Correction is a sufficient Attonement for the Violation of their Chastity. Such a constant habitual Practise of Modesty arises from these extraordinary Penalties, that the *Japanese* Ladies, if what our Travellers assert may be depended on for Truth, ⁴ make no Scruple to murder themselves immediately on the Loss of their Honour, tho' ravish'd from them against their Inclinations.

THE Wives of their Princes and Noblemen are lock'd up in a kind of Seraglio, but not with that Rigour as is practis'd amongst the *Mahometans*, since they are permitted sometimes, though but seldom indeed, to receive a Visit from their nearest Relations. The Matrons, who wait on these Ladies, are accountable for their Conduct and their Virtue. To counterballance the anxious Pains of perpetual Confinement, they are indulg'd in the Seraglio with every Amusement that can agreeably strike the Eye, or charm the Ear and Taste.

As to their Nuptial Ceremonies, we are inform'd, that the *Japanese* are very inquisitive and curious about the Age of the Bride and Bridegroom, that there may be little or no Disparity between them in that Respect. They, like the *Chinese*, make Marriage-Contracts for their Children, whilst they are very young, which are, or at least ought to be, firm and valid, whether the Parties approve the Match or not, when they are arriv'd at the proper Age for Consummation. 'Tis surprizing that Women can be chaste in such an involuntary Situation; but Fear, and the constant Habit beforementioned, prevail over their natural Reluctance. We have already observed, that the Husband accepts of neither Portion nor Present with his Wife; but on his Side the Case is alter'd; for when the Nuptials are solemniz'd, for the generality, you shall meet with Car-

³ *Kaempfer's History of Japan.*

⁴ *Neubof* has produced several Instances of it in his Collection of Embassies to *Japan*.

riages in his Retinue, plentifully loaded with Provisions and Presents for his Wife's Relations. 'Tis plain, therefore, that the Girls in a *Japaneſe* Family are no Manner of Charge whatever. We have nothing that bears any Reſemblance to this Cuſtom, but the Grant of a certain Sum, by way of Jointure, which the intended Husband obliges himſelf beforehand to allow his intended Bride, in caſe the Marriage takes Effect.

• We ſhall now give you a regular Deſcription of this Nuptial Ceremony, as 'tis here repreſented. The Bridegroom and the Bride go out of Town, by two different Ways, with their reſpective Retinues, and meet by Appointment at the Foot of a certain Hill. In that of the former, beſides his Friends and Relations, &c. are the Carriages beforementioned. Being arriv'd at the Hill, which they aſcend to the Summit of by a Pair of Stairs made on Purpoſe, they there enter a Tent, and ſeat themſelves, one on the one Side, and the other on the other, like Plenipotentiaries, aſſembled together at a Congreſs of Peace. The Parents of both Parties place themſelves behind the Bride, and a Band of Muſic range themſelves behind the Bridegroom, but all without the Verge of the Tent. Both their Retinues ſtay below, at the Foot of the Hill. The Bridegroom and the Bride, each with a Flambeau, then preſent themſelves under the Tent, before the God of Marriage, who is plac'd upon an Altar there, having the Head of a Dog, which is a lively Emblem of the mutual Fidelity requiſite in a State of Wedlock. The String in his Hands is another Symbol of the Force and Obligation of its Bands. Near the God, and between the two Parties, ſtands a *Bonze*, whoſe Office it is to perform the Marriage Ceremony. There are ſeveral lighted Lamps at a ſmall Diſtance from the Tent; at one of which the Bride lights the Flambeau, which ſhe holds in her Hand, pronouncing at the ſame Time a Form of Words, which are dictat'd to her by the *Bonze*; after this the Bridegroom lights his Taper, or Flambeaux, by that of his intended Bride. This Part of the Ceremony is accompanied with loud Acclamations of Joy, and the Congratulations of all the Friends and Relations then preſent of the new married Couple. At the ſame Time the *Bonze* diſmiſſes them with his Benediction, and their Retinue make a large Bonfire at the Foot of the Hill, wherein are thrown all the Toys and Play-Things which the young Bride amus'd herſelf with in her Virgin-State. Others produce a Diſtaff, and ſome Flax before her, to intinate, that from thenceforward ſhe muſt apply herſelf to the prudent Management of her Family Affairs. The Ceremony concludes with the ſolemn Sacrifice of two Oxen to the God of Marriage. After this the new-married Couple return with their Retinues, and the Bride is conducted to her Husband's Houſe, where ſhe finds every Room in the moſt exact Order, and embellish'd in the gayeſt Manner. The Pavement and the Threshold are ſtrew'd with Flowers and Greens, whilſt Flags and Streamers on the Houſe-Top ſeem to promiſe nothing but one continued Series of Delight; which may continue unſeign'd in all Probability the Time of the Nuptials, which, as we are inform'd, are celebrated eight Days together. There are ſeveral Cuſtoms to be met with, obſerv'd by other Nations, very conformable to the Nuptial Ceremony here deſcribed. The Marriage Torch made uſe of by the *Greeks* and *Romans*, bears a very near Affinity with the Flambeaux of the *Japaneſe*. The main Difference is, that amongſt the *Romans*, one of the Virgin-Attendants on the Bride ^b carried this Torch before her; and amongſt the *Greeks* the Bride's Mother performed that Office. The Diſtaff likewiſe was produced before the *Roman Ladies*, as well as the *Japaneſe*, to inform them, that the Miſtreſs of a Family ought always to be diligent and induſtrious. They threw Nuts likewiſe to the Children that were then preſent, to denote their ſolemn Renunciation of all juvenile Amuſements; and the Ceremony of throwing the Bride's Play-Things into the Fire, ſeems to convey no ſtronger an Idea on this Subject. Was one of the Antients to treat on

• Extracted from *Nieubof, ubi ſup.*

‡ Vide *Briff. de Veteri Ritū Nupt.*

our Customs, as we on theirs, he would, in all probability, make this shrewd Remark, that we had substituted Sugar-Plumbs in the room of Nuts. The Ancients, who were as fond as we are of Allegories and Mysteries in their religious Ceremonies, found out divers other important Allusions in these Nuts, as the Reader may find, if he will but consult such Authors as have wrote upon that particular Topic. To this near Resemblance of Customs, we may add that which the *Japanese* have in common with the *Jews*, at least the *German Jews*, ^a viz. the Solemnization of their nuptial Ceremonies in a Tent.

^b The *Chinese* Women, when they find themselves pregnant, are permitted to destroy the *Fœtus*, in order to prevent their being overburthened with a numerous Family, and save the Expence which will unavoidably attend their Education, if they are conscious to selves that their Circumstances are too narrow to support it with any Credit.

The EDUCATION of their CHILDREN, &c.

THE *Japanese* are very tender and indulgent in the Education of their Children; and tho' they have an absolute and unlimited Authority of Life and Death over them, yet they very seldom act the Tyrant, or treat them with the least Inhumanity. They endeavour to inspire them with the Love of Glory, which is their darling Passion, and take peculiar Care, as we are informed, not to thwart the Bias of their natural Inclinations. As the Ambition to procure Honour and Esteem, and the Dread of losing their Reputation, is conspicuous even in their Infancy, 'tis no difficult Task to inspire them with uncommon Courage and Resolution, with generous and disinterested Principles; and, on the contrary, to imprint on their Minds a lively Detestation and Abhorrence of such particular Vices as are base and contemptible. They look down therefore on Avarice, excessive Gaming, and Theft, with an Eye of generous Disdain. He who is guilty of the last, tho' the Offence prove never so trivial, is sure to die without Redemption: Nay, the injur'd Party may do himself Justice, and murder the Pilferer, that is taken in the Fact. The *Japanese* Merchants, as we are likewise assured, are so fair and honest in all their Transactions, that in case they receive from those they deal with more than their just due, or than the stated Price of their Commodities, they'll return the Surplus. It is reasonable to suppose, that these conscientious Pagans are seldom or never worth Millions, as some of our Christians are. There is another Thing which is very remarkable, and those who please may believe it, that is, that Poverty is neither the Object of Shame or Contempt at *Japan*. It seems sufficient, according to these Relations, that these Islanders live at Distance enough in Conscience from us, in order to entertain quite other Ideas of some particular Things than we do. But how is it possible that these Pagans should imagine Humanity to be the same Thing in a poor Man as in a rich one? The Idea is preposterous and insupportable. We *Europeans* only, have Judgment and Penetration sufficient to discern the Difference.

We shall not expatiate on the Obedience which Children pay to their Parents, on the Æquanimity and Fortitude of these Islanders under any Misfortunes, on their Patience under Afflictions, and their generous Disdain of any outrageous Deportment. Such a Detail would be a severe Mortification to us, could we produce no Vices to counterballance these extraordinary Virtues; but for our Comfort and Consolation, there are Exceptions enough to these general Rules amongst them, to keep us in Countenance, and palliate our Faults. Happy it is for us, that we can venture to say,

^a *Duxtofs* Ch. xxxix *Synag. Jud.* In *Holland* the *German Jews* celebrate their Nuptial Rites in the Court of their Synagogue See the *Jeruzib* Ceremonies in the first Volume of this Work.

^b *Nicuhof, ubi sup.*

that after all this Train of boasted Virtues, so conspicuous in the *Japanese*, they are haughty and imperious, fawning and hypocritical, full of Resentment and Revenge, malicious to the last Degree, and, in short, savage and inhuman towards those who seem to treat them with the least Coldness or Disrespect.

THEY have Academies and Universities for the Instructions of their Youth in the Arts and Sciences; but we shall wave the Description of them. * The Lizard is their Emblem or Simbol of Wisdom, under which venerable Form they adore the Deity who presides over Learning. The Lizard, however, has no Statues or Altars erected to its Honour.

Their KINGS : *Their* SOLEMN OATHS, &c.

THE Sovereign of *Japan*, like all the other Eastern Monarchs, is absolute and independant, and his Power and Authority unlimited; to which his Subjects shew a passive Obedience, without the least Reluctance or Reply, and, in all probability, without the least Reflection; as 'tis the pure Result of a natural Habit. Thrice happy Defect! and a Blessing which many who profess Christianity ought to beg of God to vouchsafe to them. ^b The *Emperor of Japan* looks on all Remonstrances as Acts of Disloyalty, and by Consequence never hearkens to them but with the utmost Reluctance. On the contrary, the Prospect of Advancement to the most important Posts in the Government, renders the Nobility themselves very tractable and submissive. They make it their principal Study to pry into the secret Thoughts and Inclinations of their Sovereign, in order to ingratiate themselves in his Favour, and answer in all Respects the Will and Pleasure of this *terrestrial Deity*. The Vice-Roys, and tributary Princes, in Imitation of their great Monarch, make all their Dependants feel the Weight of their despotic Power, and resemble those Rivulets, which, as they glide along, overflow their Banks with the same Rapidity as larger Rivers. The Emperor is political enough to engage them in the most difficult and expensive Exterprizes. They are far more unhappy than the Populace, who are ^c unknown to, and beneath the Notice of their Sovereign; since they are obliged to submit to such Measures, as are almost insupportable, and are every Day exposed to the wayward and capricious Humours of their Lord and Master. If the Misdemeanors of any one of them happen to be punished with Death, ^d each individual Member of his Family, how distant soever the Relation may be, falls a Victim at once with him, to his Sovereign's Resentment.

ONE Method which these Grandees take, to ingratiate themselves with their Prince, consists in erecting Edifices with all the Beauty and Magnificence imaginable. We are assured, that their Slaves are contented to be buried alive under the Foundations. The *Japanese* are so weak as to imagine, that such Walls as are erected on human Bodies, are for ever secur'd from all fatal Disasters. As soon as the stately Edifice is perfectly compleated, they make the most elegant Entertainment for their great Master that can possibly be devised, and which takes up ^e three Years in the very Preparation. There is always a Portal built on purpose for the Monarch, which is more magnificent, and more richly embellished than any other Entrance to the Palace: Through this he comes in and goes out. When his Imperial Majesty is withdrawn, the Portal is immediately

* *Niuehof's* Collection, &c. *ubi sup.*

^b The *Sieur Caron's* Account of *Japan*. Tom. III. of his Collection of Travels to the North.

^c *Procul a Jove & fulmine*, as one of the Antients expresses it.

^d *Niuehof, Caron, Purchat*, and others.

^e *Caron, ubi sup.*

demolish'd, and clos'd up; no one being permitted to pass thro' a Gate-way, which has been honour'd with the Presence of a Being so infinitely superior to the rest of Mankind. This haughty Monarch meets with no other Mortification than this, that he is unable to prevent his Subjects from being born and dying in the same Manner as himself.

THE Favours of the Monarch are received in *Japan* with greater Demonstrations of Joy, and more extravagant Testimonies of Veneration and Respect, than the most signal Victories in *Europe*; and yet these Favours are so precarious and deceitful, that 'tis no uncommon Case, to see a Man a Slave to him who once was one of his Domestics.

ON New-Year's-Day, all the Princes, as well Secular as Ecclesiastic, that is to say, the Superior of the *Bonzes*, and in short, of all the religious Orders in general, wait on the Emperor in a Body, to pay him fresh Instances of their Submission and Obedience, and renew their Oaths of Allegiance; which, however, is not look'd upon as a sufficient Security to the Prince^b; he has a Confident always present with the Tributary Kings, under the Pretence of being their Assistant. These are likewise sworn, as are all who are in public Office, tho' in the lowest Capacity. In this solemn Oath, they call to witness the awful Deities of Heaven, and all the Gods of the sixty six Provinces of the Empire, the Gods of *Idzu*, &c. *Fatzman* and *Tensin*. These Deities, if we may form a Judgment by the Terms of the Formulary, have the same Power and Authority over the *Japanese*, as *Nemesis* and *Ate* had over the antient *Greeks*. They wish, in the most solemn Manner, that the Vengeance of these Deities, as well as the Weight of the secular Arm, may fall upon them and their Families, &c. if they violate their Faith. The Juror signs his Oath with his Blood, and in case he happens to be convicted of Perjury, 'tis Death without Redemption. The *Japanese* are of Opinion, that as every solemn Oath ought to be ratified and confirmed with Blood, the same must in justice be spilt in case of Violation.

Their FUNERAL SOLEMNITIES.

WHEN a Person dies at ^a *Nanguesaki*, they produce Witnesses to justify that the Party was not a Christian at the Time of his Decease. Nay, they examine the Corpse with the utmost Precaution, in order to be convinc'd, that there is no Mark of Christianity about it, or of any Punishment inflict'd on that Account: After which, they draw up a Certificate in Favour of the Deceased. But before we make any farther Enquiry into their Funeral Solemnities, let us observe with what undaunted Courage, and matchless Resolution, they face even Death itself. No Nation, but the *English*; can pretend to be their Rivals. The Malefactor, who is convicted of a capital Crime, must rip open his own Belly, without shewing the least Reluctance, unless he is willing to die by a dishonourable Hand, and as such they look upon any one whatsoever, but that of the Criminal himself. In order to perform this Operation in a formal Manner, the Malefactor invites all his Friends and Relations to attend him, and, dress'd in his best Cloaths, makes a Slit directly down his Belly with a sharp Knife provided for that Purpose: But such as are willing to distinguish themselves by their Intrepidity, rip their Bellies in the Form of a Cross, and afterwards throw the Knife into the Air. When his Bowels begin to gush out of the gaping Wound, the Self-Executioner gives

^a Hist. of *Japan*. Tom. I.

^b *Caren*, *ubi sup.*

^c *Kaempfer's History of Japan*, Lib. IV. Chap. vi. §. x

^d *Ibid.*

a Sign to one of his Domestic, who cuts his Head off without the least Ceremony. There is no more Scandal in this Manner of dying, or legal Punishment, than in *England*, where a Malefactor, either freely, or against his Inclination, makes his Exit in a Halter.

AMIDAS is the God of departed Souls; but we have already said as much as is requisite in Relation to him. Who would imagine that they should have any Idea of a ^a *Limbo* for little Children? They hold, however, that there is one, and that a God, or divine Judge presides over it, and that 'tis situate on a ^b *Lake*, which they call *Fekone*, in the Road to *Yedo*. All Children, who die before they attain the Age of seven Years, enter immediately into this *Limbo*, and are there tormented, till the liberal Contributions of such as are charitably disposed, obtain of the Mendicant *Bonzes*, those Effusions of the Heart, those effectual fervent Prayers, which assuage the Torments of Sinners in the other World. On the Banks of this Lake are erected little Chapels, all composed of Wood, in which reside some particular Priests, who chant the *Namanda* in a very disconsolate Tone, mutter over a few Prayers, and receive the Benevolence of all those who travel that way. As a grateful Acknowledgment of their Favours, they give them several Papers, with the Names of their Gods written upon them, as also of some of their most illustrious *Sins*. Such Travellers as are a little scrupulous, as well as all devout Pilgrims, receive these spiritual Favours with their Heads uncover'd, carry them with all the Respect imaginable to the Brink of the Lake, and throw them into it, having first tied a Stone to them, that they may be the better assured of their going directly down to *Limbo*. This Precaution is so much the more necessary, as the Ease and Relief of Souls entirely depend upon it; for they receive Comfort and Consolation gradually as the Water obliterates, or wears away, the Names and Characters which are written on these Papers. The *Bonzes* point out the very Spot on which these poor Children suffer; nay even distinguish it by a Heap of Stones, disposed in the Form of a Pyramid.

WE shall here make bold to introduce a short Digression on the Relics of the Country. There is a little Temple called *Fakone*, adjacent to the Chapels just before-mentioned, remarkable for its numerous sacred Relics. There they produce the Sabres of their heroic *Camis*, still dyed with the Blood of those whom they had slain in Battle; the Vestments which were heretofore worn by an Angel, and which supply'd the Place of Wings; and the Comb of *Joritomo*, who was their first secular Emperor. These, however, are not the only Relics which they boast of at *Japan*. There are abundance to be met with in several other Temples, and all of them in general are preserved with the utmost Strictness and Precaution. As the Saints of this Empire are for the most part more illustrious Warriors than those of other Nations, there are amongst the Relics of *Japan*, a large Quantity of Sabres, Swords, and Scymetars, which were made use of in their military Expeditions.

THE *Japanese* burn their Dead. "If the deceased be a Person of Distinction, his Friends and Relations, drest all in Mourning, repair to the Place appointed for the burning of his Corpse, about an Hour before the Funeral Procession. The Women are all veil'd. A superior *Bonze*, attended by thirty of his own Order, all drest in their Ceremonial Habits, march in the Front." This Dress of theirs consists in a Linen Shirt, with a black Cloak over it, and a dark-brown Vestment over that. Each of them carries a Taper in his Hand. After them come two hundred *Bonzes* more, who either sing, or invoke, as loud as they are able, the Deity to whom the Deceased in his

^a *Kaempfer*, Lib. V. ch. v.

^b *Id. ibid.* ch. xi.

^c History of *Japan*, written by Father *Craffet*, on the Memoirs of the *Jesuits*, *Dapper*, *Purchas*, &c.

^d *Dapper's* Collection, &c.

Life-Time was peculiarly devoted. “ Then follow a considerable Number of inferior
 “ Fellows, who are hired to carry at their Pike’s End, several Baskets full of Papers, cut
 “ in various Forms, and painted in divers Colours, which flutter in the Air more or less,
 “ according to the Motion of their Pikes, and denote that the Deceased is safely ar-
 “ rived at the Mansions of everlasting Bliss. After them come eight young *Bonzes*,^a
 divided into two Bands, carrying long Canes in their Hands, with long Streamers at the
 End of them, on each of which the Name of some particular Deity is inscribed. Ten
 other *Bonzes* follow them, with lighted Lanthorns embellish’d with several hieroglyphic
 Figures. These last are attended by two young Men dress’d in brown colour’d
 Clothes, who carry unlighted Tapers. Several other Persons, likewise, dress’d in
 Brown, with black Leathern Caps on their Heads, neatly varnished, and on which is in-
 scribed the Name of their Idol, follow all these *Bonzes*. “ After this first Train, comes
 “ the Deceased, carried by four Men, ^a seated in his Coffin, with his Head inclining
 “ somewhat forwards, and his Hands closed, as in a praying Posture. The Corpse is
 “ dress’d in white, having a Paper-Robe over it, composed of the Leaves of a Book,
 “ wherein are described the Actions of the God to whom the Deceased was in his Life-
 “ Time most devoted. . . . The Children of the Deceased surround the Corpse. The
 “ youngest carries a lighted Pine Taper in his Hand, with which ’tis his peculiar Pro-
 “ vince to set Fire to the Funeral Pile.” The Populace, who wear Leathern Caps like-
 wise, made in the Fashion we have just before described, bring up the Rear of this solemn
 Procession.

THIS is the Order in which they march out of the City to the Place where the Fu-
 neral Pile is erected, “ which is surrounded with four Walls, cover’d with white Cloth,
 “ the four Gates only excepted, through which they are to enter.” ^b These Gates,
 says another Author, front the four Cardinal Points of the Compass. “ They dig a deep
 “ Grave in the Middle, which is filled with Wood; and on each Side place a Table
 “ covered with all manner of Provisions. . . . On one of them stands a little Chafing-
 “ Dish, like a Censer, full of live Coals and ^c Sweet-Wood. As soon as the Corpse is
 “ brought to the Brink of the Grave, they fasten a long Cord to the Coffin, which is
 “ made like a little Bed for the deceased to lie on. After they have carried the little Bed
 “ in Form thrice round the Grave, they lay it on the Funeral Pile, whilst the *Bonzes*,
 “ and Relations of the Deceased, call incessantly on the Name of his tutelary Idol. Af-
 “ ter this, the superior *Bonze*, that is, he that led up the Van of the Procession, walks
 “ three Times round the Corpse with his lighted Taper, waving it three Times over
 “ his Head, and pronouncing some mystic Words, the Meaning whereof the Assistants
 “ themselves are perfect Strangers to.” That last Action, ^d some say, denotes that the
 Soul exists from all Eternity, and will never cease to be; but this Emblem seems forc’d
 and very obscure. After this, he throws away his Taper, and two of the nearest Re-
 lations to the Deceased taking it up, wave it thrice over the Corpse, and then toss it in-
 to the Grave. But according to another Author, “ the *Bonze* gives it to the youngest
 “ Son of the Deceased, who, after there has been a considerable Quantity of Oils,
 “ Perfumes, and aromatic Drugs pour’d into the Grave, throws his Torch into it.
 “ During the Time that the Body is consuming in the Flames, the Children, or nearest
 “ Relations of the Deceased, advance towards the Center, that stands upon the Table,
 “ put Perfumes into it, and then worship and adore it. This Ceremony over, the
 “ Friends and Relations of the Deceased withdraw, leaving none but the Populace, and
 “ the Poor behind them, who either eat, or carry home, the Entertainment provided for
 “ the Deceased. The Day following the Children, Relations, and Friends, repair to the
 “ Grave again, in order to collect the Bones and Ashes of the Deceased, which they

^a Or *Bed of State*, according to some other Accounts.

^b *Nieubof’s Embassies to Japan*.

^c *Idem, ubi sup.*

^d *Id. ibid.*

^e *F. Cræffet’s History of Japan*,
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“carefully deposit in a Vermilion Urn, and cover it with a rich Veil. The *Bonzes* likewise go thither again, to renew their Prayers for seven Days together. The next Day they convey the Urn to a proper Place, where they inter it, fixing a brass Plate, or a Stone over it, whereon are engrav'd both the Name of the Deceased, and the “Idol he adored.” These sepulchral Monuments, as there are no stated Rules relating thereto, are made in various Forms, entirely according to the Discretion of the Survivors, and embellished either with some *Japanese Compartments*, or other Decorations, in *Basso Relievo*. They grave likewise on Marble Pillars the most heroic Achievements of the Deceased, his public Employments, the Day of his Nativity and Decease, &c. This Custom bears a very near Affinity to our Epitaphs. The Marble Statue of the Deceased is likewise frequently erected in the same Place. The Hero whom they commemorate, is represented with his Legs a-cross under his Robe, according to the *Japanese* Fashion, and his Hands closed, in a praying Posture. If the Statue represents a Lady, her Hands, on the contrary, are open and extended, and her Head somewhat inclined towards one Shoulder. These sepulchral Monuments are frequently strew'd with Flowers, and those who visit them bring with them an elegant Collation for the Deceased.

THE first of the two Prints in the Plate hereto annexed, represents their Nuptial Rites, and the other their Funeral Solemnities. In the lowermost there is the Representation of two Deities, who are the Guardians of the Dead, and preside over all Affairs relating to them. The Idol with four Faces, which you see plac'd upon an Altar, is call'd *Janus*. In one of his Hands he holds a Scepter, with a Sun upon the Point of it. This Emblem, in all Probability, denotes the Conduct of divine Providence, like that amongst the *Egyptians*, between which there is doubtless a very visible Conformity. The Hand immediately below that which supports the Scepter, holds a Crown of Flowers. The uppermost of the two Right Hands has a kind of a Wand in it, and the other a Censer, or Pot full of Perfumes. This *Janus* is the peculiar Guardian and Protector of the Souls of old People, and such as have been married, and to him they make their solemn Addresses on their Behalf.

THE other Idol is call'd *Xignam*. He presides over the Souls of little Children, and all such as are not arriv'd to Years of Maturity. He is represented young and fair, with four Arms; in one he holds an Infant, in another a Serpent, in the other two a Sabre, and a Ring full of Knots. His Robe is embellish'd all over with Stars. The Parrot on one Side of him is somewhat remarkable, but what that Emblem denotes we are at a Loss to determine.

WHEN one of their Grandees dies, it frequently happens, that his Vassals, Subjects, and Slaves, voluntarily destroy themselves, in order to attend him in the other World.

ONCE a Year they celebrate a mortuary Festival, which consists in visiting the Sepulchres of the Dead, and carrying Provisions with them for their Entertainment. This Festival lasts two Days. Every House is illuminated, whilst the People flock out of the City, for this Purpose, all the Evening long. There, if we may credit what they assert, they have familiar Intercourse with the Dead, congratulate them on their happy Return to this World, and are overjoy'd to see them again. Their Compliments thus paid, they invite them to an elegant Entertainment. About an Hour after, for so long the Collation lasts, they request the Favour of them to take a Walk into the City. “We'll go before you, say they, to their deceased Friends, to make all the Preparations that are requisite for your commodious Reception, and to pay you those Honours and Testimonies of Respect which are due to such worthy Guests.” Some

^a *Nenkoff, ubi sup.*



*La FÊTE des AMES
 vers le soir les japonais vont les recevoir hors de la Ville, et leurs présentent à manger.*



Manière dont ils reconduisent les AMES hors de la Ville, et prennent congé d'elles le troisième soir.



short Time after the Dead prepare accordingly for their March, and the Living flock out of the City with lighted Tapers, to meet them, and conduct them into Town. But the two Days appointed for the Festival being expired, they shower down a Deluge of Stones all over the City, in order to oblige the Dead to withdraw to their respective Tombs; for should but one of them by any Accident stay behind, it would be look'd upon as a public Misfortune. This Ceremony is not celebrated after the same Manner in all Parts, and ^a Nieuboff, from whom we have made this Extract, gives us a quite different Description of it in another Part of his Travels.

WE shall say nothing of the lighted Lamps, which constantly burn in the Sepulchres, in honour of the Dead in general; but only take notice of their illustrious Dead, who either actually are, or shortly to be admitted into the Number of their Gods. A ^b dead Person of this high Rank and Distinction has a hundred and fifty Lamps perpetually burning before him.

THE Poor and indigent, and the Populace, must never expect to have these Honours paid them, in the Manner we have here describ'd. 'Tis sufficient that the Beggar and the King die just like one another. What Necessity is there that the same Pomp and Grandeur should attend them both after their Decease? But to avoid haranguing to no Manner of Purpose, we shall content ourselves with making this one Remark, that those whose narrow Circumstances render them incapable of defraying the Expence of such funeral Solemnities, are buried by their Friends, ^c like the Beasts, without any Regard to Decency, or the least Pity or Compassion for their Fellow-Creatures. The Bonzes have a natural Aversion to the Poor, shun them as they would an Infection, and make no Manner of Prayers or Oblations to the Gods on their Behalf. Comparisons, indeed, are odious; but 'tis much with them as 'tis with us; a poor *Christian* is very seldom indulg'd with any Masses for his Soul, without Fee or Reward.

THE *Japanese*, in order to pay their deceased Relations the most signal Marks of their Affection and Respect, preserve some particular Pocket-Books, as sacred Monuments, to perpetuate their Memory. These are called *Biosju*, and are hung up over their Doors, much after the same Manner, in all Probability, as the Arms or Achievements of Persons of Quality in *Holland*, with the Date of the Year, and Day of their Decease.

The Religion of COREA and JESSO.

WE have not here a very large Field to range in. Whilst we are in Expectation, however, of new Travellers arriving from these Parts, we shall entertain our Readers with such Informations as we can procure from those who have return'd from thence some Years ago. ^d "The *Coreans*, according to them, profess little or no Religion at all, and only make a few Grimaces before their Idols, instead of paying them divine Adoration. On some certain Festival Days, indeed, the People resort to a kind of Temple, where each Person lights a Piece of Sweet-Wood, puts it into a Vase, or Censer, and presents it to the Idol. After this he makes him a profound Bow, and then withdraws." This, says our Author, is the Sum Total of their divine Worship; and this is all the Account we could well expect from a Sailor. "As to the Principles of their Religion, the *Coreans*, continues he, are of Opinion, that

^a Nieuboff, *ubi sup* p. 440. of the Original.

^b Nieuboff, *ubi sup*. in his Description of the *Mausoleum* of one of the Emperors of *Japan*.

^c Nieuboff, *ubi sup*.

^d Description of *Corea*, in the fourth Tome of a Collection of *Voyages to the North*.

“ the Virtuous shall be rewarded, and the Vicious punished.” As to the rest, they have no Idea of controversial Points, Debates about Mysteries, Heresies, or Excommunications. They are all of one Faith. “ Their *Monks*, or their *Bonzes*, (for we may call them with Propriety enough either the one or the other) make Oblations of divers Perfumes to their Idols twice a Day, at the Beat of Drums, Basons, and Kettles, the usual Implements of other Monks.”

OUR Author plainly contradicts his own Account of the *Coreans*; for first he advances, that they profess no Manner of Religion, and yet afterwards tells us, that *Corea* abounds with Temples and Convents. If there be such a vast Quantity of the former, there must likewise be a great Number of Devotees to frequent them. As to the latter, indeed, they are no Manner of Demonstration; for they may have Monks enough in *Conscience*, without any *Conscience* at all, or Regard for Religion. As we are advancing nothing but the Truth, we hope the Reader will excuse the Pun. Father ^a *Martini*, who had much better Information, assures us, that the religious Ceremonies and Principles of the *Coreans* are exactly conformable with those of the *Chinese*; that they hold, with them, the *Metempsychosis*, or Transmigration of Souls, and that *Fo* is their favourite Idol. Their Convents and Pagods are situate, for the generality, on Mountains, and subject to the Power and Authority of the City or Town that lies nearest to them. “ They have one particular Convent, with six hundred Monks in it, and one City that has four thousand of them under its Jurisdiction. They are distributed into select Bands, or Companies, each consisting of ten, twenty, and sometimes thirty Members. The oldest is their Principal, or Superior, and if any one proves careless or remiss in his Duty, he orders him to be corrected by his Brother-Monks. If the Crime be flagrant or capital, the Offender is delivered into the Custody of the Governor of the Town, to whose Authority the Convent is entirely subject.” If *Corea* abounds with Monks, 'tis because any one that will has the Liberty to take up the Habit, and lay it down again at Pleasure. These Monks are oblig'd to pay such Taxes, and perform such manual Operations, as it shall be thought proper to impose upon them. This 'tis, they say, that draws down the Contempt of the *Coreans* upon them, and is the principal Reason why they look upon them as Slaves and Vassals. “ Their Principals, or Superiors, however, especially if they are Men of Sense and Ingenuity, are treated with all the Testimonies of Respect imaginable, are look'd upon as Quality, bear the honourable Title of *Imperial Monks*, and wear the royal Badge upon their Habits.” By their Constitution, they are obliged to refrain from eating any Animals, of what Nature or Kind soever. They either have not, or at least ought not to have, any familiar Intercourse with the Female Sex. They have their Beards, as we are inform'd, and their Heads close shav'd; and immediately after the first Time of that Operation, a particular Mark is artfully impressed upon their Arms, which can never be erased. If they happen to prove refractory, and act in Defiance of the Rules of their Society, they are very severely punish'd, and expell'd the Convents.

WE have already observed, that the *Bonzes* of *Corea* are the Objects of public Contempt, on Account of their being subject to the Payment of some particular Taxes, and the Performance of such mechanical Operations as shall be imposed upon them. They are the very Reverse, it must be acknowledged, of our *European* Priests, who value themselves on Account of their living at Ease, and being under no Obligation to do any one Thing whatsoever. Those of *Corea* are forc'd to be diligent and industrious, and get their Livelihood by the daily Practice of some Profession or another. Several of them act in the Capacity of Tutors, and have Pupils entrusted to their Care and Conduct, who sometimes continue with them, on much the same Conditions as the *Nuns* amongst the *Talapains*. These young Probationers are Heirs to those Monks who have

^a In the third Tom. of the same Voyages to the North, published in the Year 1715

brought them up, and in whose Service they have been employed, and as such go in Mourning for them when they die.

THEIR Convents and Pagods are all built at the public Expence, and every one contributes, more or less, to the Erection of those Edifices, according as his Circumstances will admit. Both the one and the other are commodiously situated; are Places of public Resort, and frequented as much for Pleasure as Devotion. Their Prospects are as fine as those in *Japan*, we were going to say in *Europe*; their Walks are agreeable, and their Solitude very entertaining. Let us not, however, envy such their Happiness, who retire from the World, since we are assured they make it their Study there, to repel all Manner of Temptations. But one Thing is very remarkable, and that is, that there are common Strumpets, who either frequent these Convents and Pagods, or at least hover round about them, with whom these Monks occasionally trifle away an Hour or two by way of Amusement. This is a new Contrast in the Religion of these Idolaters. This Conduct, however, will not appear so very particular, if we will but reflect, that Vice with Pleasure insinuates herself into those Places which are set apart for the Practice of Virtue; for this Reason in particular, because Temptation always follows her close, and Lust and Wantonness conceal themselves under the Veil of Piety; since these Places are solitary and unfrequented, but at such Times as are appointed for the public Exercise of Devotion. Besides, we frequently find in *Christian* Countries, not only Taverns and Alehouses, but Brothels adjacent to our Churches. This Reflection is principally intended for the *Christian's* Reformation; there is no need to furnish the *Coreans* with such refin'd Ideas. The *Corean* Monks likewise, as we are inform'd, are mightily addicted to excessive Drinking; and our Priests, with their good Wills, would never part with their Bottle. To conclude, there are Convents in *Corea* for Nuns, who are shav'd as well as the Monks, are doom'd to a perpetual Virginity; and subject to the Laws of their Constitution.

As to the Natives of *Jesso*, the Reader must expect no particular Detail of their Religion. What Account can we possibly give of a People, who were never visited by any of our *Europeans*, but a ^a *Dutch* Mariner, who informs us only, that when they are carousing before the Fire, they sprinkle a small Quantity of Water here and there into it, by way of Oblation?

Their NUPTIAL RITES, FUNERAL SOLEMNITIES, *and other Ceremonies.*

RELATIONS are not permitted to marry within the fourth Degree of Consanguinity. Love is a Passion, which they are for the generality entire Strangers to; for they marry at nine or ten Years of Age; or if that soft Fire be ever kindled in their Breasts, 'tis after Marriage; just the reverse of us, who presently grow cold after Enjoyment. But we shall not be so partial to the *Coreans*, as to imagine they have any Opportunity to indulge their Love; I mean that generous Passion, which is rational and manly, since they look upon their Wives, and treat them like Slaves; beat and abuse them on every trivial Occasion, and divorce themselves from them at their Pleasure. The Wife, on the other Hand, has not the Privilege to get rid of a surly morose Husband, with equal Ease, which may justly be accounted a very great Hardship.

^a See the Account of the Discovery of *Jesso*, Tom. III. of the Collection of Travels to the North.

THE *Coreans*, according to Father ^a *Martini*, have much more Liberty, with respect to matrimonial Contracts, than the *Chinefe*. "Every one there makes free Choice of a Wife for himself. The Lovers give each other their solemn Promise, and marry whenever they think most convenient, without consulting their Relations on one Side or the other." The Nuptial Ceremony, according to the Account we have of it, consists principally in the Bridegroom's taking a formal Tour round the Town, and making a Halt at his Mistress's Apartment, where he meets with a very favourable Reception from the young Lady's Relations. After this, he conducts his Bride to his own House, and consummates the Affair without further Ceremony.

To what has been said, we must add, that Polygamy is allow'd in Favour of the Men, and that when they put away their Wives, they can, if they please, discharge themselves of their Children likewise. None, however, but Slaves, and the Refuse of the Populace, are guilty of so ungenerous a Practice. As to the Passion of Jealousy, they are not near so much tormented with it as the *Chinefe* are.

WHEN a Freeman dies, his Children go into Mourning for three Years, with all the Severity of a Monk, who durst not swerve from the Laws of his Order; and, if we may depend on the Veracity of our Author, without an Ability to act in any public Capacity during the whole Time; nay, they must refrain from the Duties of the Marriage-Bed; and such Children as happen to be born in the Mourning Time are look'd upon as illegitimate. No Heat, no Indulgence of their Passions, is then allow'd of; neither must they wash themselves till their Time is expir'd. As to the rest, by the Denomination of a Freeman, we mean, all such as are not the Scum and Refuse of the People. They weep, they howl, and tear their Hair, to testify their Concern for a deceased Friend. The Corpse is deposited in a double Coffin, as well embellished, and as finely varnish'd, as their Circumstances will admit of. The *Coreans*, according to Father *Martini*, never bury their Friends, till three Years after their Decease; during all that Time, they keep them in their Coffins, as the *Chinefe* do, and shew them the very same Respect as they did whilst they were living. ^b Some of our *Dutch* Accounts assure us, that they bury their Dead every Spring and Autumn; that they lay such as die in the Summer, into an Apartment erected upon four Stakes, where they are left till their Rice-Harvest is gotten in. When they think proper to bury them, they convey them first to their own Houses, and there lock up in the Coffins with them, several Suits of Clothes, and a Variety of Trinkets. The Night which precedes the Funeral Solemnity is spent in innocent Amusements, and an elegant Collation. They set out at Break of Day, the Relations are all in Tears, and the Bearers sing and move in solemn Pace, according to the melancholy Tune; for such as are but in indifferent Circumstances, they dig a Grave about five or six Foot deep, and there bury them. For Persons of Distinction they erect some stone Monuments, with their Statues upon them, and with a kind of Epitaph underneath, which, as we have already observed, is customary amongst the *Japanese*. Three Days after their Interment, the Friends and Relations of the Deceased pay him a formal Visit, make their Oblations upon his Tomb, and recreate themselves there for some considerable Time. Every Full Moon they cut the Grass that grows round it, and make their free-will Offerings of new Rice. But this is not all; they shew such a friendly Concern for the Repose of their Dead, that upon the least Intimation which their *Bonzes* give them, of their lying any Ways uneasy, they remove them, at their Request, to a more commodious Situation.

^a Tom. III. of the Collection of Travels to the North.

^b Description of *Corea*, *ubi sup.* Tom. IV. of the same Collection of Travels to the North

OUR *Dutch* Mariner insinuates, that the eldest Son is Heir to his Father's most valuable Effects; that the other Sons divide the Remainder between them, Share and Share alike, and that the Daughters are left entirely destitute of all Manner of Provision. 'Tis likewise customary, as we are inform'd, for an old Gentleman that is infirm and decay'd, to resign to his Children the Management and Disposal of all his Effects; who, notwithstanding are very indulgent to, and tender of him, and study to make the Remainder of his Days pass away as comfortably as possibly they can. "The eldest Son takes immediate Possession of the Whole, in Right of himself and his Brothers, and, at their mutual Expence, erects a commodious Apartment for the Reception of their Parents." A *Corean* would be startled to see a Father and Mother abandon'd, and look'd upon as an Incumbrance by their Children, (as often they are amongst us) after they had voluntarily delivered up their whole Substance into their Custody and Possession. We must not, however, be so vain as to imagine, that such as live at some thousands of Leagues Distance from us, are always endued with more Honour and Honesty than ourselves. Happy it is for us, that Vice and Virtue have every where their Exceptions, and that in *Europe*, as well as *Asia*, the Just and the Unjust are mingled together.

THE Science of Physic, as practis'd amongst the *Coreans*, is very simple; conformable enough, as we are inform'd, to that of their Neighbours, and founded upon the Principles of pure Nature. This cursory Account relates only to that Part of their Practice which may properly be term'd the true Art of Physick, and not to that supernatural Branch which depends wholly on Sorceries and Incantations. The Physicians of *Corea*, says our *Dutch* Mariner, are entirely devoted to the Service of the Rich; the Poor have none to attend them, but Emperics and Magicians. One might be almost tempted to ask, *Whether, all Prejudice and Prepossession apart, there is any great Difference between a Physician, a Quack, and a Conjurer.* Hippocrates himself, who had not half the Assurance of an infinite Number of Practitioners, who call themselves his Sons, has modestly acknowledged, *That a great Art is requir'd to pass a right Judgment on any Distemper.* The Constitution of the Body is as various as that of the Mind; nay, the former, which is Man's terrestrial Part, is expos'd to much greater Vicissitudes, through Age, the Climate of the Country, the Weather, the different Temper of the Mind, which influences and affects it, the Nature of his Diet, &c. 'Twould be an unpardonable Digression to launch out any farther on this Topic. We shall proceed, therefore, to give you a short Account of the *Corean* Government.

THEIR Monarch, as all the *Asiatic* Princes are, is absolute and despotic, and his unlimited Power, which is so shocking and insupportable to us, is not look'd upon as any Burden by his Subjects. Their Monarch's Decrees are irrevocable, and without Appeal. 'Tis prohibited, on Pain of Death, to make any Objections to, or Animadversions upon it. Whenever he goes abroad, the whole Court are oblig'd to attend him, and he appears in all the Pomp and Magnificence of the most absolute Monarch. There is a profound Silence wherever he comes; all the Shops and Doors, in all the Streets through which he passes, are close shut up. His Nobles, as well as his Guards, are oblig'd to turn their Backs towards him; not a Soul durst presume so much as to cough in his Presence. For the Prevention of any such Act of Indecency, the Soldiers there put little Sticks in their Mouths. We are inform'd, that in the Reign of *Domitian* the Tyrant, the Senators of *Rome* chew'd Laurel, to prevent their bursting out into Laughter, which was a capital Crime, at the Follies and extravagant Deportment of their Sovereign. What a Torment would it be to a *European* to live under the Government of such a Prince! And how insupportable would it be for a *Corean*, would one arriv'd from thence say, to habituate himself to a Compliance with abundance of Cuf-

^a *Judicium Difficile.*

toms practis'd here in *Europe*! Every one has Eagle's Eyes to discover the Foibles of his Neighbour, but constant Habit makes him blind to, and insensible of his own. There are various kinds of Governments, as well as Distempers: They are Maladies of a quite different Nature, and their Symptoms have no Manner of Resemblance.

As to the Religious Customs of *Jesso*, we meet with nothing worth the Reader's Observation.

The Religion of TARTARY.

WE are now come to that infinite Number of People, who are scatter'd all over the Northern and Eastern Parts of *Asia*. In the antient Religion of the *Scythians*, (who were *Tartarians* formerly) *Mars*, the God of War, was worshipp'd under the Representation of an *Old Rusty Sabre*, to which they annually sacrific'd a considerable Number of Oxen and Horses. They dy'd it likewise with the Blood of one of their Enemies, whom they sacrific'd in honour to it at the same Time. The modern *Tartars*, who are the People we speak of, are partly *Mahometans*, and partly *Pagans*. They acknowledge, according to ^a *Carpin*, one God, the Creator of all Things, both visible and invisible, who rewards and punishes the Sons of Men, according to their Merits; but they never pray to, continue he, reverence, or pay him any external Act of divine Adoration. But if so, what would those Idols say, which are stuffed with Felt, and made of human Form, whom they plant at their Doors; who watch over them, and preserve them from all Harms; who are likewise the tutelar Deities, and Guardians of their Flocks; whom they honour in making them Oblations of the Firstlings of their Sheep and their Oxen, and the first Morfel of their daily Meals? They burn the Bones of their Beasts which they offer up in Sacrifice, because they are not allowed to break them.

CARPIN likewise seems to intimate, that the *Tartars* he speaks of, pay divine Honours to the Fire. When any Strangers come amongst them, they and their Effects which they bring with them, must all pass between two Fires for their Purification. They are strictly enjoin'd not to put a Knife into the Fire, nor touch it with a Knife, nor to cleave any Wood near it with a Hatchet. They pay likewise a particular Respect to the Whip with which they lash their Horses. This Traveller has oblig'd us with a particular Account of several other Superstitions, still more remarkable than any hitherto mentioned. Before they drink, they take their Cup or Glass, and first pay their Obedience to the Fire, Air, Water, and the Dead; turning themselves accordingly to the four Corners of the Earth. If the Fire be the Object of their Devotion, their Eyes are directed towards the South; if the Air, towards the East; when they worship the Water, they face the West; and the North, when they adore the Dead. *Friar Ru-bruquis* says much to the same Effect, with Regard to the religious Worship of these *Tartars*, and adds, that the Master and Mistress of a House, that is to say, one of their moveable Tenements, erected on a Carriage, ^b the Door whereof, according to one of their fundamental Principles, must always front the South; that such Master and Mistress, I say, have their respective tutelar Deity, and each of them goes under the Denomination of their *Brother*. They have another little Idol, common to both, entitled, *The Guardian of their House*. At the Bed's Foot is placed a Kid-Skin, stuff'd with Wool, and a little Image, with its Face turn'd to the Wives and Daughters Side, for their particular Defence likewise and Protection. Near the Door, on the Wife's Side,

^a Collection of Travels to the North, Tom. VII.

^b *Purchas's* Extracts of Voyages.

that is the East, as the Husband's is the West, is plac'd another Idol, with the Teat, or Udder, of a Cow, which is a Symbol, denoting that 'tis the Women's Province to milk their Cows. On the Husband's Side there is an Idol with a Mare's Teat.

THE ^a *Mongolian Tartars* acknowledge but one God, the Author of Life and Death, yet hold it lawful to serve and adore him various Ways. *Mangu-Cban*, in *Purchas*, justified this Plurality of Worship, by comparing the Supreme Being to a Hand, with a Variety of Fingers. The *Tartars*, according to ^b *Mark Paul*, acknowledge a Supreme Being, who inhabits the Heavens, and to him only make their devout Address'es for those invaluable Blessings, Wisdom, Health, &c. Their Household God *Natigay*, or *Itogay*, who has a Wife and Children, is the next Object of their Esteem and Veneration. The former is placed at his Left-Hand, and the latter before him. He is the Guardian of their Families, and presides over all the Products of the Earth. No one presumes to go to Dinner till he and his whole Family are first serv'd. Their Entertainment principally consists in having their Mouths very plentifully greas'd: The Fragments of their Repast are thrown out of Doors, for the Accommodation of some unknown Spirits.

THIS is the Sum and Substance of what we find most remarkable in the Account of our antient Travellers. We shall now consult the Moderns. The *Mongolian Tartars*, *Calmoucs*, and others, according to them, have, properly speaking, no other God but their *Dalai-Lama*, which signifies, as we are inform'd, *Universal Priest*. This Sovereign Pontiff of all the *Tartarian* Idolaters, and whom they acknowledge as their God, ^c resides "towards the Frontiers of *China*, ^d near the City of *Potala*, in a Convent, situate on the Summit of an high Mountain, the Foot whereof is inhabited by "above twenty thousand *Lamas*, who have their separate Apartments round about "the Mountain, and, according to their respective Quality and Function, are planted "nearer, or at greater Distance from their Sovereign Pontiff. The *Dalai-Lama* never "concerns himself in the least about the Management of his temporal Affairs; neither "are they the Province of any of his *Lamas*, but are entirely left to the Discretion of "two *Chans* of the *Calmoucs*, who furnish him from Time to Time with whatever is " requisite for the honourable Support of himself and his whole Household. This *Dalai-Lama* has been call'd *Prête-Geban*, or *Prester-John*, without knowing precisely "what Countryman he was. . . . The Term *Lama*, in the *Mongolian* Language, signifies *Priest*; and that of *Dalai*, which in the same Language implies *vast Extent*, "has been translated into the Language of the Northern *Indians*, by *Geban*, a Term "of the same Signification. Thus *Dalai-Lama*, and *Prête-Geban*, are synonymous "Terms, and the Meaning of them *Universal Priest*." ^e Father *Verbiest* had before observed, that the *Grand Lama*, or *Lama-Scm*, here call'd *Dalai-Lama*, is the *Prête-Geban*.

WE have already told you, ^f that the *Dalai-Lama* assumes the Deity, and is look'd upon as immortal by all his Admirers. Thus we have given you the best Account we can find of this *Grand Lama*, in the Extracts of the Missionary Fathers quoted by ^g *Kircher*. The Reader, by what follows, will be able to reconcile these two Passages together. There are two Monarchs, one Temporal, and the other Spiritual, at *Lassa*, which, some say, is the Kingdom of *Tanchuth*, or *Boratai*, or *Barantola*. The Spiri-

^a *Moal-Tartars* in *Purchas*, *ubi sup.* who are not spread, it seems, so far in *Asia* as the *Mongolian Tartars*.

^b Quoted by *Purchas*, *ubi sup.*

^c *Notes* on the Genealogical History of the *Tartars*.

^d In *Tanchuth*.

^e The Account of the Eastern Parts of *Tartary*, in the Collection of Voyages to the North, Tom. III

^f *Notes* on the History, &c. *ubi sup.*

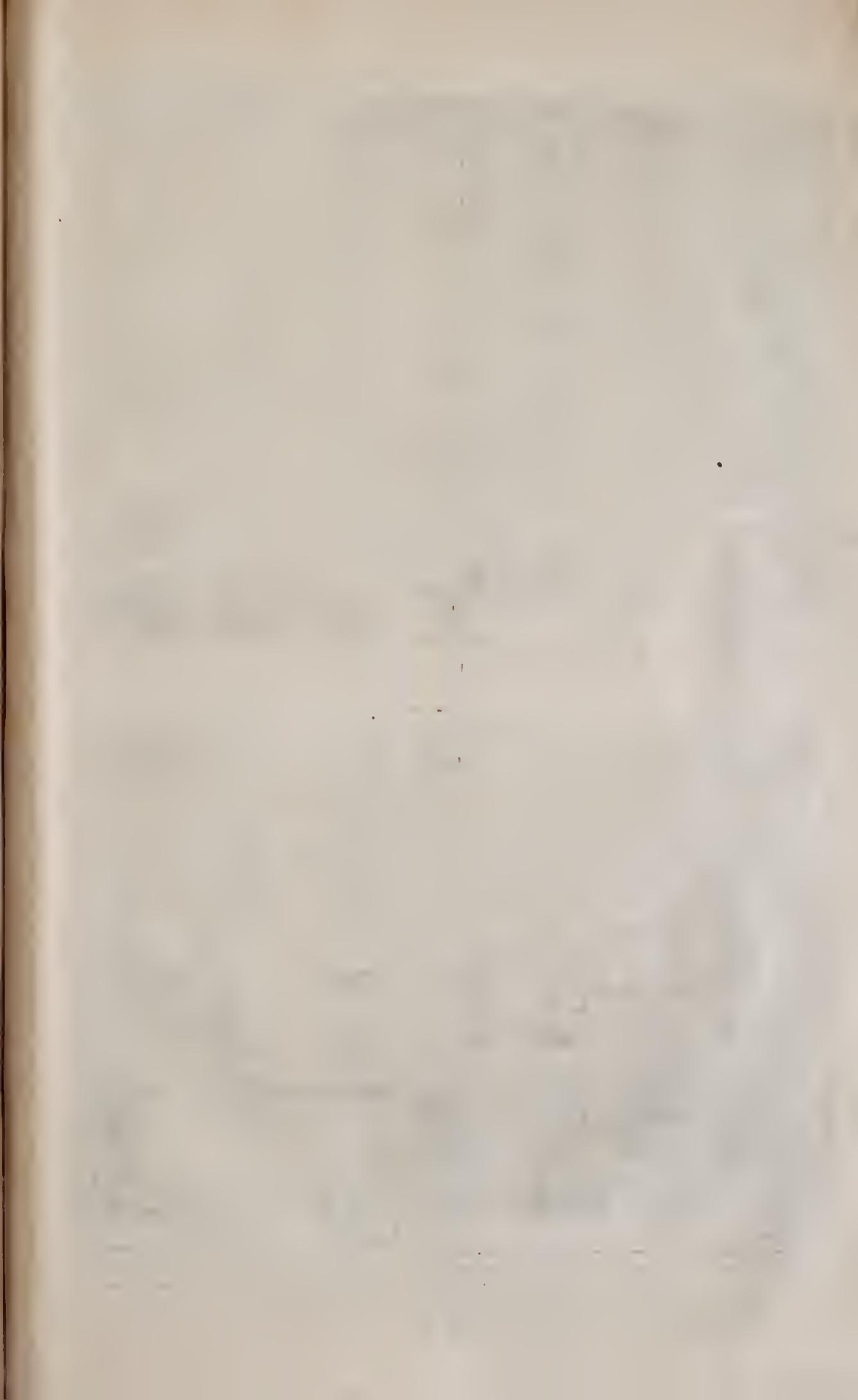
^g *China Illustrated*

tual Monarch is the *Grand Lama*, whom these Idolaters worship as a God. He very seldom goes abroad. The Populace think themselves happy, if they can by any Means procure the least Grain of his Excrements, or Drop of his Urine; imagining either of them an infallible Preservative from all Maladies and Disasters. These Excrements are kept as sacred Relics, in little Boxes, and hung about their Necks. Father *Le Comte* ^a imagines *Fo* and the *Grand Lama* to be one and the same Deity; who, according to the Idea of these *Tartars*, must for ever appear under a Form that may be felt or perceiv'd by the Senses, and is supposed to be immortal. He is close confin'd, adds he, to a Temple, where an infinite Number of *Lama's* attend him, with the most profound Veneration, and take all imaginable Care to imprint the same awful Ideas of him on the Minds of the People. He is very seldom expos'd to View, and whenever he is, 'tis at such a Distance, that it would be morally impossible for the most quick-sighted Person to recollect his Features. Whenever he dies, another *Lama*, who resembles him as near as possible, is immediately substituted in his Stead; for which Purpose, as soon as they perceive his Dissolution drawing nigh, the most zealous Devotees, and chief Ministers of the imaginary God, travel the whole Kingdom over, to find out a proper Person to succeed him. This pious Intrigue is carried on, says he, with all the Dexterity and Address imaginable. The Deification of the *Lama*, if we may depend on the Veracity of Father *Kircher*, was first owing to the extraordinary Trust and Confidence which these People repos'd in their *Priest-John*. They flock'd round about the Monarch from all Parts, to listen to his wise Counsels and Decisions, as they would to an Oracle. At this very Day every Body goes, Rich and Poor, in Pilgrimage to this Deity's Palace, in order to receive his Benediction, and to pay him divine Adoration. At his Feet is a Basin, into which the Devotees throw their voluntary Oblations.

IN all this they behave exactly like the *Japanese* towards their *Dairi* or Sovereign Pontiff. We have already inform'd you, that this *Dairi* is a kind of Deity, that his Clergy preach up to the People the Transmigration of the *Dairi's* Soul who dies, into the Body of his Successor. The Remarks we shall make hereafter with respect to the *Kutuchta*, or Usurper of the *Dalai-Lama's* Authority, will fully justify this Comparison. Let us suppose, therefore, that these whimsical and extravagant Tenets flow from one and the same Fountain. 'Tis much more natural, in my Opinion, to think so, than to trace the Worship of the *Grand Lama*, and his imaginary Divinity, from some corrupt Ideas of *Christianity*, formerly impress'd on the Minds of these People by the *Nestorians*; since there is no Manner of Resemblance between them. ^b The Author of the Conference, which is maliciously suppos'd to be held between a *Tartar* and a *Roman Catholic*, does not offer to make any Comparison between the *Dalai-Lama* and our *Pope*. The latter, indeed, styles himself infallible, and acts likewise in the Capacity, if I may be allow'd the Expression, of a *Vice-God*; but no one ever carried the Point so far, as to ascribe to his Holiness, whilst living, the Honours of a formal Deification. If there be any one Ceremony relating to our *Christian* Pontiff, that carries the Appearance of divine Worship in it, and sets him, in that Respect, on a Level with the *Dalai-Lama*, 'tis that kind of solemn and pompous Adoration which is always paid him at his first Accession to the Pontificate. As to the rest, who knows, but that the Immortality of the *Dalai-Lama* may amount to no more, in effect, than that establish'd Custom in *France*, which maintains that her Monarch never dies? Since a new King is immediately proclaim'd after the Decease of the old one, and no Court of Justice, or public Office whatsoever is shut up, or in the least interrupted in their usual Proceedings, for Want of the royal Authority to support them; and, in all probability, the religious Authority is preserv'd after the same Manner amongst the *Lamas*. The immediate Substitution of one Pontiff in the room of another, may possibly establish

^a Memoirs of China, Tom. I.

^b Notes on the History of the *Tartars*, &c. p. 340.





A. HAN ROI des TARTARES DIVINISÉ. B. LAMA qui fait ses prières, pendant qu'un autre tourne un instrument cylindrique sur son cube.



TROPHÉES, élevés sur les plus hautes MONTAGNES, que les LAMAS vont adorer pour la conservation des Hommes et des Chevaux &c.



L'IMAGE de COMPUTIUS, telle qu'on la voit dans les collèges publics, et dans les HU-TAN-OS, ou SUTASOS des chinois, cette figure est relative à ce qui est rapporté du culte de COMPUTIUS à l'article qui le concerne.



L'AMIDA des Japonais, cette figure est placée ici relativement aux Divinités des Chinois, et des Tartares qui se trouvent y avoir du rapport.





BUTH: c'est un JEUNE HOMME Furieux qui tue tous ceux qu'il rencontre,



H. Ponce, del.

MANIP: IDOLE, ou DIVINITÉ de LASSA, à laquelle on offre ceux que BUTH a tués.

a Continuance of the *Vice-Deity* in *Tartary*, which would be impracticable amongst other Nations.

'Tis much more probable, that the Religion of these *Lamas* is rather a Branch of some one of the *Indian* Doctrines, than any Relic of Christianity. Were the *Tartars* more honest, and not so illiterate, we might entertain a more adequate Idea of the Articles of their Belief. The Populace, for the generality, have no ^a Notion of any of their religious Dissertations, which are written either in the *Tanchuthian*, or any other Language; "but, as to what relates to divine Worship, pin their Faith entirely on the "Sleeves of their *Lamas*. . . . All that can be learned, in short, from them, are a few "old Legendary Stories, and a few Ceremonies. . . . Their Knowledge extends no farther As to the *Lamas* themselves, the Principles of their Religion are so dark, and "mysterious, that 'tis impossible to draw any Conclusions from them. . . . All that we "can find, is, that they lay down the three following Maxims, as Rules for their general Conduct; *viz.* to serve and reverence the Deity, to injure no Man, and to give "Tribute to whom Tribute is due". But, however, were we to examine into the Lives and Characters of these *Tartars*, we should find them very deficient in the Practice of these Important Articles. Let us now take a transient View of their Notions with Respect to the Deity. They assert, that they worship but one God only, who, notwithstanding, is intimate with, and discloses his Secrets to the *Dalai-Lama*, for the Edification of the People. Their Images are Representations of their Deity, and some favourite Saints, which are exposed to public View, in order to remind the People of their Duty towards God, and of those Virtues which they ought constantly to practise. This Account is extracted from the Author ^b before quoted. We leave our Readers to judge whether the *Calmoucs* and *Mongals*, who live in the most profound Ignorance, have not been instructed by some *Christian* Tutor, and very probably by our *wise Annotator* himself.

To this visible God, this *Dalai-Lama*, of whom we have been speaking, we must add some Kings, who have been deified, as well as he, but after their Decease. *Han*, King of *Tanchuth*, became immortal, by virtue of his extraordinary Clemency, and just Administration. He died in the Odour of Sanctity, and was received amongst the Number of the Gods.

DEVA, another King of *Tanchuth*, was deified, on Account of his eminent Virtues. In the Print annex'd you'll find a *Lama* at his Prayers, some small Distance from these two Idols, and several Lamps hung round about, devoted to their peculiar Service. This *Lama* at his Prayers, brings to our Remembrance the Instrument of Devotion, which the faithful *Tartarians* very religiously make use of whilst their Priests are performing divine Service. We have copied it from Father ^c *Kircher*.

MANIPA, the Goddess of these People of *Tanchuth*, has nine Heads, which form a Kind of Pyramid. She is likewise represented under a human Shape. A bold, resolute young Fellow, prompted by an enthusiastic Rage, like him who cries *Amoc* amongst the *Indians*, and dressed in Armour, flies round about the City, upon some certain Days in the Year, like a Mad-Man, and kills every one he meets, in honour of the Goddess. This young Enthusiast is called *Pbut*, or *Buth*. By such outrageous Sacrifices as these, the Devotees imagine they oblige the Goddess, and ingratiate themselves in her Favour.

^a Notes on the Genealogical History of the *Tartars*.

^b Notes on the History, &c. *ubi sup.*

^c *Clines* illustrated.

THESE *Tartars* likewise observe the superstitious Custom of erecting several Trophies on their highest Mountains, for the Preservation of themselves and their Horses; and pay them even divine Adoration.

THE *Calmoucs* and western *Mongals* pay the same Respect to their Sovereign Pontiff, styl'd *Kutuchta*, as the other *Tartars* do to their *Dalai-Lama*.^a Formerly the *Kutuchta* settled on the Borders of the River^b *Amur*, but at present he incamps, for the generality, with a Body of his faithful Followers, round about the River *Orchon*. He was once the Subdelegate, or Deputy of the *Dalai-Lama*, for the Administration of all religious Affairs amongst the Northern *Tartars*; those People being too far distant from the usual Residence of the *Dalai-Lama*. In process of Time, this *Kutuchta* made a Division in the Church, set himself up as independent, deified and immortaliz'd himself at the Expence of his old Master. The Divinity of *Kutuchta* is at present so firmly established in the Minds of his Followers, that should any one scruple to believe it, he would be look'd upon by his Companions with the utmost Horror and Detestation. According to the Accounts of^c another Author, the Schism of *Kutuchta* is no antient Innovation. "Not many Years ago, says he, the *Dalai-Lama* established the *Kutuchta*, as his Vicegerent, or Suffragan over the Northern People of^d *Mongal* and *Ajuka*, who were formerly under the Jurisdiction of^e *Contaisch* and *Buchary*." This Vicegerent, taking Advantage of the distant Residence of the Sovereign Pontiff, set himself up as the Spiritual Head of all the People. He incamps sometimes in one Place, and sometimes in another; but is always surrounded with a numerous Body of Life-Guards. He carries with him, likewise, those Idols which are in the highest Repute, and pitches separate Tents for their peculiar Service. When this^f *imaginary Deity* decamps, his faithful Devotees flock from all Parts, with their Families, to meet him, and throw themselves in his Way, in order to procure his heavenly Benedictions: But, it seems, they must pay for them, if they have them. There must be, says our *Annotator*, a *valuable Consideration*. "The Chief Magistrates, and other Persons of Distinction among them, continues he, are the only Persons who dare approach his sacred Person. When he gives them his Blessing, he clinches his Hand, and lays it upon their Foreheads, having a Chaplet in it at the same Time, made after the same Fashion as those of the *Lamas*."

THE *Kutuchta* never exposes himself to public View,^g but on some particular Days; and then 'tis with all the Pomp and Magnificence imaginable: And never marches, but with the Sound of Trumpets, and the Beat of Drums; or at least of Instruments of Music, which, amongst the *Tartars* are equivalent to them; for we would not absolutely insist upon our own Terms. He is carried in Procession to a Tent, covered with *Chinese* Velvet, and open in the Front. There he seats himself cross-legg'd, on a Throne, erected on a large square Eminence, covered with Velvet, in the midst of a large Quantity of Cushions, rang'd all round the Pontiff, but at an humble Distance, and below him, for the immediate Service of the *Lamas*.

^a Notes on the Genealogical History of the *Tartars*.

^b A River which springs from the South-South-East, and falls into the *Selinga*.

^c The Manners and Customs of the *Osiaes*, in Tom. II. of the Collection of Voyages to the North.

^d At least the *Moguls*, or Western *Mongals*, the present Subjects of *Tudschtu-Can*. See the Notes on the History of the *Tartars*.

^e In the Notes on the History of the *Tartars*, the Sovereign Prince of the *Moguls*, or *Mongals*, is called *Contaisch*, and the great *Cham* of *Tartary*, so boasted of in the History of Ages past, and so little known at present. See this curious Remark.

^f Notes on the Genealogical History, &c.

^g The Manners and Customs, &c. Tom. VIII. of the Collection of Voyages to the North. Notes, &c. *ubi sup.*

IN these solemn Ceremonies the Sister of this Sovereign Pontiff, for the generality, sits at his Right Hand, and officiates in the Capacity of a *Lama*: She is likewise shaved, as a public Mark that she belongs to the Priesthood. ^b We are informed by the other Relation, that on each Side of the *Pontiff-God*, or *Vice-Deity*, there are two Idols, “ which represent the Divine Essence; that the other *Lamas* sit on each Side, on the “ Floor upon Cushions, from the Throne; or Eminence, whereon the Grand Pontiff is “ seated, to the very Entrance of the Pavilion; and that in this Attitude, or Situation, “ they have a Book in their Hands, in which, to all outward Appearance, they seem to “ read to themselves with Decency and Devotion;” but whether these Particulars are true or false, ’tis morally impossible for any one truly to determine. “ As soon as “ the *Kutuchta* is seated, all their Instruments of Musick cease; and the whole Assembly “ first prostrate themselves to the Ground, and then burst out into loud Acclamations, “ in honour of the Deity, and into exalted Encomiums on their *Kutuchta*”. All the *Lamas* in general throw some odoriferous Herbs into their Censers, and therewith first perfume the Idols, then their Sovereign Pontiff, and afterwards, the whole Congregation of the Faithful. As soon as this Ceremony is over, each individual *Lama* deposits his Censer at the Feet of the Pontiff, and their Principal, or Superior, takes seven several *China* Cups full of Milk, Honey, Tea, and Brandy, &c. and makes an Oblation of them to the Idols. Then he takes seven other Cups, filled with the same Ingredients, and presents them to the *Kutuchta*. All these Oblations are attended with the loud Acclamations of the whole Assembly, who repeat with Fervency some certain Words to this or the like Effect, *viz.* *Our Kutuchta is a shining Paradise*. The *Kutuchta* first tastes of these Free-will Offerings himself, and then distributes the Remainder amongst the Heads of the several Tribes. After this, he withdraws, the Trumpets all the Time sounding, and the Drums beating, in the same pompous and solemn Manner as they did at his first Appearance.

WE are further informed, that the ^c *Chinese* Politics contributed very much towards the Deification of this *Kutuchta*, and privately somented the Schism of these *Tartars*; but as this is foreign to our present Purpose, we refer the Reader to the Annotator, whom we have before quoted. To the Idea of Immortality, which these People entertain of their *Kutuchta*, another is added, which is altogether as whimsical and extravagant, and, no doubt, as deeply imprinted on their Imaginations as the former; *viz.* that after the *Kutuchta* is grown old with the Decrease of the Moon, he renews his Youth at the Change of the same Planet. The whole ^d *Mystery* of this fantastical Notion consists in the Holy Father’s suffering his Beard to grow from one new Moon to another, and never shaving himself, but at her first Appearance; at which Time he dresses himself in all his Splendor, paints his Face, and besmears it all over with White and Red, as is customary amongst the *Moscovites*. As to the Notion of this Grand Pontiff’s Immortality, the Origin and Foundation of it is this. All these *Tartars* hold the *Metempsychosis*, or Transmigration of Souls; and this received Opinion induces them to imagine, that the Soul of the expiring *Kutuchta* enters, immediately after his Decease, into the Body of his Successor; or, at least, that the Soul of the latter receives all the Operations, and is endowed with all the Powers and Faculties of the Soul of the Deceased. For which Reason, he who is intended to be the old Pontiff’s Successor, must constantly attend him, that the Soul of the Holy Father may qualify the young one, if I may be allowed the Expression; for his approaching Godhead; that the young Soul may every Day have familiar Converse with the old one, possess all her Qualities, and become, as it were, the very same.

^a The Manners and Customs, &c. *ubi sup.*

^b Notes on the History, &c. *ubi sup.*

^c Notes on the History, &c. *ubi sup.*

^d The Manners and Customs of the *Ostiacs*. Tom. viii. of the Collection, *ubi sup.*

THE Oriental *Mongals*, distinguished in the Accounts we have of them, by the Name of the *Tartars* of *Niuché*, of the Eastern *Tartars*, &c. neither Worship the *Dalai-Lama*, nor the Sovereign Pontiff of the *Chinese*: But their Worship, as we are informed, is ^a a Medley of both, reduced to a few nocturnal Ceremonies, which, in Reality, have more Witchcraft in them, than Religion. The *Tartars*, who, in ^b *Isbrand's* Account of them, are call'd *Daores*, and who are a Branch of the Orientals, assemble themselves together at Midnight, both Men and Women, in some commodious Place, where one of them falls prostrate on the Ground, and remains stretched out at his full Length, whilst the whole Cabal make a hideous Outcry to the doleful Sound of a Drum, made on purpose for the Celebration of that particular Ceremony. At the Expiration of two Hours, or thereabouts, the Person thus extended rises, as it were, in an Extasy, and communicates his Visions to the whole Assembly. He is perfectly appriz'd, during his Trance, of what Misfortunes will befall this Man, and what Undertakings that Man will engage in with Success. Each Word he utters is listen'd to with the utmost Attention, and deem'd as sacred as that of an Oracle. All their religious Worship, however, does not absolutely consist in this; for they have their particular Sacrifices, as well as others. There is a small Mountain on the Frontiers of *China*, which is look'd upon as Holy Ground. The Eastern *Tartars* imagine their Journeys will prove unsuccessful, if, as they pass by, they neglect to consecrate some Part of their Apparel to this sacred Mountain. They hang these Oblations therefore upon the Boughs of Birch-Trees, with which that Mountain abounds. There are Plenty of all Sorts; Shirts, Gowns, Furs, Caps, &c. in short, such a Variety of old Clothes, that Travellers, who have no Notion of the Sanctity of the Place, are apt to take it for the *Rag-Fair* of the neighbouring *Tartars*. In all probability, this Custom is the same as that of erecting Trophies on the Mountains, which we have already spoken of, upon the Testimony of *Father Kircher*. But be that as it will, no one must presume to touch any of these old consecrated cast-off Clothes; and should any Person be so audacious as to steal away the least insignificant Rag whatever, he would be look'd upon as an abandon'd sacrilegious Villain.

BUT to return, and come to *Siberia*. The ^c *Jukogaies*, who are Inhabitants of the Parts adjacent to *Lena*, pay divine Honours to their Dead, after they have hung up and dried their Skeletons in the Air, and adorned them with Necklaces made of Glass. The ^d *Jekutzes* seem to acknowledge the Existence of a God, who is their Creator and Preserver, and the All-wise Disposer of Good and Evil. They have an annual Festival, which they celebrate every Spring with abundance of Solemnity; that is, by kindling a large Bonfire, which must be kept up as long as the Festival lasts, and abstaining the whole Time from all kinds of Liquors, they being destined only for Libations, which consist in pouring their common drink Eastward into the Fire: In this Ceremony, there seems to be a kind of religious Adoration paid to that Element.

^e THERE are some *Calmones-Barabinski* who have a ^f clumsy wooden Idol for their God, dressed, like a Merry-Andrew, in a particolour'd Coat. This Idol is lock'd up in a Cabinet, when they are indolent and inactive at home, but they take it along with them, when they go a hunting, or coursing in the Fields. On those publick Occasions, he is carried in Procession in an open Chariot, which is kept for that particular Purpose, and the first Beast they meet with is sacrificed to his Honour. If the Chace has prov'd successful, the Idol, at their Return, is placed in his Nich, at the very Summit of a

^a Notes on the History, &c. *ubi sup.*

^b Collection of Voyages to the North, Tom. VIII.

^c *Isbrand's* Voyages, Tom. VIII. of the Collection of Voyages to the North.

^d A People situated, or roaming about the Lake *Baikal*.

^e These People are settled between the River *Irtis* and the *Oby*. See the Notes on the History of the *Tartars*.

^f Call'd *Saitan*. Voyages, &c. *ut sup.*

Hut, which is adorned from Top to Bottom, before, behind, and on each Side, with Marten-Skins and Sable-Skins, the Spoils of the Chace; and these hang there till the Weather perfectly destroys them. It would be look'd upon as Prophanation, and an act of Sacrilege, to make use of them on any common Occasion, or sell them to Strangers, who might employ them to their own Use.

THE *Tunguses*, who are Inhabitants of almost all the Eastern Parts of *Siberia*, practise the same kind of idolatrous Worship. Whilst we are speaking of the *Lamas* of the *Tartars*, it would be an unpardonable Omission, to take no manner of Notice of the *Sabamman* of these *Tunguses*. They acknowledge a^a God, the Creator of all Things; but never make their Applications to him in Times of Distress, whether public or private, but to some particular wooden Idols, of about a Foot and an half long, carved only with a Knife; which are treated with Veneration or Contempt, according as they give their Adorers Occasion either to expostulate with, or applaud them.

THE^b *Burates* seem to pay divine Adoration to the Sun and Moon. At least, as we are informed, they will admit of no Discourse about any other Deities. They celebrate, however, a kind of Sacrifice, twice or thrice a Year, which consists in driving Stakes thro' their He-Goats and Sheep, whilst they are alive, and planting them before their Tents. They keep constantly bowing their Heads to these Victims, till they expire. They have their Priests likewise, whom they murder, without the least Provocation, whenever they think proper, alledging no other Reason, but this, that 'tis necessary for you to go into the other World to be our Intercessors, and pray for us. After this, they inter these Victims, and furnish them with Money and Apparel, for their better Accommodation in the other World. They shew a peculiar Veneration for a certain high Mountain, on the Borders of *Baikal*. There they frequently perform their Sacrifices, and administer their Oaths to such as are to give them Information on any Affairs of Importance. The Party to be sworn is conducted to the Summit of this Mountain, and there pronounces the Form, with an audible Voice, and they are assured at the same Time, that if he be perjured, he shall never get down again alive.

THE *Wogultzes*, as well as the *Tunguses*, entertain some Idea of a God, who created all Things. They acknowledge, likewise, the Resurrection of the Dead, and believe, that the Wicked will then be punished, and the Righteous be rewarded. Their public Worship consists in assembling themselves together, once a Year, about Autumn, to sacrifice in an adjacent Wood one Beast of every Species. After which, they hang up their Skins on the most beautiful Trees in the Forest, and prostrate themselves before them. This annual Festival concludes with regaling themselves on the Flesh of their Sacrifices; after which they return home, and think themselves discharged from all religious Duties for the current Year.

THE^c *Circassian Tartars* are reckoned as *Mahometans* and *Greeks*, there being several of both those Persuasions amongst them: Idolatry, nevertheless, has a prevailing Power over them. When any Person of Distinction amongst them dies, they sacrifice a He-Goat, hang up his Skin upon a high Pole in the Middle of the Town, and come one after another to pay it divine Adoration. This Skin is never taken down till some other Person of Distinction dies; and then they put a fresh one in its Place. *J. de Luca*, in his Account, informs us, that they sacrifice Rams, and call those Victims *Curbands*:

^a Notes, &c. *ubi sup.*

^b Enclosed between the *Selinga*, the *Jentizea*, and the Lake *Baikal*.

^c Notes, &c. *ut sup.* These *Wogultzes* inhabit the Parts round about the *Oby*.

^d Notes on the History of the *Tartars*. See likewise *John de Luca's* Account, Tom. VII. of the Collection of Voyages, &c.

^e *John de Luca*, *ubi sup.*

And moreover, that the Places where they are made, are deemed so sacred, that the most arrant Thief amongst them will never venture to touch the least Thing that is carried to them. He adds likewise, “ that there are Bows, Arrows, and Scymetars hung “ on the Trees in these sacred Places, as public Testimonies that they have performed “ their Vows.” But, in all probability, this is no more than a Repetition of the same Story.

IF we turn our Course towards the North, and North-East of *Asia*; we shall find several Nations so little known, that it would be difficult to give any tolerable Account of them; for which Reason we shall not trouble the Reader with an insignificant List of their ^a barbarous Names. We are informed in general, that they pay a kind of divine Honour to the Sun and Moon; as also, to some particular Idols, or rather Logs of Wood made round, on the Top whereof there is a Knob, cut something like the Resemblance of a Head, with a Nose, Mouth, and Eyes, but all after an unpolished and grotesque Manner; for Sculpture is an Art they are but little acquainted with. These Idolaters, we are further informed, have two Sorts of Idols, public and private; the former are rever'd by the whole Body of the People; the latter are made by particular Persons, and the Objects only of Devotion in that Family to which they respectively belong. Their Sacrifices consist in rubbing the Mouths of their Idols with the Fat of Fish, and presenting them with the warm Blood of some Beast, fresh kill'd in the Chace.

THE *Osiacs*, who inhabit the Southern Parts of the *Samoides*, from the *Irtis* and *Oby* to the River *Jenitzca*, have likewise two sorts of Idols; so that, in all probability, 'tis a received Custom all over *Tartary*. This, in the Main, does not differ from the Practice of all other known Idolaters, who never fail'd to add to their public Gods, their *Lares* and Guardian Deities. ^b Their public Idols are, for the most part, placed on the Tops of the most agreeable Mountains they can find, or in the Middle of their Forests, in small wooden Huts, with commodious Apartments contiguous to them, wherein they deposit the Bones of such Beasts as have been sacrificed in honour of those Idols. They have no stated Days or Hours for the regular Performance of their Sacrifices. They only supplicate their Gods when they stand in need of their Assistance; but the Priests, indeed, use their utmost Endeavours to make the People shake off this shameful Indifference. These Priests have no regular Call or Ordination; every antient House-Keeper, as we are inform'd, has sufficient Authority of his own to exercise the Priesthood. And accordingly the Worship of their public Idols is somewhat more regular, as 'tis instituted by an Authority more antient, and better known. These Idols they are peculiarly fond of, and the good old Men recommend them to their Children. Their Sacrifices consist in the Fat of Fish, and in Beasts of various kinds. The Victim is expos'd in the Presence of the Gods, with its Legs tied; and after that, the Celebrant, or officiating Priest, lays before them, in the warmest Terms, the Petitions of their humble Supplicants. During this kind of Prayer, one of the Assistants stands with his Bow levell'd at the Victim; and as soon as the Priest has concluded, and struck the Beast upon the Head, he discharges his Arrow, and another thrusts a Stake thro' its Body. After this, they take it by the Tail, and drag it along three Times, into the Presence of the Idol. The Blood is preserv'd in a Vessel, consecrated for that particular Purpose; some Part whereof is used in sprinkling the Idol's Hut; another Part is drunk amongst them, and the Idols Mouth is besmeared with the Remainder. 'Tis almost an universal Custom amongst the *Tartars*, to hang up the Head, Feet, Tail, and Skin of the Victim upon some particular Trees; to regale themselves with the Flesh; and to sing before and after their solemn Entertainment. After this, they rub the Idol's Mouth a second Time with the remaining Fat of the Sacrifice: They frequently pay the same

^a See the Notes on the genealogical History of the *Tartars*.

^b The Manners and Customs, &c. *ubi sup.* Tom VIII. of the Collection of Voyages to the North.

Deference and Respect even to their domestic Idols. The Ceremony being over, the whole Assembly shout for Joy, and wave their Sticks in the Air, in honour to the Soul of their Idol, which, according to their Notion, returns home after she has assisted at her own Festival. From whence 'tis plain and manifest, that how savage and stupid soever they are represented to be, they are not so senseless as to imagine, that a Stock or Stone is absolutely the Object which they ought to adore.

THE Bear has likewise some Part in their divine Worship. ^a “As soon as they have kill'd the Creature, they pull off its Skin, and hang it, in Presence of their Idol, upon a very high Tree; and afterwards revere it, and excuse themselves with doleful Lamentations, as if they repented of the impious Deed.” They ridiculously plead, that 'twas the Arrow, not they, that gave the fatal Wound, and that the Feathers added Wings to its unhappy Flight, &c. “This Extravagance is grounded on a receiv'd Notion amongst them, that the Soul of this Beast, roving about the Woods, from one Side to the other, will take the first Opportunity to gratify its Resentment, in case they don't take timely Care to appease its Wrath, and make it some suitable Reparation.”

By the Description of the Idols of the *Ostiacs*, we may plainly discern, that they bear some Affinity to the *Talismans*; and we have inform'd our Readers more than once, that 'tis very probable the infinite Number of antient Idols in general owe their Rise to the *Talismans*, unless we are more inclinable to believe, that the *Talismans* themselves were originally Idols. One of those of the *Ostiacs*, as we are inform'd, was a brazen Goose, with her Wings extended, whose peculiar Province it was to take care of their Geese, Ducks, &c. and protect them from all Disasters. Another very remarkable Idol is that which Travellers have described under the Denomination of the *Old Man of Oby*. ^b “His Devotees oblige him to change his Place of Residence once every three Years, and transport himself over the *Oby*, from one Place to another, with abundance of Solemnity, in a Vessel made for that particular Purpose.” This *Old Man of Oby* is the Guardian of their Fishery. He is compos'd of Wood: His Nose, which resembles a Hog's Snout, has an Iron Hook in it, to denote, that he drags the Fish out of the Sea into the *Oby*. His Eyes are made of Glass, and his Head is embellish'd with a Pair of short Horns. When the Ice dissolves, and the River overflows her Banks, the *Ostiacs* flock to him in a Body, to make their joint Requests that he would prove propitious to their Fishery; but if the Season does not answer their Expectations, they load him with a thousand Reproaches, and insult him after the most shameful Manner; but on the other Hand, if they prove successful, the God, by Way of Retaliation, is allow'd his Share of the Booty. He has the very first Fruits of their Labour; for before they presume to touch one Dish themselves at their general Feast, they rub his Snout with some of the choicest Fat. After their Entertainment's over, they conduct the Soul of the God back again, by beating the Air with their Cudgels. But on the contrary, if the Season has prov'd bad, or if they have met with any Disappointments, they not only revile him, as we have before observed, but they strip him naked, whip him, and throw him into the Dirt, as an old, impotent, despicable Deity. These half-savage People treat their Gods just as our Children do their jointed Babies. We have somewhere before observed, that even some polite Nations have been so whimsical and extravagant, as to make Devotion and Resentment by Turns succeed each other. These devout Infidels are much like Gamesters, who bless and curse their Fortune in a Breath, and can never refrain treating her with Blandishments or Invectives, since it affords them a kind of Consolation, and gives a Vent to their Passion.

^a The Manners and Customs, &c.

^b The Manners and Customs of the *Ostiacs*.

As to the *Samoides*, they are Idolaters, as well as the *Ostiacs*, but much more savage and unpolished. They adore the Sun and the Moon, to which they add some Idols, wrought in such an artless Manner, that one would scarcely imagine they had any Intention to resemble the human Species. These Idols are either kept in their proper Huts, or somewhere near 'em, or else hung upon their choicest Trees. They acknowledge, according to *De Bruyn*, one supreme Being, call'd *Heya*.

THE *Czeremiffian Tartars*^b acknowledge one God, who is immortal, and the Author of all Good; and hold that there are evil Spirits, or *Demons*, who are the profest Enemies of Mankind, and take Delight in tormenting them as long as they live; for which Reason they offer up Sacrifices to them, in order to appease their Wrath, and tempt them, if possible, not to injure them. They take particular Care to go in Pilgrimages to a Place, which the above-cited Traveller calls *Nemda*, and to perform several other Acts of Devotion to their Honour. There they carry their Oblations to those malignant Beings, and never presume to go empty-handed; being fully persuaded, that those who are so imprudent as to carry nothing with them, will infallibly pine away, and die at last of some lingring Distemper. The Sacrifices which are peculiarly devoted to their Deity, are either Oxen or Horses. The Manner of roasting the Flesh of one of them is this: They first throw large Slices of it into a Dish with one Hand, having a Bowl full of Metheglin, or some Liquor of the like Nature, ready in the other, and then cast both together into a large Fire, made before the Skin of the Victim. This Skin is extended upon a Pole, which is laid cross-ways, and rests between two Trees. They implore this Skin to present their humble Petitions to their God, and be a Mediator for them, and sometimes make their Addresses directly to it. The Sun and Moon, as being the Authors of the Products of the Earth, are likewise the Objects of their divine Adoration. These *Tartars* always perform their religious Ceremonies near some Rivers or rapid Streams.

THIS is all that can be said, with any Exactness and Appearance of Truth, relating to the Religion of these almost savage Nations. 'Tis no easy Task to clear up the Accounts of some of our *antient Travellers*, and to justify their Remarks by those which we find in the Writings of the Moderns. The Ignorance of the former, with respect to Geography, their Variation of the Names of some Countries they describe, and the imperfect and incurious Accounts they have given us of the Religion of these People, have all contributed towards this unhappy Confusion. The Moderns, though somewhat more exact, are notwithstanding chargeable with being too careless and remiss. 'Twould be a fruitless Attempt to search for the Religion of the modern *Tartars* amongst the *antient Scythians*. Such a learned Enquiry would be attended with nothing but meer Conjectures. The *Antients* themselves had but a very imperfect Idea of the *Scythians*. All we know is, that they confound several Nations under that Name, as we do under that other of the *Tartars*; that these *Scythians* were *Nomades*, or Strollers, all over the Countries, like the *Tartars* their Descendants; that both the one and the other are People situated in *Europe* and *Asa*, to the North of *Persia* and the *Indies*; and, in short, that the *antient Scythians* spread themselves very far towards the East, as well as the modern *Tartars*.

^a They dwell on the Borders of the *Wolga*, beyond *Casán*.

^b *Olearius's Voyages*.

^c Such as *Carpin*, *Rubruquit*, *Mandeville*, &c.

Their PRIESTS, &c. *Their* NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES.

THE *Lamas*, who are the regular Priests of the greatest Part of *Tartary*, have their Heads as well as their Beards shav'd; nor are these the only Characteristics or Marks of their Dignity; for they wear a kind of yellow Hat, and a yellow Gown, with long Sleeves, which they tie with a Girdle of the same Colour. In their Hands they carry a yellow Chaplet, which they are perpetually tumbling over, because, according to their Rules, they ought to pray without ceasing. According to the same Laws, they ought to live in a State of Celibacy, and devote themselves to the constant Practice of all good Works. There are Nuns, as we are inform'd, of this Order of *Lamas*, who are subject to the same Law, and oblig'd to observe the same Vow.

THE Priests of the *Tunguses* have a Principal, or Superior, whom they call *Schamman*, and devote themselves wholly to the Study and Practice of the Black Art; whereas the *Lamas* know little or nothing of it. The *Schamman*, in the Exercise of his magical Operations, observes the following Method. After he has gone through his preliminary Penances, " he puts on a kind of Robe, or Covering, composed of divers Pieces of old Iron, some in the Form of Birds, others in that of Beasts and Fishes; and all are hung together by Rings of the same Metal. . . . He puts on Stockings made of the same Materials, and Gloves likewise of the same Sort, made in the Fashion of a Bear's Paws. He claps on Iron Horns likewise upon his Head. Thus equipp'd, he takes a Drum in one Hand, and a little Wand, embellish'd with the Skins of Mice, in the other; leaps and capers about, crossing his Legs sometimes this Way, and sometimes that, observing at the same Time the Tune, and accompanying it with most hideous Outcries. In all these Movements his Eyes are stedfastly fix'd on a Hole at the Top of his Hut; and as soon as ever he discerns a black Bird, which, as is pretended, perches on the Roof, and vanishes in a Moment, he falls upon the Ground in a kind of Trance, and continues for about a Quarter of an Hour entirely depriv'd, to outward Appearance, of all Sense and Reason. When he comes to himself, he resolves the Queries of those who consult him."

THE Priests of the *Samoides*, who are likewise Magicians, when any one consults them, put a Rope round their Necks, according to *De Bruyn*, and tie it so tight, that they fall down as if they were dead. When they foretel any future Event, the Blood gushes out of some Part of their Faces, and stops again, as soon as they have finish'd their Prediction. Our Author, by the rest of the Description, seems to intimate, that there is no material Difference between these People and the *Schammans*, and other Priests of the *Tartars*.

WE have already observed, that the *Burates*, when any one is to take a solemn Oath, carry the Party to a high Mountain, and there make him swear with an audible Voice, assuring him at the same Time, that if he proves perjur'd, he'll never get down again alive.

THE *Ostiacs* display all their Instruments of War before the Party who takes his Oath, to intimate, that if he forswears himself, some one of those Weapons shall infallibly in a few Days be the Instrument of his absolute Destruction. The *Tunguses* clear themselves of any Crime laid to their Charge, by the Death of a Dog; thrusting a

* Notes on the History of the *Tartars*. Voyages to the North, Tom. VIII.

Knife into his Left Thigh, and cutting him open to the very Mouth. After this, they suck up every Drop of his Blood. ^a The *Ostiac* takes his Oath upon a Bear's Skin spread upon the Ground, whereon are laid a Hatchet, a Knife, and a Piece of Bread, which is tender'd to him. Before he eats it, he declares all he knows relating to the Matter in Question, and confirms the Truth of his Evidence by this solemn Imprecation; *May this Bear tear me to Pieces, this Bit of Bread choke me, this Knife be my Death, and this Hatchet sever my Head from my Body, if, &c.* In dubious Cases, they present themselves before an Idol, and pronounce the same Oath, with this additional Circumstance, that he who takes the Oath, cuts off a Piece of the Idol's Nose with his Knife, saying, *If I forswear myself, may this Knife cut off my own Nose in the same Manner, &c.*

THE *Mongals* and *Calmoucs* give themselves but very little Trouble with respect to the Degrees of Consanguinity, in their Marriage Engagements. They make no Scruple of lying even with their Mothers. The Issue of such incestuous Matches are look'd upon as legitimate, and have a Right of Inheritance, as well as any others; but in case they be the Children of a *Chan*, or some other Person of Distinction, he who is born in honourable Wedlock is prefer'd before them. 'Tis insinuated, that if the Son spares his Mother, the Father is not so scrupulous with regard to his Daughter; and they give this Reason for their Conduct: A Woman is like the Earth; and both the one and the other ought to be cultivated. They should never lie fallow; for Nature had the same View in the Formation of them both, with this Difference only, that the Culture of the one is vain and fruitless after a certain Term of Years. They are not ignorant, that a Soil, however exhausted, harassed, and worn out, will by extraordinary Care, and artful Management, become as fruitful as ever; but as for Women, their Age is irreparable; they are Lands but of short Duration; they ought therefore never to lie neglected, as long as they are able to produce any Crop. This is a Specimen of the *Tartars* Manner of Reasoning; and in Conformity thereto, they take particular Care to find out young Wives; for after ^b they are forty Years of Age, they look upon them only as *Governants* of their Families, or even simply as their *Domestics*. The major Part of the savage *Americans* observe the same Custom.

THE other *Tartars* are as regardless of the Degrees of Consanguinity, as those we have already described. Some of the most conscientious, indeed, will never marry either their Mother-in-Laws, or their Sisters; but the *Czeremissian Tartars* make no Scruple with regard to the latter. We have nothing more material to add, but that after a Child is six Months old, they give it the Name of such Object, whatever it be, as first presents itself before them.

THERE is nothing very remarkable in the Courtship and amorous Adventures of these People. Love with them, and such as are like them, is neither constrain'd, nor polish'd; and the Women, who, doubtless, have no Idea of any State superior to their own, are as contented with their Lot, as the rest of their Sex are in other Countries. The Want of Knowledge, and a narrow Imagination, constitute the greatest Part of human Happiness in this World; and, if so, they, whose Reason is bounded by their grossest bodily Necessities, are much more happy than other People. But to return to the *Tartarian* Gallantry: Their Courtship of the young Ladies consists in the Purchase of them. ^c Amongst the *Ostiacs*, "the Gallant sends one of his Friends to his Mistress's Father, in order to agree about the Price; and when the Bargain is actually made the intended Father-in-Law covenants to surrender and yield up his Daughter at the Expiration of a certain Term therein limited; and during the whole

^a Collection of Voyages to the North, Tom. VIII.

^b Notes on the History of the *Tartars*.

^c Collection of Voyages to the North, Tom. VIII.

♁ Courtship, must not, on any Account whatsoever, presume to pay his Mistress a Visit. " If he pays his Respects to her Father or Mother, he goes backwards into their House, " not presuming to look them in the Face; and as a farther Testimony of his Esteem " and Submission, turns his Head on one Side whenever he speaks to them. At the " Expiration of the Term of his Courtship, the Father, according to his Contract, fur- " renders his Daughter to his Son-in-Law, and at the same Time recommends them " to a *happy Union*, as the fundamental Article of Wedlock." What the *Ostiacs* may mean by that *Expression* is a nice Point to determine.

As they indulge themselves in Polygamy, so they divorce themselves at Pleasure; a most infallible Method at once to compose all domestic Quarrels. Their Women, during their Lying-in, and at such Times as they are conscious of their periodical Pollutions, voluntarily absent themselves from their Husbands; and they, like the *Tartars*; on the other Hand, absent themselves from their Wives Embraces as soon as they discover their being past Child-Bearing. Then the old Dame becomes Superintendant only of the Family, and acts in the Capacity of a domestic Servant under the other. The Term of Separation between a Husband and his Wife, who has been lately brought to Bed, expires at her Purification, which consists in kindling a large Fire in the Middle of the House, and the good Woman's jumping and capering over, or round about it.

THE *Ostiac*, as a Trial of his Wife's Honour, cuts a Handful of Hair off of a Bear's Skin, and presents it to her. If she be virtuous, she accepts of the Offer without the least Reluctance; but if she be conscious of her own Inconstancy, she ingenuously refuses to touch it; whereupon her Husband immediately puts her away, and that is all the ill Consequence that attends her illegal Amours. Besides, she has the Liberty to marry whom she pleases after such Separation. This ingenuous Confession of their Wives is owing to their Dread of being torn to Pieces by the Paws of the very Bear, the Hair of whose Hide is made use of as an Expedient to prove their Chastity or Falseness. This Bear, according to their Notion, revives at the Expiration of three Years, in order to devour the Bride, who is perjurd and inconstant. This Punishment of their Infidelity is so moderate and easy to be born, that 'tis scarce worth their while to prevaricate, in order to shun it.

THE Mourning of Children for their Parents, amongst the *Tartars*, for the generality, consists in weeping over them for several Days successively; and during all that Time, they are oblig'd to abstain from all Manner of Amusements, and from the Society of Women for several Months. The Child must inter his Father or Mother with all the funeral Pomp and Solemnity his Circumstances will admit of, and pay his annual Respects to their respective Tombs, which must be attended not only with Tears, but loud Lamentations. These People, as well as the *Indians*, *Chinese*, &c. make Provision for their Dead, and supply them with Variety of Apparel.

THE *Wogulskes* extend their Charity to their very Dogs: They inter them honourably, and erect a little Hut on Purpose for them, in order to preserve their Memory. There is no other Testimony of their Respect omitted, in Commemoration of them, but that of making their formal Lamentations round their *Mausoleums*.

THE *Tunguses* hang their Dead upon some particular Trees, and there leave them till they have nothing but Skin and Bones remaining; then they inter them. The *Brazilians*, as we have already remark'd, observe the very same Custom. The *Daores*, who border upon *China*, keep their Dead for three Days successively at home, before

♁ Collection of Voyages to the North, Tom. VIII.

♂ See the first Part of the Idolatrous Ceremonies.

they bury them; then they lay them in a very shallow Grave, and make a small Inlet in the Ground, at the Head of the Party deceased, whose nearest Relations frequently visit him, and supply him with Meat and Drink through the Hole, so purposely left open, till the noisom Effluvias of the dead Carcase oblige them to decline their friendly Offices, and bury them directly.

THE *Iukogais* likewise hang up their deceased Relations in the very same Manner, and when their Skeletons are perfectly dry, adorn them with Coral, and little Pieces of painted Glass. Afterwards they carry them in solemn Procession round their Houses, and revere them as Idols.

THE ^a *Ostiacs* either bury their Dead, or hide both them and their Bows, Arrows, Implements of Household, and Provisions, in the Snow, out of the very same Principle as all others do, who are habituated to these Customs. A Widow, to testify her unfeigned Sorrow for the Loss of her dearly beloved Husband, takes an Idol, dresses it up in the good Man's Clothes, lays it in the Bed with her, and affects to have it always before her Eyes, in order to aggravate her Grief, and bring her departed Husband to her Remembrance; and can any Thing be more natural? Our *European* Widows would behave much after the same Manner, did they care for their deceased Husband's Pictures, kiss them, ask them a thousand endearing Questions, and weep over them; and indeed some of them have been known to take up every individual Thing he wore in his Life-Time, and blubber over every Piece? The Widows of the *Ostiacs* kiss the Idols of their deceased Husbands, and honour them as Partners of their Beds for a whole Year together; and then they are look'd upon as Incumbrances, and thrown neglected by in some Corner of the House; then there is no more Mention of their old Bed-Fellows; then the Time of their Mourning is accomplish'd.

THE *Samoians*, according to *De Bruyn*, hang their deceased Infants that have not attain'd the Age of one Year, upon Trees; but inter, between two Boards, such as are of a more advanc'd Age; and drown, or otherwise make away with their Relations, who are superannuated, infirm, and entirely a Burthen to themselves, and all about them. Near the Place where they bury their Dead, they hang up their Fire-Arms, their Hatchets, their Hammers, and, in short, all the other Implements which they made use of whilst in the Land of the Living.

ALL these People in general acknowledge the Doctrine of the *Metempsychosis*; but in two different Acceptations. Some are of Opinion, that the very Souls transmigrate from one Body into another; others, that there is no other Transmigration, than that of the Operations and Faculties belonging to the Soul of the Deceased. These last, in all Probability imagine, that there is only an Emanation of Virtues, because they confound the Body and the Soul together.

AN ^b ancient Author formerly observ'd, as he assures us, a kind of Superstition which bears a very near Affinity to this, in some particular Provinces of *France*. "When a Priest, says he, of unspotted Character, or any other Person of more than common Merit, happen'd to be at the Point of Death, and his Breath by Degrees began to grow shorter and shorter, they brought their Children to his Bed Side, to hover over his Face, in order to catch his last Gasps, that thereby they might be made Partakers of his Fame and Virtues. Nay, they carried the Point farther; for they set their Doors and Windows wide open, swept the Room, and clear'd it from all Manner of Dirt and Nastiness whatsoever, that the Soul might rather steer her Course through either of

^a Collection of Voyages to the North, Tom. VIII.

^b *Lewis Guion*, Tom. I. of his various Lectures, Lib. V. Chap. xii.

“ those Passages, than through the Chimney, lest she should any Ways fully herself as she took her Flight to the upper Regions.” The same Author quotes from *Mark Paul* the Custom of some certain Indians, who would murder in the Night Time, under the specious Pretence of Hospitality, such Strangers as pass through their Country, when they perceiv'd they were Persons of extraordinary Merit, either with Respect to their Manners, Virtue, Wisdom, or the like good Qualities, out of a ridiculous Notion which they entertain'd, that all their Excellencies and Perfections would remain for ever on the very Spot where their Bodies had been slain.^a Such amongst the Antients who collected the last Sighs of their departing Friends, and all who are fond of kissing, rubbing themselves against, or at least touching the Bodies or Garments of those who were reputed Saints whilst living, or after their Decease, in hopes of being cur'd of some Distempers, or of reaping some other valuable Advantages therefrom, seem to entertain much the same Ideas as these misguided *Indians*. How childish and ridiculous soever such a Prepossession may appear to be, it is nevertheless a very antient one. God himself has condescended to comply with it; but Omnipotence a-part, mere Chance and the Force of Imagination alone might possibly be the Cause of its Success; but as *Jesus Christ* permitted some Emanations of his Virtue to flow from his own sacred Body, and from those of his most illustrious Saints, it has been from thence inferr'd, that the Effluvia of all those who followed them in the Pursuit of Holiness, must be equally beneficial, and that the Reputation of being engaged in the same pious Course, effectually enables them to emit some salutary Virtue on the whole Race of Mankind.

The Religion of ICELAND, and several other NORTHERN COUNTRIES.

THE Idolatrous Nations, who live near the Northern Pole, worship, to all outward Appearance, the Sun and Moon. To these two Planets they add several Idols, according to the best Accounts we have from such as have travelled to those Parts, wrought in Wood, after a very artless and unpolished Manner. According to ^b *Olaus Magnus*, they hung a Piece of scarlet Cloth on the Top of a Spear, and prostrated themselves before it, ascribing a kind of divine Virtue to it, on Account of its Colour, resembling that of the Blood of Beasts. The same Author adds, that some of the Northern People look'd upon the first Object that struck their Eyes in a Morning, as the Deity of the Day, but no longer; on the Morrow, something perhaps of a quite different Nature was the Object of their divine Adoration. We are inform'd, that this kind of Idolatry is still practis'd in the North of *Tartary*.

THE Natives of *Iceland*, the antient *Goths*, and the other Nations of the North, have all of them acknowledged one Supreme Being; but notwithstanding have worshipp'd three principal Deities, which may stand in competition with the same Number of Gods amongst the *Greeks* or *Romans*; that is to say, *Thor* who answers to their *Jupiter*, *Othin*, *Oden*, or *Whoden*, who is their *Mars*, and *Friga* to their *Venus*. But as those Deities are at present abolish'd, we shall say nothing more about them. It will be sufficient for our Purpose; to treat of the Remains of Paganism, which are still to be met with amongst these People.

^a ——— *Extremus si quis super halitus erret,*
Ore legam.

Virg. Æneid. Lib. IV.

^b Lib. II. *Hist. Gent. Sept.*

THE Natives of *Iceland* are of Opinion, that ^a *Hecla* is the gloomy Habitation of the Devils, and that they constantly traverse those Parts, overladen with the Souls of the Damn'd. All Souls in general, however, are not doom'd to burn in everlasting and unquenchable Flames. There are some, they say, who are condemn'd to be starved and frozen with Cold for ever and ever. There are several amongst them, who are very much addicted to the Practice of the *Black Art*, and make it their Business to sell Wind, like the Witches of *Lapland*, *Finland*, and some other Countries. These People of *Iceland* likewise boast, as we are inform'd, that they constantly keep up a familiar Intercourse with Spirits; but their Poetry, and the Character of their Poets is more remarkable than all the rest. Their poetic Talent is the Result of Phrensy. Every one is conscious of the Time when the *Fit* will come upon him, and uses his utmost Endeavours to avoid the fatal Effects of it, at the first Appearance of the new Moon; then they begin to grow pale, their Countenances change, and their Eyes roll round in their Heads. Thus seized, these *Poets* are no longer Masters of themselves; and if any personal Resentments happen to be strongly imprinted in their Minds during this Distraction, nothing is more dangerous than their keen Invectives, with which they wound their Adversary under various Metaphors, Allusions, and Fables, which they extract from their *Edda*, which is the ^b Mythology of the North. In all this there is very probably nothing more than some Remains of that Superstition, by which some secret Virtue was ascribed to the ^c *Runic Letters*; but be that as it will, a certain Author has given us a remarkable ^d Instance of their poetic Fury, which bears a very near Affinity to the celebrated *Jambics* of ^e *Archilochus*. What Remedy shall we prescribe to prevent this spreading Contagion? If this Account be true, it must be acknowledg'd, that their Poetry ought to be exorcised. But to be serious: It is certain that this poetical Distemper frequently seizes some People when they are not in the least apprehensive of it. It is a *Je ne sai quoi* which flies up into their *Perecranium*, and makes them think and talk entirely out of the common Road. In this Situation their Ideas are lively, their Thoughts impetuous, and their Expressions rapid. The Poet then no longer grovels on the Ground, but is elevated, and transported beyond himself. He sees nothing but with the Eyes of his Imagination. When he is in the Height of his Phrensy, he is in all respects like one possess'd with the Devil: His Brains are then puzzled and confounded about Good and Evil; he punishes Vice, and gratifies his Spleen and ill Nature, by venting the severest Satires; and rewards Virtue with the highest Encomiums. But as our Age have not that Indulgence and Compassion which are due to such frantic Patients as these are, 'tis usual now-a-days to repulse this poetic Rage with a good oaken Plant, or some more dangerous Weapon. As to their Panegyrics, they are look'd upon only as the extravagant Compliments of such as are delirious, and in the Height of a malignant Fever. After this short Digression, which we submit to the Judgment of the Reader, we shall return to those Remains of Idolatry which are still subsisting in the North of *Europe*.

THE People of *Lithuania*, *Estonia*, *Livonia*, *Prussia*, *Courland*, and *Samogitia*, formerly worshipped Serpents. Some Priests, who were likewise Magicians, forced them from their Retreats, either by Virtue of their Prayers, or Incantations. After this, they presented them with something to gratify their Appetites. If they yielded to the Prayers,

^a The Account of *Iceland*, in the Collection of Voyages to the North, Tom. I.

^b The *Edda* is a Collection which contains the Theology, Religious Customs, and Antiquities of the *Goths*, and several other Northern Nations.

^c Vide *Keisleri Antiq. Celtic. & Sept.* In the antient German Language the Term *Runna* signifies secret and mysterious.

^d The Account of *Iceland*, ubi sup.

^e *Archilochum proprio rabies armavit Iambo*, Hor.

The Reflections which he call in his Verses on *Lycambus*, his Father-in-Law, were so severe, that he hung himself in Despair. This *Archilochus* may be look'd upon as the *Arctin* amongst the *Greeks*, on Account of his Satires and obscene Compositions.

Requests, and Invitations of the Priests, and condescended to taste of the Dainties they had provided, such Compliance was looked upon as a propitious Omen: But on the contrary, their Refusal to creep out of their Holes, and to touch their Provisions, portended some fatal Disaster. We are informed, that there are still some Footsteps of these Idolatries amongst the Peasants of these Provinces, particularly in *Lithuania*, *Samogitia*, and *Livonia*. There were some Remains of it likewise in *Muscovy* in *Olearius's* Time, ^a who acquaints us, that the *Russians*, his Fellow Travellers, look'd upon the Approach of two Gold-colour'd Adders, as a Deputation from *St. Nicholas*. A *German*, who lived in the sixteenth Century, informs us, that in his Time, the Worship of Serpents was likewise observed amongst the Peasants, who dwelt in the neighbourhood of *Wilna*, in *Lithuania*: And a more ^b modern Author likewise assures us, that 'tis a common Custom amongst the *Lithuanian* Peasants, to revere Serpents as their Domestic Deities, or at least, to look upon them as the Guardians and Protectors of their Houses. The Peasants in some Parts of *Livonia* feed their Serpents with Milk, and imagine, that the Health and Welfare of their Flocks depend on the Lives of these venerable Reptiles. Masters of Families ascribe all the Blessings they enjoy to their Benevolence and Inspection. There are several People, likewise, amongst the *Samogitians*, who have a peculiar Veneration for the Fire; and, notwithstanding there seems to be more Superstition than actual Idolatry in their Reverence and Esteem for that Element, it must be acknowledged, that such Practices are the Remains of the antient Religion of their Country.

WHAT follows is an Account, extracted from *Olearius*, which descends into the Particulars of the superstitious Ceremonies of the *Livonians* and their Neighbours. "When one of their Peasants is on the Point of Marriage, he makes a formal Visit to his intended Bride on Horse-back, sets her up behind him, and makes her clasp her Right Arm around his Middle. In his Hand he has a Stick, with a Slit at the End of it, into which he puts a small Piece of Brass Money, as a customary Fee to the Person who attends, and opens a narrow Gate-way, through which he is obliged to pass. There is a Fellow on Horse-back, who plays all the way before him on the Bag-Pipes, and two of his intimate Associates with their naked Swords in their Hands, who strike twice cross-ways at the Door of the House, where the Nuptials are to be solemniz'd. After this, they drive their Swords fast into a Beam over the Head of the Bridegroom, to break any Charms, or Spells, that might possibly be laid upon him to injure or molest him.; The Bride, with the very same View, throws several Fragments of red Cloth, or Serge, into the High-Way, near the Crosses, and on the Sepulchres of such deceased Infants as were never baptiz'd, and are usually interred in those public Places. The short Time the Bride sits at Table, she has her Veil on. But before the new-married Couple have well tasted of the Entertainment provided for them, the Table is removed, and they hasten to Consummation. But after about two Hours Dalliance in Bed, they rise again, and make an End of their Repast." The Ceremony concludes with dancing and carousing.

OLEARIUS, after this Description of their Nuptial Rites, observes, that they acknowledge a Future State: But, according to the gross Ideas of their Ancestors, and the greatest Part of the idolatrous People before-mentioned in this Collection, they fondly imagine, that they shall have Occasion for the same Conveniences of Life in the other World, as they have in this. "A certain good House-Wife of *Livonia*, in Pursuance of this Principle, took Care, at the Interment of her Spouse, to supply him with a Needle and some Thread; asserting she should be perfectly ashamed to understand that her Husband, who was taking a long Journey into the other World to join in Company with Persons of Credit and Reputation, should appear there like a Sloven, all

^a *Olearius's Voyages*, Lib. IV.

^b *Hartnoch*, quoted by *Arnkjel*, in his Dissertation on the Religion of the *Gimbri*, printed in the *German Language*, in the Year 1703.

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“ in Tatters. However, notwithstanding this received Notion, they shew so little Regard for the Things of another World, that upon the Administration of their most solemn Oaths, they include nothing but present and temporal Advantages.

BUT *Olearius*, surely, when he gave us this Account, quite forgot the Conclusion of the Form thereof, wherein, according to his own express Terms, the Party who is sworn, consents, *That the Curse of God should not only light on his own Body and Soul, but his whole Family, if, &c.* “ Those who live in the Parts adjacent to *Riga*, adds lie, “ when they take their solemn Oaths, on any legal Occasion, lay a Turf on their Heads, “ and hold a white Wand in their Hands, to intimate, that they wish they may wither and decay like them, if their Allegations prove untrue.”

FOR the generality their divine Worship is performed either on the High Places, or near some favourite Trees, set apart for that Purpose. All those Northern People performed the greatest Parts of divine Worship, when Idolatry reigned amongst them, on the Hills, and in the Forests. There they paid their solemn Vows, before these Trees, and devoted them to the Service of some particular Deities, by a solemn Asperision of them from Top to Bottom with the Blood of their Sacrifices. We shall make no Remarks on the Sentences which they formerly pronounced under these sacred Trees. They were of Opinion, no doubt, that thro' the divine Influence of their Forests, their Judges were inspired with Justice and Equity, as they sat under the immediate Inspection of the Gods, or *Genii* of the Groves. There are some Grounds to believe, that the Punishments which were inflicted, in several Countries, on such Persons as break down, or destroy Trees and their Branches, are the Remains of the antient Idolatry. But as a critical Dissertation on this Topick, would lead us into an unpardonable Digression, we shall therefore return directly to the *Livonians*. “ They make “ deep Incisions into the Bark of such particular Tree as is made Choice of for “ their Purpose, and afterwards cover those Wounds with a red Bandage,” which corresponds with *Olaus's* Account of the ^b Idolatry of the North. “ There is an antient Chapel run to Ruins, situate between *Revel* and *Nerva*, to which the Peasants “ resort in Pilgrimage on the Day of the Visitation of our Lady. There are some of “ these Devotees, who will strip themselves naked there, and then fall down on their “ Knees before a great Stone, which stands in the Center of the Chapel. They dance “ in the next Place round about it, and make their Oblations of Fruits, and other “ Provisions, humbly imploring it to prove propitious to them and to their Cattle”. This Ceremony, likewise, is a Relic of that religious Worship, which the *Goths*, and all the People in general of the North, the *Germans*, *Gauls*, &c. paid formerly to Stones. And we are assured, that this divine Adoration of them was grounded on a Notion, which was then established amongst those Idolaters, that some diminutive Sprites, or Imps of the Devil, resided within those Stones. Nay, they carried the Point still farther, and were fully persuaded that those Stones were Oracles.

THE *Livonians*, as we are informed, are very much addicted to the Study and Practice of the *Black Art*. Parents take the Pains to teach it to their Children. “ They “ are of Opinion, that they can avoid all manner of Disasters by Virtue of some particular superstitious Practices: As for instance, they never kill any Beast in the Field, “ without throwing away some Part of it or another.” The very same Precautions they observe at home. They privately rebaptize such Infants, as happen to be sick within six Weeks after their Birth; and as they ascribe the Infant's Indisposition to their having given it some unlucky Name, they take care to change it.

^a *Sub altis Arboribus.*

^b See what has been related concerning their Prayers, made before a Piece of Scarlet Cloth.

THE Peasants on the Borders of *Finland* endeavour to secure their Flocks from the malignant Power of all Magic Charms by a formal Benediction, which they pronounce over their Cattle ; the literal Sense and Purport whereof is as follows.

As two Eyes have beheld thee with a wicked Intention, may three other Eyes cast their favourable Glances on thee. In the Name of the Father, &c.

By these *three Eyes*, are meant the *three Persons* in the sacred *Trinity*. This Method of securing their Beasts from the fatal Effects of Sorcery, or of removing the imaginary Evils which hung over their Heads, was established in this Country by the antient Notion which they had entertained of some ^a Witches, whom they imagined to have the Power of Charming both Men and Beasts with their malignant Glances, and creating a World of Disorder and Confusion wherever they came, unless their Vengeance was appeased by Prayers, and other Acts of Devotion. This superstitious Notion likewise prevails in the North of *Asia*, and seems to justify the Truth of what the Antients have transmitted to us with respect to the *Bitbinians*, who were famous amongst the *Seythians* for their Sorceries and Predictions. Our learned Etymologists might probably derive the ^b *White*, and *Wise Women* of the antient *Germans*, and the ^c *British Witches*, from these *Bitbinians*; and find out, that the *Pbut*, or *Buth* of the *Tartars*, the *Python* of the *Greeks*, the *Vates*, and *Fatuæ* of the *Romans*, and the *Fairies*, or *Fades* of the antient *Gauls*, all sprang from the same Fountain. But we must refrain from these Etymological Embellishments. Of what Service, may our Readers very well say, is all this critical Enquiry? and of what Importance is it to any one, to know from whence our Forefathers deriv'd their religious Chimæras? 'Tis enough in Conscience for us, that we have preserv'd a great many, full as ridiculous as these; the Origin whereof are but too well known.--- But to proceed to those Remains of Paganism which are to be met with in some other Countries in the North of *Europe*.

NOT long since, the Peasants of *Courland* buried Provisions with their Dead, and put Money into their Coffins; ^d several Instances whereof are produced by our Author before quoted, to whom we refer the Reader. Their Notion is, that such as die here, and are not supplied with suitable Accommodations at their Departure, will lead wretched, unhappy Lives in the other World. Like the *Livonians*, they take all the Care they possibly can to bury them in the Sepulchres of their Pagan Ancestors. These Monuments are erected either in, or near some little Grove, according to the Custom of several modern Idolaters, and that of the antient ^e *Romans*. These People celebrated a funeral Festival, likewise, much like ^f that before-mentioned to be observed by the *Japanese*. In former Times the *Lithuanians*, ^g as we are informed, and their Neighbours, the Natives of *Livonia*, *Courland*, and *Samogitia*, solemniz'd Funeral Festivals annually in the Month of *October*. He who was at the Expence of the Entertainment, call'd over distinctly all the whole List of his Ancestors, and other Relations that were deceased, by their respective Names, and invited them to partake of what he had prepar'd for their Reception. In these Funeral Solemnities, they paid a peculiar Regard to the Fire, as being a Symbol of the Immortality of the Soul, amongst the antient Inhabitants of the North. Nay, it

^a As the *Soles*, and the *Airunes*, who are a kind of *Fairies*, or *Propheteesses*, or *Fortune-Tellers*, like those who are now-a-Days called *Bohemians* and *Gipsies*.

^b *Weissen Frauen*. *Weiss* signifies *White* and *Wise*, in the *German Language*.

^c *Witch*, in the *English Language*, signifies a *Sorceress*. By some little Variations, obvious to all Etymologists, 'tis very probable, *Witch*, *Wit*, and *Witty* are derived from the *German Term Weiss*; and *Bythie* is the same Term differently pronounced.

^d See our *German Author Arnkiel, ubi sup.* &c.

^e *Nempe in loco habitant Manes, &c. Serv. ad Virg.*

^f See page 546. of this Vol.

^g Quotation from *Arnkiel, ut sup.*

was their received Opinion, that the Soul was of the Nature of that Element. When the Master of the Feast imagined his Guests had regal'd themselves to their Satisfaction, he courteously dismiss'd them in the following Manner: *Now 'tis Time for you, to withdraw to your solitary Abodes; you have now refreshed your selves sufficiently; I beg the Favour of you, in your Return, to take the High-Road, and not trample down our Corn-Fields.* These People imagined, that the Souls of their deceased Friends would injure their Grain, and spoil their Harvest, if they did not treat them with all the Generosity and Complaisance they were capable of.

To all these superstitious Funeral Solemnities, we beg leave to add that other very remarkable one, of bestowing Shoes upon the Dead, that they might travel the more commodiously along the Road to the other World, which is still observed amongst the Populace in sundry Places of the North. In the Times of Idolatry, it was a received Notion, that they ought to use their utmost Endeavours to secure for their deceased Friends a speedy and happy Arrival at *Val-Hall*, which was the Paradise of these Northern People. They furnished their Princes, and Persons of the first Quality, with Horses; that is to say, they either burnt them, or buried them with their Masters: In all Probability, from thence arose the ^a Custom of having Sumpter-Horses march in the Funeral Processions of Grandees. And the *Tartars*, who, 'tis well known, have peopled the North of *Europe*, make a common Practice of burying their Horses with their deceased Friends and Relations.

^b THE *Samogitians*, whom we have but lately mentioned, mingle abundance of Pagan Ceremonies with the Profession which they make of the Christian Religion: Nay, we are informed, that there are several still amongst them, who are perfect *Pagans*. Formerly they worshipped almost every Object they saw; or, more properly speaking, they imagined some tutelar Deity, or Genius, presided over every individual visible Thing in Nature: And in this respect the Arguments of the most gross Idolaters are grounded on the very same Principles, as those of the more subtle and refined. There is one Custom observ'd by these *Demi-Tartars*, which is very singular, and ought by no means to be omitted. When their Daughters have Occasion to go abroad in the Night-Time, they carry Tapers in their Hands, and two little Bells tinkling at their Girdles, presuming that the Light of the one, and the Sound of the other, will be a sufficient Security to their Parents for their Good Behaviour. No one, however, but a *Samogitian*, could be so idle as to think so; or no Girl, but a simple *Samogitian* Virgin, could have so little Dexterity and Address, as not to deceive those, who build their Confidence on so weak a Foundation.

^c AN Author of Credit, and who is curious in his Observations, has informed us, that the Natives of *Ireland* mix abundance of idolatrous Ceremonies with the external Profession which they make of Christianity. " They pay a kind of Worship to the Moon, " and to the Wolves. They prostrate themselves before the former at her first Appearance, and repeat the *Lord's Prayer*, and several others, over and over; and at the Close of the Decrease, they conjure her to leave them in as good State of Health as first she found them. JESUS CHRIST, say they, was fond of, and had a particular regard for Wolves; and for that Reason they are obliged, as they think, to pray to God for them. " They have abundance of Women who profess themselves Witches, and in their magical Incantations never forget to introduce a *Pater Noster*, and an *Ave Maria*, whom they consult on a thousand various Occasions. When any one of them

^a See *Arnkiel ubi sup.* Keisler in his *Antiquit. Septentrional. & Celt.* and others.

^b *Le Laboureur's Account of Polonia*

^c *Memoirs and Observations made by a Traveller in England.*

“ happens to be sick, they never talk to him . . . about God, or the Salvation of his Soul ;
 “ but sometimes, indeed, the Patient himself desires to receive the Sacrament, and then
 “ they look on him, as one in Despair of Life, and expecting every Moment to give up
 “ the Ghost. In this unhappy Situation, they carry him into the High-Road, or at least
 “ into some public Place ; where, by their hideous Howlings, they soon gather a Croud
 “ about the dying Man, and every one asks him a hundred impertinent Questions” : As
 “ for instance, Why he would leave all his worldly Possessions and Effects behind him ? If
 “ he wanted for any Thing ? or was uneasy and discontented with his Relations ? However,
 “ this Province is generally assigned to Persons hired for that particular Purpose. As soon
 as ever he expires, the hired Women, and his Relations, raise a frightful *Hullaloo*, and clap
 their Hands : But when they bury him, their Outcries are still more horrible and shocking.
 All his whole Tribe of Female Relations and Friends, join in the lamentable Chorus, tear
 their Hair, and beat their Foreheads and their Sides. The like dismal Scene is repeated,
 when any one makes his Exit at the Gallows, or when any one is slain in Battle. They
 imagine, that the Souls of the latter, in particular, are added to the Number of their
 primitive Ancestors, who were Heroes and Giants,

THEY retain the superstitious Customs of Magic Charms. Those Witches, of whom
 we have just before spoken, cure divers Distempers, by the Application of some particular
 Herbs : And by them likewise, or some other Secrets of their Art, facilitate Generation,
 and assist such Women as are in Labour. Some idle silly ^a Women, in several Parts of
Germany, entertain the ridiculous Notion, that a venerable Matron, dressed all in White,
 makes her Appearance at the critical Minute, in the Chambers of such as are in Labour,
 and contributes towards their safe Deliverance. This benevolent Ghost is the substitute
 of the ^b *Mayrs* of their *Ancestors*, which were three in Number, and bare a very near
 Affinity to the *Parca*, or *Fates* amongst the *Greeks*. To talk in the romantic Stile of
 the *Tales* of the *Faires*, these *Mayrs* were very benevolent to Infants at the Point of their
 Nativity, and assisted their Mothers in the Time of their Travail ; as formerly *Lucina*
 lent her seasonable Aid, at such Conjunctions, to the *Roman Ladies*. The *Irish* Pretenders
 to Witchcraft, undertake also to account for all past and future Events : And one of the
 Methods which they make use of on these Occasions, is a curious Examination of a ^b Shoulder
 of Mutton. By their artful Observations thereon they will discover immediately the
 Person who is to die first in such or such a Family ; and what sort of Company the Souls of
 their deceased Friends keep in the other World. All these important Points are known by
 inspecting the Blade-Bone, when 'tis perfectly dry, and clean pick'd. They observe several
 other Superstitions, still more remarkable than those hitherto mentioned : As for instance,
 'Tis customary to hang the Feet of their Horses, whenever they die, upon the
 the Top of the Ceiling ; to refuse giving the least Spark of Fire to Passengers on the
 first Day of *May* ; or if they do indulge them, in a Case of Extremity, 'tis attended with
 a formal Imprecation. ^d “ When any one happens to tumble down, the very Moment
 “ he gets up, he turns himself thrice round to the Right, and jumps upon the very Spot
 “ where he fell. After this, he makes a small Hole with his Knife there, and cuts up a
 “ Turf. If afterwards he happens to be any ways indisposed, he employs a Witch to
 “ go to the Place and lay her Mouth close to the Hole, where she pronounces a few
 “ mystic Terms, with an additional *Pater Noster* and an *Ave Maria*, to conjure up the
 “ the *Fairy*, who was the Cause of his Distemper, . . . and prevail upon her to restore
 “ him to his former State of Health.”

^a Vide *Kræiser Antiq. Sept. & Celtic.*

^b *Mayr*, or *Maer* is analogous to the Term *Moïra* which is the Name ascribed to the *Grecian Parca*.

^c *Memoirs and Observations, &c. ut sup. &c.*

^d *Idem.*

THE whole Ceremony of an *Irish* Marriage consists in the verbal Promise of the Parties concerned; which is no longer obligatory, than while true Love and Friendship lasts, or whilst neither of them, through any Distaste, shews the least Inclination to some more agreeable Partner. In Cities, indeed, they marry in Form. When they baptize a Child, they never give him the Name of the Father, or, in short, of any other Relation whomsoever, lest it should hasten their Death. These *Irish* of whom we have been speaking, are frequently called *Kernes*, and *Raperies*.

The Religion of LAPLAND.

THE *Schreffus*, who are at present the *Laplanders* residing in *Denmark*, the Natives of *Finland*, and the *Laplanders*, properly so called, in former Times all paid divine Adoration to *Jumala*, as the Supreme Being; and that Deity goes at this Day by the very same Appellation. They worshipped likewise the Sun, the Moon, ^a *Thor*, who in all probability was no other than their *Jumala*, and several other particul^b Deities, who presided over the Chace, their Domestic Concerns, &c. *Jumala* was represented under a human Form, with a Crown on his Head, sitting on a kind of an Altar. He was a wooden Idol, and had a Bowl in his Lap, into which his Devotees threw their voluntary Oblations. He is represented in the Print hereunto annexed; but had he been delineated by a more unskilful Hand, his Figure might have been liable to less Exception.

THE present *Laplanders* cannot properly be called any more than nominal Christians; nay, the greatest part of them are profest Idolaters, and prodigiously fond of the Superstitions of their Forefathers; which must be attributed entirely to the prevailing Power of Tradition. And is it in the least surprizing, that all in general, who claim an indisputable Right to instruct, enlighten, and save the Souls of others, should give into this universal Way of Reasoning, without excepting the Protestants themselves, who, tho' sworn Enemies to every Thing that carries along with it the least Air of Prejudice and Prepossession, approve of it, and find it very advantageous? We shall produce various Instances to maintain what we here assert, in their proper Time and Place. The *Laplanders*, according to the Tradition of their Forefathers, worship three Gods; that is, *Thor*, or *Ajeka*, *Storjunkare*, or *Stourra-Passe*, and *Beywe*. *Thor* was worshipped, under the same Denomination; in *Scandinavia*, and *Germany*; and by the *Celtæ*, under that of *Jaran*, or *Taranis*. The Appellation of *Ajeka*, signifies *Grand-Father* and *Great-Grand-Father*. This *Thor* is their Supreme Being, who shakes the guilty World with his awful Thunder. The *Laplanders* are of Opinion, that he not only has an absolute Power over the whole Race of Mankind, but that the Demons are likewise subservient to his Commands, and act only under his Permission. The Hammer which he holds in his Hand, is the Instrument with which he punishes both the one and the other. 'Tis pretended, that this *Hammer* of *Thor* is very analogous to the *Christian Cross*, and for that Reason it may justly be look'd upon as *Typical*.

THORON is always made of Wood; and for the generality of Birch. The^d grotesque Figure of this Idol may be seen in the Print; the Top whereof has some Resemblance of a Man's Head, in which there is drove a large Nail, with a Flint-Stone fastened to it, that he may make himself a Fire whenever he sees convenient. The other Parts

^a See *Scheffer's History of Lapland*.

^b *Scheffer* calls their Idols *Seites*. This answers the Term *Seitan*, made use of in the same Sense by the *Tartars*.

^c Vide *Keisleri Antiq. Sept. & Celtica*.

^d *Scheffer's History of Lapland*.



JUMALA DIVINITE des LAPONS.



WIRKU - ACCHA DIVINITE des LAPONS.

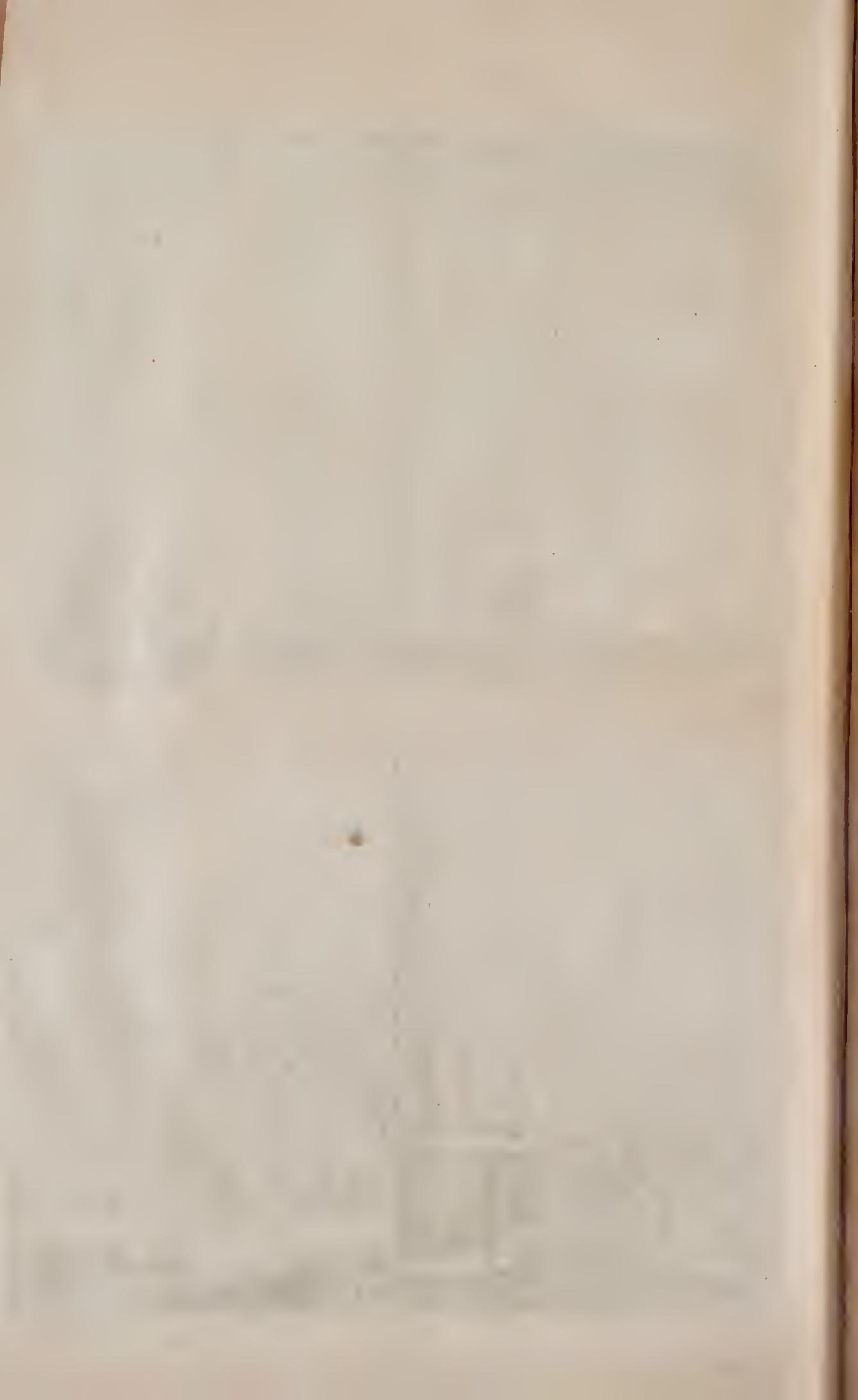


D. Picart del.

THORON DIVINITE des LAPONS.



STOR - JUNKARE DIVINITE des LAPONS.



of the Figure require no Explication. *Thoron* is raised upon a kind of Table, which is erected about a Bow-shot from their Houses, and serves in the Capacity of an Altar; and in order to give this Sanctuary the Air of a *Temple*, 'tis surrounded with Pines and Birch-Trees.

STORJUNKARE is an inferior Deity, and acts only as *Thor's* Vicar, or Vice-gerent. The etymological Sense of the Word *Junkare*, is *Ruler*, or *Governor*. 'Tis in and thro' his wife Administration, that the Blessings of Heaven descend upon Mankind; 'tis he likewise, say they, who is the Guardian and Protector of all the Beasts of the Field, and consequently it is to him they must make their Applications for Success, in their Pursuits of the Chace. *Storjunkare* is a kind of domestic Deity, or Household God; for every Family has an Idol of him peculiar to itself. The above-quoted Author informs us, that Rocks, Marshes, and Caverns, are the Places peculiarly devoted to his Service. The *Laplanders* are of Opinion, that they cannot serve his Idols in a more acceptable Manner, than by resorting to those Places where he usually resides, and where, if we may credit what they assert, he frequently honours them with his personal Appearance. Without being a profound Scholar, the Reader may easily discover a very near Resemblance between him and *Pan*, and the *Fauni* of the Antients. *Storjunkare* is represented under the Form of a large Stone, carved in as artless a Manner as *Thoron*. Nay, sometimes there is no Sculpture at all about him, but they content themselves with such unpolished Stones as they meet with in the Mountains; and they imagine, that it is not Nature or Chance, but *Storjunkare* himself that directs them in their Search after them. This Stone-God, likewise, is frequently supply'd with a numerous Family; that is to say, they range a vast Variety of other sacred Stones all round about him; one whereof is his Wife, others are his Sons and Daughters, and the rest his domestic Servants.

BEYWE, or the Sun, is their third principal Deity. There are no particular Ceremonies, relating to the Worship of him, worthy of our Observation.

WIRCHU-ACCHA, whom *Scheffer* calls the *Old Woman of Livonia*, is as deformed, and wrought in as artless a Manner, as their other Deities. That is all the Account we have of her. Besides these Idols, there are several aerial Spirits, which they imagine to reside, like Count *Gabal's*, *Gnomes*, and *Sylphs*, in their respective Elements, but more particularly in the Air. They stand in Awe likewise of their *Manes*, or the Souls of their Dead, till they are actually transmigrated into new Bodies: From whence it is manifest, that their Notion, with respect to Souls, is the very same as is received amongst the *Tartars* and *Scythians*, who borrowed it from the *Eastern Nations*.

Their SACRIFICES; their MAGIC, &c.

NONE but Men are allowed to officiate at their Sacrifices, or enter their sacred Places, set apart for the divine Service of their Deities. The Women are excluded, on Account of the periodical Pollutions to which they are by Nature subject. *Rain-Deers* are their usual Victims; but sometimes they sacrifice several other living Creatures; even Dogs, Cats, Hens, and Chickens. Before they attempt, however, to kill any one of them, they first examine, by Virtue of a Drum (which we shall take particular Notice of in the Sequel) whether the Victim, appropriated for that purpose, be an acceptable Oblation to the peculiar Deity, whom they intend thereby to honour, and according to our Author, who gives us a Description of *Lapland*, their Method of making such an important Discovery is this. "After they have tied

^a History of Lapland, ubi sup.

^b *Scheffer's* History, &c. ut sup.

“ up the Victim behind their Hut, they strip off some of the Hair from under the Neck
 “ of the Animal, which they fasten to one of the Rings on the Drum, appropriated for
 “ that particular Service, and which one of the Company beats, whilst *the whole Congre-*
 “ *gation then present sings a short Prayer.* If the Bunch of Rings, to one of which
 “ they fastened the Victim’s Hair, and which was before immoveable, should turn a-
 “ bout, on beating the Drum, and point, for instance, to their God *Thoron*, they look
 “ upon such Circumstance, as an infallible Testimony that the Sacrifice of the intended
 “ Victim is an acceptable Offering to that God. But, on the contrary, if the Bunch of
 “ Rings remains fixed, and motionless, notwithstanding the Agitation of the Drum, they
 “ present this Victim to some other God, and beat the Drum again, singing at the same Time
 “ a second Prayer. . . . If then, likewise, the Situation of the Rings is no ways alter’d,
 “ they make their humble Addresses to some other God, and repeat their Ceremonies
 “ all anew, &c.”

AUTUMN is the Season which the *Laplanders* make choice of for the Celebration
 of their Sacrifices. At the same Time they annually erect a new Statue of their *Thoron*;
 and afterwards cut the Throat of a *Rain-Deer* in his Presence, and smear the Statue all over
 with the Blood and Fat of the Victim. When the Ceremony is over, they inter the Re-
 mains of the Victim in the same Place. “ Besides this Idol, they are obliged to erect
 “ another, every Time they sacrifice a *Rain-Deer*, and range all these Images, one by
 “ the Side of the other, on the Table, in the *Sanctuary* behind their Huts: Then
 “ they cut the Throat of the Victim, and offer him up in Sacrifice. . . . The Victim is
 “ for the generality a Male *Rain-Deer*, which they sacrifice by thrusting the Point of a
 “ Knife into its Heart: The Blood which flows from thence is preserved in a Bowl, and
 “ they smear it all over their *Thoron’s* Head, Back, and Breast, and thereon draw several
 “ Lines, in the Form of Crosses, with the same Blood. Behind their *Thoron* they place
 “ the Horns and Bones of the *Rain-Deer’s* Head; and before him, a kind of a Box
 “ made with Birch, full of little Slices of Flesh, cut off from every Part of the Victim’s
 “ Body, with some Fat poured underneath it. The Remains of the Flesh is reserved
 “ for the Service of the Family.”

THEY run a Thread through the Right Ear of such Victims as are sacrificed to *Stor-*
junkare, and observe all the Ceremonies before-mentioned, with this Exception only,
 “ that the sacrificing Priest takes the Horns and Bones of the Head and Neck of the
 “ Victim, as also the Claws, and Feet, and carries them to a Mountain, devoted to
 “ *Storjunkare*, in whose Honour the Victim was slain. As soon as he is arrived, he
 “ approaches the sacred Stone, stands uncovered, and makes a profound Reverence be-
 “ fore it.” After this first Act of Devotion, he besmears the Stone all over with the
 Blood and Fat of the Victim, deposits the Horns behind the Idol, ties his Pizzle to the
 right Horn, and to the Left a red Thread, run through a Plate of Pewter, with a bit of
 Silver.

“ SOMETIMES they celebrate Festivals in Honour of their *Storjunkare*, and then sa-
 “ crifice some Animal in the Idol’s Presence, which they dress, and entertain themselves
 “ and their Friends with it. They eat no Part of it however, but the Flesh upon the
 “ Head and Neck: They leave the Skin extended upon the Place, where it often lies
 “ for several Years together.” Sometimes, when the Mountain, where the Cere-
 mony is to be performed, is steep, and difficult of Access, they offer up their Sacri-
 fices at the Foot of it, and afterwards, take a Stone, dipp’d in the Blood of the *Rain-*
Deer after ’tis slain, and throw it, if possible, to the Top of the Mountain; by which
 Attempt they imagine, that they have fully acquitted themselves of the Duty incumbent
 on them, towards the *Storjunkare* of the Place.

THEY renew the Images of this Deity, after the very same Manner as they do those of *Thor*; but the unpolished shapeless Mass, if I may be allowed the Expression, of this *Storjunkare*, will not allow this Renovation to be any Resemblance of a God. "They range young Branches of Pine and Birch-Trees upon the consecrated Stone. This Ceremony is observed twice a Year; that is, in the Summer, when they use the former, and in the Winter, when they remove them, and place the latter in their stead. . . . If, whilst they are ranging and setting Boughs in order, they observe the Stone to be light, and easy to be removed, they imagine the God will be propitious to their Wishes; but when they find it ponderous, and immovable, they seem extremely concerned, and apprehensive of the fatal Effects of his Displeasure. In such an unhappy Case, they study all Ways and Means they can possibly devise to appease his Anger, and avert his Judgments, and from that very Moment engage to make him some new Oblations."

THESE *Laplanders* never sacrifice to the Sun any other Animals, than young Female *Rain-Deers*; but they observe all the same Ceremonies before particularly described, except, that they run a white Thread through the Right Ear of the Victim, to denote its being devoted to the Service of the Sun; and except, likewise, that in their other Sacrifices they make choice of Birch-Trees, whereas in this they use Willows. With these Willows they form two Circles, about the Circumference of half a Tun; and round them hang little Slices of Flesh, which they cut off from every Part of the Victim. These afterwards they deposit on a kind of Table erected behind their Huts. . . . as also the principal Bones of the Victim ranged all in a circular Form.

As to their *Manes*, they never make any Images or Idols to represent them; but testify their Veneration for them by some particular Sacrifices only, and make use of a Drum for consulting their Approbation of the Victims. The *Ring* is, as it were, the *Gnomon*, that points out the Sacrifice most acceptable to them. When this Discovery is made, they tie a String, made of black Wool, round the Horns of the Victim, and run it through its Right Ear. After this formal Consecration, they sacrifice it, and regale themselves on the Flesh of it, reserving only some small Pittance of the Heart and Lungs; each of which being subdivided into three Parts, is stuck upon small Splinters dipp'd in the Victims Blood, which they afterwards bury with the Bones and Fragments of the Victim.

THE *Laplanders* distinguish some of their aerial Spirits, or Demons, by the Appellation of *Jubles*, to whom they pay divine Adoration, tho' they have no Statues or Figures to represent them. They worship them under some particular Trees, planted about a Bow-shot from their respective Houses. This Act of Devotion consists in offering up a Sacrifice to these *Jubles* on Christmas-Eve, and the Day following, which they call the *Festival of the Jubles*. The Eve is introduced with Abstinence and Fasting; at least from all Meat; and they set by some Pittance even of that which is provided. The same Penance is observed the ensuing Day. The Fragments thus reserved are thrown into a Box made of Birch, and hung upon some Tree behind the House, for the Subsistence and Refreshment of such Spirits as rove about the Mountains, and the Forests. Whether this Custom be a confused Medley of *Christian* and *Pagan* Ideas, as *Scheffer* is inclined to believe it is, or an Act of Devotion altogether *Pagan*, like that Veneration which the *Greeks* and *Romans* shewed for their *Genii*, is a concern, we presume, of very little Importance to our Readers: For which Reason we shall only make this cursory Remark, that, according to the Northern Mythology, *Odin*, who is their

^a The *Laplanders* call them *Sites* according to *Scheffer's* Hist. &c. *ut sup.*

^b See *Kestler* in *Antiq. Septem & Celtici*, on the Origin of the *Jubles*.

^a *Mars, Mercury*, and, in all probability, their *Pluto* likewise, is dignified and distinguished by the venerable Title of ^b *Father of the Jubles*.

THE *Laplanders* observe the Choice of Days; they pay a peculiar Regard to the first Object that strikes their Eyes when they go abroad in the Morning; and never suffer their Wives to pass through the Door they went out at in pursuit of their Game. But we have already enumerated so many trivial Superstitions of this Nature, that it would be perfectly tedious to give a particular Description of others, which are equally insignificant, and unworthy of our Notice.

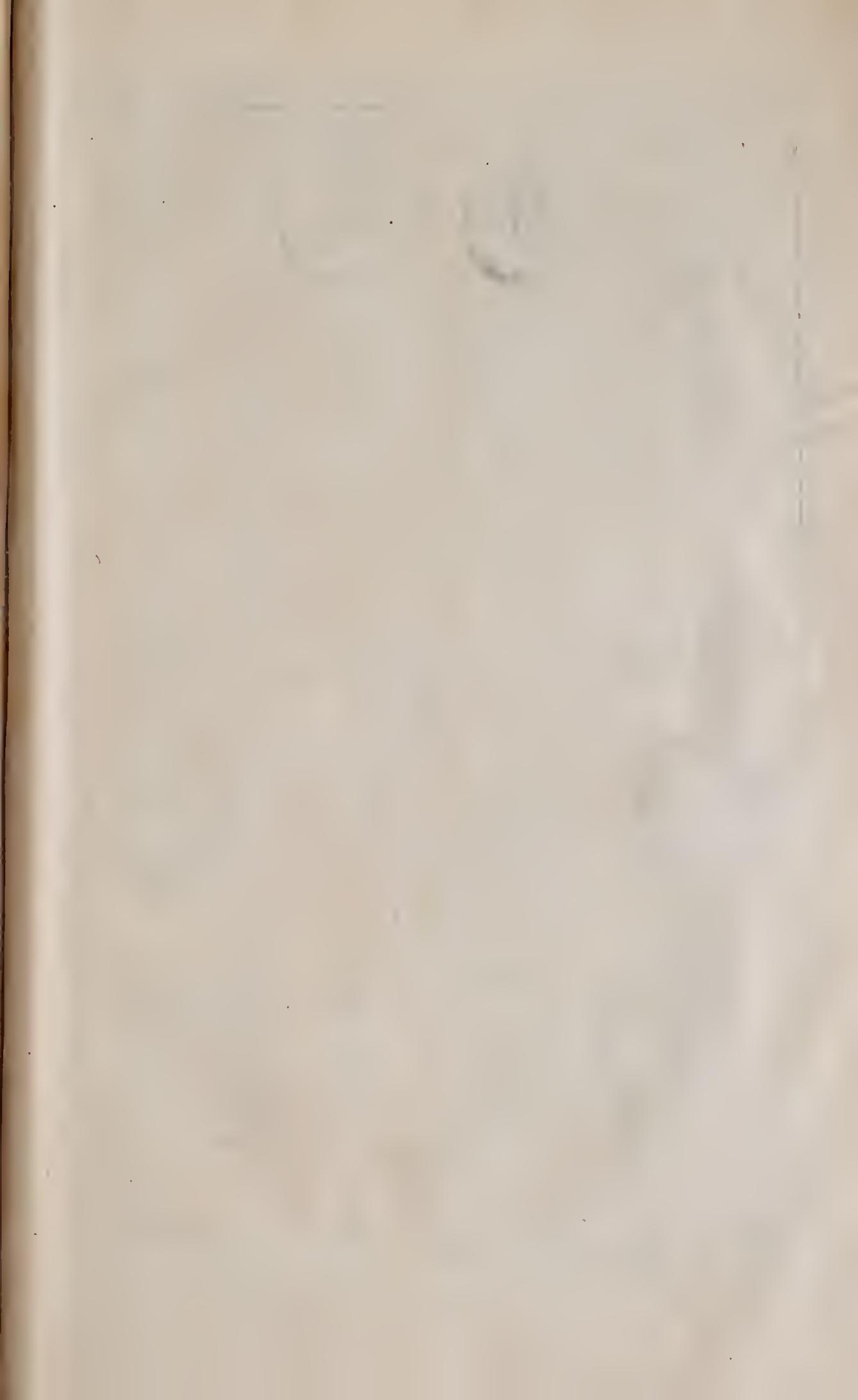
THO' Travellers tell us of a thousand Miracles, which these *Laplanders* perform by Virtue of their profound Skill in the Black Art; such as stopping Ships which sail before the Wind, influencing the Liberty of Free-Agents, raising sudden Storms and Tempests, &c. yet few, we presume, but the weak and credulous, will give the least Attention or Credit to such Romantic Tales. Our Age is wiser, and not so easily imposed on. The Days of Ignorance and Superstition must return once more, before such Prodigies can be palm'd upon us for real Facts. According to their Historian, the *Laplanders* have ^c profess'd Tutors, and Academies erected for the particular Study of the *Black Art*. Nay, Parents themselves are frequently the Children's Instructors. The Spirits, which descend from Father to Son, like an entail'd Estate, are frequently at Variance with one another; for the Demons in this Country erect Altar against Altar. There is a Civil War in the Kingdom of *Satan*, and yet it subsists, tho' directly repugnant to that Passage in holy Writ, where 'tis said, that if *Satan be divided against himself his Kingdom cannot stand*. Those credulous Authors, quoted by our Traveller, had surely quite forgot this important Objection of JESUS CHRIST, But be that as it will, we are informed, "that there are whole Families who have their peculiar Demons, different from those belonging to other Families . . . who are always at Enmity, and oppose one another with all their Might. And besides, each *Laplander* has several familiar and domestic Demons, devoted to his particular Service; sometimes two, three, or more, to guard and protect him from the Malice and Assaults of those of his Adversary", &c. The Intercourse or Fellowship with Spirits is not contracted at once, but gradually communicated to such as are qualified for the mysterious Art of Sorcery: And their Acquaintance is commenced by a "particular Indisposition of Body, during which, the Devil obliges them with a Variety of Apparitions, and Vision after Vision, whereby they are informed, as far as their Age will admit them, of all the Secrets of their Art. Such as fall into this Distemper a second Time, are indulged with more Visions than they were at first. . . . And if the Fit comes on them a third Time, all Sort of Visions . . . are then explained to them, and they are such perfect Masters of their Profession, that they are able, without the Assistance of their Drums, to discern clearly the most distant Objects." From hence we may reasonably conclude, that this Magic Art of the *Laplanders* is the Result only of a melancholy Constitution, or black Choler, the Impressions whereof are made so strongly on the Brain, that the ^d Imagination of the Patient is perfectly ruffled and disordered thereby. . . . But to come to their *Magic-Drum*; 'tis made of the Body, or Trunk of a Pine, or hollow Birch-Tree, which is to be found in particular Places, and imitates the Course of the Sun, in its natural Inflections that is to say, the Trunk thereof, and all its minute Branches, bend in such a Manner, as that each Inflection from the Bottom to the Top, leans from the Right to the Left. . . . The Wood of which this Drum is compos'd, is one entire Piece, that is, one Moiety of the Trunk of the Tree cleft asunder, and made hollow in the Middle. The Flat is the upper

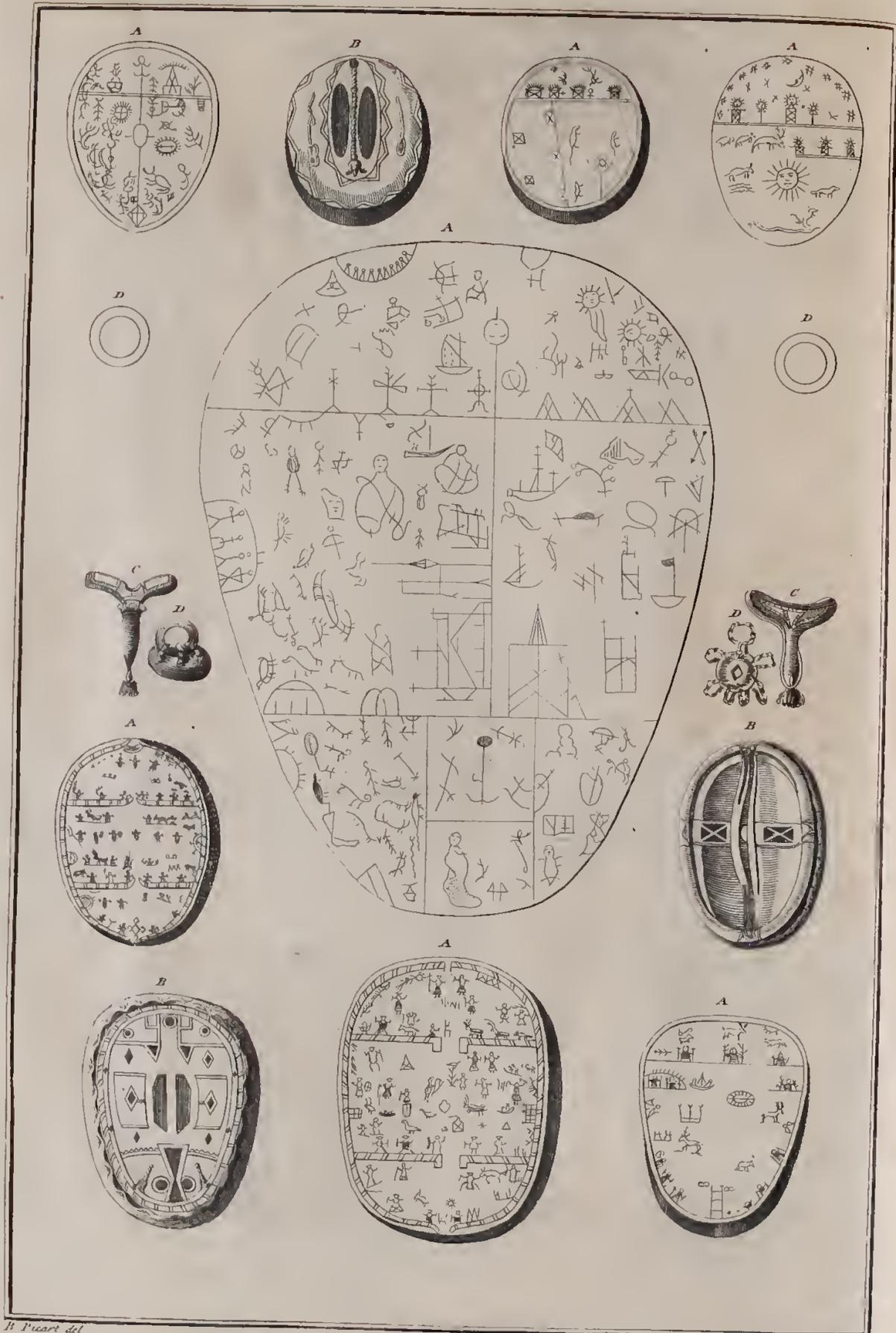
^a Keisler, *ut sup.* in several Places of this Work.

^b *Jubl. Vater.*

^c *Scheffer's Hist. &c.* Ch. xi.

^d See Father *Malebranche's* Enquiry into Truth, L. 2. Part 3. Ch. vi. and after him Mr. *Le Clerc* in his Philosophical Tracts on the Subject of *Pneumatology*, where he has only paraphras'd upon *Malebranche*.





W. Puart del.

TAMBOURS MAGIQUES des LAPONS.

A. Le dessous de diverses sortes de TAMBOURS MAGIQUES

B. Le dessus de quelques TAMBOURS MAGIQUES

C. MARTEAU avec lequel on frappe sur le TAMBOUR.

D. ANNEAUX MAGIQUES

“ Part, which is covered with Skin, and the Convex the lower, where the Handle is ;
 “ for they order the Convex, for the generality, after such a Fashion, that after they have
 “ made two long Holes therein, the solid Wood between may properly enough serve
 “ for a Handle. The Rims, which keep the Skin tight in a sort of circular Form, are not
 “ absolutely round, but rather oval.” Upon this Skin thus stretched on the Drum-
 Head, the *Laplanders* paint several Figures in Red, which may, with Propriety enough,
 be termed *Hieroglyphicks* ; since all Authors, who have given any Account of the reli-
 gious Antiquities of the Northern Nations, ^a inform us, that those People have conceal'd
 all their Mysteries under the Veil of *Emblems* and *Hieroglyphicks* : But there is no need
 of producing learned Authorities, to prove their Use amongst the *Laplanders* ; since
 the bare Observance of those Drums, which ^b *Scheffer* has oblig'd us with the Repre-
 sentations of, or those here annext, are sufficient Demonstrations. We would have giv-
 en a particular Explication here of the various Hieroglyphicks of these Drums, if we
 imagin'd it would be any ways entertaining to the Reader : But to avoid Prolixity have
 chosen to refer such as are more curious than ordinary to the Prints in *Scheffer*.

'Tis obvious to every one's Observation, that these Drums are not all exactly of the
 same Fashion : “ And the Reason of it may possibly be, says our Author before quoted,
 “ because some of them are more adapted for magical Operations, and more mischie-
 “ vous than others. . . . There are two Appendixes, which, continues he, are absolutely
 “ necessary to render these Drums compleat, and fit for Use, and they are the *Mark*
 “ and the *Hammer*. The former points out the Thing, or Secret enquir'd after, on
 “ the painted Figures of the Drum. The latter is made use of to beat with. *What*
 “ *they call the Mark* is a large Copper Ring, to which they fasten several others
 “ of a lesser Size, which make a large Bunch all together. The Fashion of these
 “ Rings, however, frequently varies. One of those describ'd in the Print is made of
 “ a very thick Plate of Copper, about the Size of a *Richedale*, with a square Hole in
 “ the Middle, and with little brass Chains, which hang down instead of Rings, and
 “ meet together in a Circle. . . . The other is a Brass Ring, with a small round Plate
 “ of Brass hung to it by several small Chains. The *Hammer* or *Stick*, with which they
 “ beat this Drum, is made of a *Rain-Deer's* Horn, in the Form 'tis represented in the
 “ Print”. The *Laplanders* do not aim at making a great Noise with their Drums, but
 are chiefly solicitous, as we have before observ'd, about the Motion of the Rings, that,
 according to their Position, they may form a right Judgment of such Secrets as they want
 to have reveal'd.

THESE *Laplanders* have such an extraordinary Veneration for their Drum, that they
 will not permit a Maid that is marriageable so much as to touch it. “ When they
 “ remove from one Place to another, 'tis the last Utensil that is carried off the Pre-
 “ mises, and after every one of the Family is departed. They are peculiarly careful in
 “ the Conveyance of it to their new Apartment. 'Tis given in charge to the Husband,
 “ as his peculiar Province ; for the Wife must not presume to meddle with it. They
 “ always find out on this Occasion some By-way, very different and distant from the
 “ high Road. . . . They are apprehensive, that if any one, but more particularly a mar-
 “ ried Woman, or a marriageable Maid, should by Accident go the same By-way
 “ within three Days after the Drum has pass'd, she would either die upon the Spot, or
 “ some fatal Disaster would befall her.” . . . A brass Ring, however, presented in a so-
 lemn Manner, for the Service of the Drum, makes an Attonement for any such Mis-
 fortune.

^a Vide *Bartholini Monumenta Danica*. Keisler in *Antiquit. Septent. & Celtic.* *Arnkjels* in his Account of the Religion
 of the *Cimbri*, written in *High Dutch*.

^b Chap. xi. of his *History of Lapland*, and in his Additions.

THE *Laplander*, in all his magical Consultations with the Drum, must be upon his Knees, and so must all who attend him; the Consequences whercof, are, as we are informed, surprizing and supernatural; but as they want due Confirmation, the best way will be to suspend our Belief.

THE Drum, which is peculiarly appropriated to magical Purposes, is somewhat different, with Respect to its Form, from those made use of on other Occasions. That Part of it which may properly be called the Handle, is made like a Cross, and divides it into four equal Parts. This Drum is embellished, for the generality, with the Claws and Bones of such Beasts as they have hunted down in Pursuit of their Game. When they make use of it on any magical Occasion, their usual Practice is this: In order to know, for Instance, the Transactions of any Foreign Country, one of their Operators beats the Drum in the following Manner. " He first lays a large Quantity of brass Rings link'd together, with several small Brass Chains, upon that particular Place where the Sun is delineated. Then he beats the Drum, in such a Manner, with his Horn Hammer, or Stick . . . that the Rings are put in Motion. During this Action, he sings very distinctly a Song, which in the Language of *Lapland* is called *Jonke*, and all the Natives that are present, both Men and Women, add their respective Songs, which are distinguished by the Name of *Duvra*. . . . The Words which they utter are so distinct, that they nominate the very Place of which they want some secret Intelligence. After he has beat the Drum for some considerable Time, he raises it to his Head, and then drops instantly down upon the Ground, like one fallen fast asleep, or into a Trance. . . . His Senses are all lost, his Pulse ceases to beat, and he is, in short, a dead Man to all outward Appearance; from whence it has been thought . . . that the Soul of the Magician actually abandons his Body for a Time, and, through the Assistance of some invisible Spirits, is conveyed to those very Countries . . . of which they want such Intelligence as before-mentioned. Whilst the officiating *Laplander* is in this Situation, this State of Insensibility, he is notwithstanding, we are told, in such Extremity of Pain, that the Sweat runs down his Face and all over his Body. Mean while the whole Assembly continue singing, till he returns from his *Reverie* to his perfect Senses. For should they cease, or endeavour to awake him by the least Touch imaginable, the Magician, as we are further told, would inevitably die. . . . And, in all probability, that is the Reason, why they take a more than ordinary Care at such a Time, to prevent Flies, or Insects of any other Kind, from settling near him. When he is perfectly awake, and come to himself, he gives a full Account of the Informations he has received, and answers all the Interrogatories of the whole Assembly." The Duration of this extatic Slumber is very uncertain; but it never lasts, at the most, as we are informed, above four and twenty Hours: The Conjuror, however, let him recover his Senses sooner or later, always produces some Token of the Thing or Country enquired after, as an undeniable Testimony of his supernatural Abilities. What has already been said is sufficient, we presume, to give the Reader an adequate Idea of the Use which these *Laplanders* make of their Drum. We shall only add, therefore, this cursory Remark, that their Physicians likewise make use of it to discover the Cause and Quality of their Patients Distempers; that is to say, whether they are the meer Results of Chance, or of Nature; and to find out the best Ways and Means they can, to appease their Gods on all such Occasions. We must not however omit one Thing, which is very remarkable; that is, if the Rings of the Drum turn from the Left to the Right, 'tis look'd upon as a propitious Omen, being conformable to the Course of the Sun, which is the great Dispenser of the various Blessings of Nature, and the inexhaustible Source of all agreeable Objects: But on the contrary, if they turn from the Right to the Left, as their Course is the Reverse of that of the Sun, it portends

^a *S. Leffer's History of Lapland, ut sup.*

Some fatal Misfortunes, malignant Distempers, or the Plagues of Poverty and Distresses.

THERE is something very particular in their Sale of the Winds. The *Norwegians*, Northern *Laplanders*, and such as reside on the Borders of the *Botnic Gulph*, sell them to Travellers and Sailors. The Secret of this magical Commodity consists in a Rope with three Knots, which they dispose of to their Customers at the best Price they can get. As soon as the first Knot is untied, a gentle Breeze arises; at unravelling the second, the Wind blows brisk, and swells their Sails; but Storms and Tempests fill the Skies when they venture to undo the Third; they are no longer Masters of their Vessels, and Shipwreck is their inevitable Portion. This Secret, ^a a certain Author assures us, depends entirely on the Nativity of the Magician. He has an absolute Power over that particular Wind, which blew the Moment he was born; so that one is Lord and Ruler of the East Wind, and another of the West, &c. As they have the secret Power to set a Ship a sailing, so likewise can they stop it, when under Sail. But there is a Remedy for this Misfortune, which the Fair Sex supply them with in abundance, without any other Trouble and Expence, than ^b some periodical Evacuations which they regularly afford at certain Times. With these the Vessel must be well anointed, and the noisom Smell thereof the Devil has such a natural Aversion to, that he quits his Hold in an Instant, and leaves the Ship at Liberty to make her Way. The ^c Antients were well acquainted with the Virtue of this Sovereign Antidote against the malignant Influences of all magical Incantations.

THE *Laplanders*, likewise, as we are informed, make use of some certain magical Javelins, which they throw at their Enemies to annoy them. By this Act of Fascination, they are able sometimes to afflict their Adversaries with very violent Distempers; but if their Art fails them in the personal Execution of such Injuries, they will at least do all the Mischief they possibly can by Proxy, and make dreadful havock of their Flocks and Cattle. ^d Most Authors, indeed, have omitted this particular Circumstance; but they all agree, that there are some familiar Spirits, or imaginary Demons, whom these Northern People call *Gans*, employed by them to accomplish, as far as they are able, all their private Schemes of Malice and Revenge.

“ THE Instrument call'd *Tyre* by these *Laplanders* is another of their magical Machines, which, according to our Historians, is, to all outward Appearance, nothing but a *Ball*, about the Bigness of a Walnut, or a small Apple, and composed of the Down of some particular Animal. This little Machine is round and smooth, and so light, that it seems to be perfectly hollow. 'Tis a motly or parti-coloured Commodity, yellow, green, and grey, but mostly of a yellowish Cast and the *Laplanders*, as we are informed, set them to sale, and look upon them, as it were, animated and so far capable of Action, as that the Purchaser can send them where, and to whom he pleases. The Motion of this *Tyre* is like that of a Whirlwind, and its mischievous Effects, however personally intended, fall always on the first Animal that obstructs its Way.”

We shall close this Article with a short Detail of their Superstitions relating to the Chase. In the first Place then, we must take Notice that they are very observant of lucky and unlucky Days; that in order to discover the one, and avoid the other, they consult their Drum; and that when they are determined to pursue their Game, they always

^a An Author quoted by *Scheffer*, *ut sup.*

^b Quotation in *Koeller's Antiq. Sept. &c.*

^c A Quotation from *Pliny* in the same Author.

^d Vide *Scheffer*, *ut sup.*

go out through a Back-Passage, contriv'd for that Purpose, lest they should meet with some Woman or other at the Street-Door, which they look upon as an impropitious Rencounter. The Hunting of the Bear is accompanied with such extraordinary Formalities, that one would imagine, they paid a peculiar Regard to that savage Creature. As soon as they have opened the Chase, by the Consultation of their Drum, according to the Custom observed on the like Occasions, he who has discovered the Bear's Hold marches at the Head of a numerous Train of Huntsmen, without any other Weapon of Defence, but a long Staff with a Brass Ring on the Top of it; and after him follows the Drummer. Each individual Assistant has likewise his particular Province assigned him. After they have kill'd the desperate Savage, they sing a kind of triumphal Song over him, and therein congratulate him on his Arrival, and return him Thanks for having done them no Mischief. After this, they whip him with a Bunch of Rods, and then conduct him to a Cottage, prepared on purpose for his Reception, where they flea him, cut him up, and dress him. The whole Train of Huntsmen attend the Sledge, or Carriage, on which their Prey is extended, and sing, during the Procéssion, a song suitable to the Occasion, wherein they beg of him not to resent the ill Treatment he has met with, or injure those who were any ways instrumental to his Ruin. The Rain-Deer which drew the Sledge, must be employ'd no more on any Occasion whatsoever, all that Year. The Wives likewise assemble themselves together at the Cottage above-mention'd, and there wait the Return of their Husbands, who at their first Arrival desire them, in a chanting Tone, to chew the Bark of an Alder-Tree between their Teeth, and spit it in their Faces. "Every Huntsmen, says our Author, when the Bear is lodged within the Cottage where 'tis to be dress'd, is oblig'd, according to Custom, to repair to another commodious Apartment adjacent to it, where their Wives are who having their Mouths full of Alder-Bark ready chew'd, discharge it in their Faces," that they may seem, at least, as if they are besmear'd with the Blood of the savage Monster. Here 'tis that the Wives regale their Husbands with the Products of their Toil and Fatigue. There are several other Circumstances in the Description of their *Bear-Hunting*, which we shall purposely omit, and content our selves with such only as are very singular. All those who are concern'd in the Chase, or come in at the Bear's Death, are obliged to abstain from the Conversation of their Wives for the three Days next ensuing; and the Principal, or Captain of the Band, for five: The Skin of the Beast is hung upon the Top of a tall Pole, and the Women shoot at it with their Bows and Arrows. Every one is very ambitious of hitting the *Mark*, since she who first succeeds, is the most honoured and respected. This Piece of Dexterity is look'd upon as the happy Prefage, that her Husband will be the foremost in the Chase of the next Bear. "'Tis this Woman's Province, likewise, according to *Scheffer*, to take several Pieces of Stuff, and fasten as many Crosses upon each of them as they have conquer'd Bears . . . and to hang these Trinkets about the Necks of all such as were Assistants in the Chase, who are obliged to wear them for three Days together; that is, till the setting of the Sun on the last Day . . . A Cross made after the same Manner is hung about the Neck of the Rain-Deer, which drew the Bear from the Forest to the Cottage." . . . In all probability, the Intercourse which these *Laplanners* have had with *Christians*, induced them to look upon these Crosses as Preservatives against the *Demons*, or *Genii* of the Forests, who perhaps may resent all Indignities offered to their savage Subjects.

To conclude, the Women purify their Husbands by a kind of *Lustration*, who at the Close of three Days voluntary Separation, return to their Wives Apartments, "and there, laying one Hand on the Link or Chain, whereon their Kettles are hung over the Fire, dance three Times round it, and then run one after another out of the common Door, thro' which the Women as well as the Men pass and repass without Restriction." At the same Time the Women sing the following Words, *You shall receive Ashes upon your Legs*; which seems to be a Form of *Lustration*; for immediately after the Pronunciation

ation thereof, one of them throws Ashes behind the Men, and then they are readmitted to their Wives Embraces. There can be nothing further added, with Respect to these superstitious Customs, but that the *Laplanders* having received them from Tradition, practise them upon that Score, without being able to account for their Origin, or give any Reason for their Observance of them. But 'tis of very little Importance, indeed, to the Reader, to know from whence they borrowed them.

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

THE Riches of their Country consist in Rain-Deers: For which Reason the young Lady who is possess'd of the largest Quantity of them has the most Gallants. Rain-Deers are the absolute Right and Property of their young Men and Maidens; because 'tis customary for Parents to make Presents of them to their Children as soon as they are born. He who can boast of the largest Number is account'd the most substantial Man. As Self-Interest is the God that all Nations principally adore, the *Laplander* courts the Girl that is Mistress of a numerous Herd of Rain-Deers with as much Assiduity, and with the same View, as a *French* Beau would flutter about a Girl with thirty or forty thousand *Livres* to her Fortune. A *Laplander*, in the Choice of his Mistress, has always an Eye to the intrinsic Worth of her Rain-Deers; takes Notice whether they are Males or Females, and in what Case and Condition they are in. In *Holland* (for there particularly a Wife with a good Fortune is a prodigious Advantage) the cautious Gallant examines his intended Bride's Money with Respect to the Weight, as well as Goodness; sees that the Bonds and Contracts are drawn in due Form of Law, &c. Both act on the very same Principle, and differ in nothing but the Terms. One, indeed, talks of his ^a *Tons of Gold*, and the other of his *ten thousand Rain-Deers*; but their Views are alike, *viz.* the Increase of their Stock, and the Indulgence of themselves in comfortable Enjoyments. Our Author assures us, that the *Laplander* shews little or no Regard for the Virtue, Beauty, and other good Qualities of his Mistress; but his Thoughts are wholly intent on the Number and Value of her Rain-Deers: And it must be acknowledged, that too many of our *Europeans* act on the very same dishonourable and self-interested Principles.

A LAPLANDER, that has fixed his Eyes on the Woman he approves of for his Mistress, employs a Match-maker to solicit his Amours for him, who never goes empty handed; but as the Present of some *Brandy* is the most rhetorical Compliment that can be made in that Country, he takes a sufficient Quantity of it always with him, in order to be morally assured of a favourable Reception. As soon as the Gallant, his Father, and Advocate, are arriv'd at the young Lady's House, the two last are very courteously invited to walk in; but the first, with much Modesty, tarrys at the Door, and never presumes to enter without a formal Invitation. The least Testimonies of Hastē or Over-sondness would frustrate the whole Affair. For our Parts, we expect the Courtier to be in Flames, and speak a thousand tender Things to the dear Object of his Wishes; tho' 'tis all Hypocrisy and Disguise, and he is only ravish'd with ^b *the Musick of those Gold-finches that warble in her Cages*. The Parties, therefore, that are concern'd for the Gallant, open the Occasion of their Visit with their Compliments to the young Ladies Relations, and back their Demands with all the Force and Eloquence of resistless *Brandy*, which is presented to them with a liberal Hand, and call'd on this momentous Occasion, the *Wine of Welcome*. The profuse Distribution of this valuable Liquor at their first Admittance, is ac-

^a By a *Ton of Gold*, a *Dutchman* means 100000 *Livres*.

^b The Expression in *Moliere's Miser* is, *pour les beaux yeux de sa cassette*.

cepted as the strongest Testimony of their Affections, and the warmest Eulogiums, and infallible Marks of their most profound Respect and Veneration for the Lady. And have not costly Presents the same happy Influence amongst us? During these Preliminaries, there is no Motion made to the intended Bride; her Approbation is not at consulted, neither is the young Gentleman as yet permitted to make the least Declarations of his Passion, or so much as to speak to her; on the contrary, she is purposely sent another Way, and ordered to take care of her Rain-Deers. The Gallant, however, is at last invited to walk in, and accordingly he pays his Respects to his Mistresses Relations, who desire him to partake of such Chear as they have in the House. If he is indulged so far as to be admitted to the Speech of his Mistress, 'tis look'd upon as a very particular Favour. At their first Interview they salute each other with an affectionate Kiss, and a sanguine Squeeze of their Noses one against the other; which is an essential Point; the Neglect of it being looked upon as a tacit Declaration of Coldness or Distaste. These Marks of the Love are heightened by the Presents the Gallant brings with him, which consist principally of Rain-Deer's Tongues, and other Dainties of the like Nature. The young Lady, who is surrounded by her Friends and Relations, pretends either through Shame or Modesty to decline his Favours; but at the same Time gives him some private Signal to withdraw, and when alone, with Pleasure accepts them all. From thenceforward the young *Laplander* thinks himself entitled to greater Liberties, and gives a full loose to his Passion. He begs, in short, the Favour of his Mistress to let him sleep by her Side; or in plainer Terms, to lie with her. But if she is not so amorously inclined, she throws his Presents with Disdain upon the Ground, as a Testimony of her Displeasure. This Method of their Proceeding bears some Affinity to the Love-Adventures of the Natives of *Canada*.

'Tis some considerable Time, for the generality, before these Preliminaries are adjusted; because the Girl's Relations are dilatory, and seemingly loth to give their final Resolutions; which is all Artifice, and the pure Result of an avaritious Disposition. For the Gallant, during the whole Time of his Courtship, is daily making them some valuable Present or another, in order to ingratiate himself in their Favour, and procure their Consent: And they on their Parts are cunning enough to enhance the Price of both; which verifies the old *French* song.

** Qu'il faut boire pour se connoître,
Et se connoître pour aimer.*

*When over our Bowls
We are chearing our Souls,
With Strangers we are jovial and free;
But then, when we find
They prove social and kind,
We grow Friends, and like Brothers agree.*

DURING the whole Course of these tedious Amours, the Lover treats all the Friends and Relations of his Mistress with Brandy, follows her close, and is lavish of his Vows and Protestations. He entertains her with repeated Assurances of his Constancy and Truth, in Prose and Verse. If his Language is not quite so refined, or capable of expressing the Dictates of his Soul in such sublime or musical Terms as ours, it must be imputed to the Climate of his Country. Their Ladies, however, are happy in that Respect, that their Lovers entertain the same Ideas and Notions of Things, in Proportion to their Knowledge, as other Men do; that is, if they are not so happy as to clothe their Thoughts in so po-

* This Couplet seems to allude more properly to what is said of their Brandy, &c. a little above, or else to what immediately follows.



MARIAGE des LAPONS.



BAPTÊME des LAPONS.

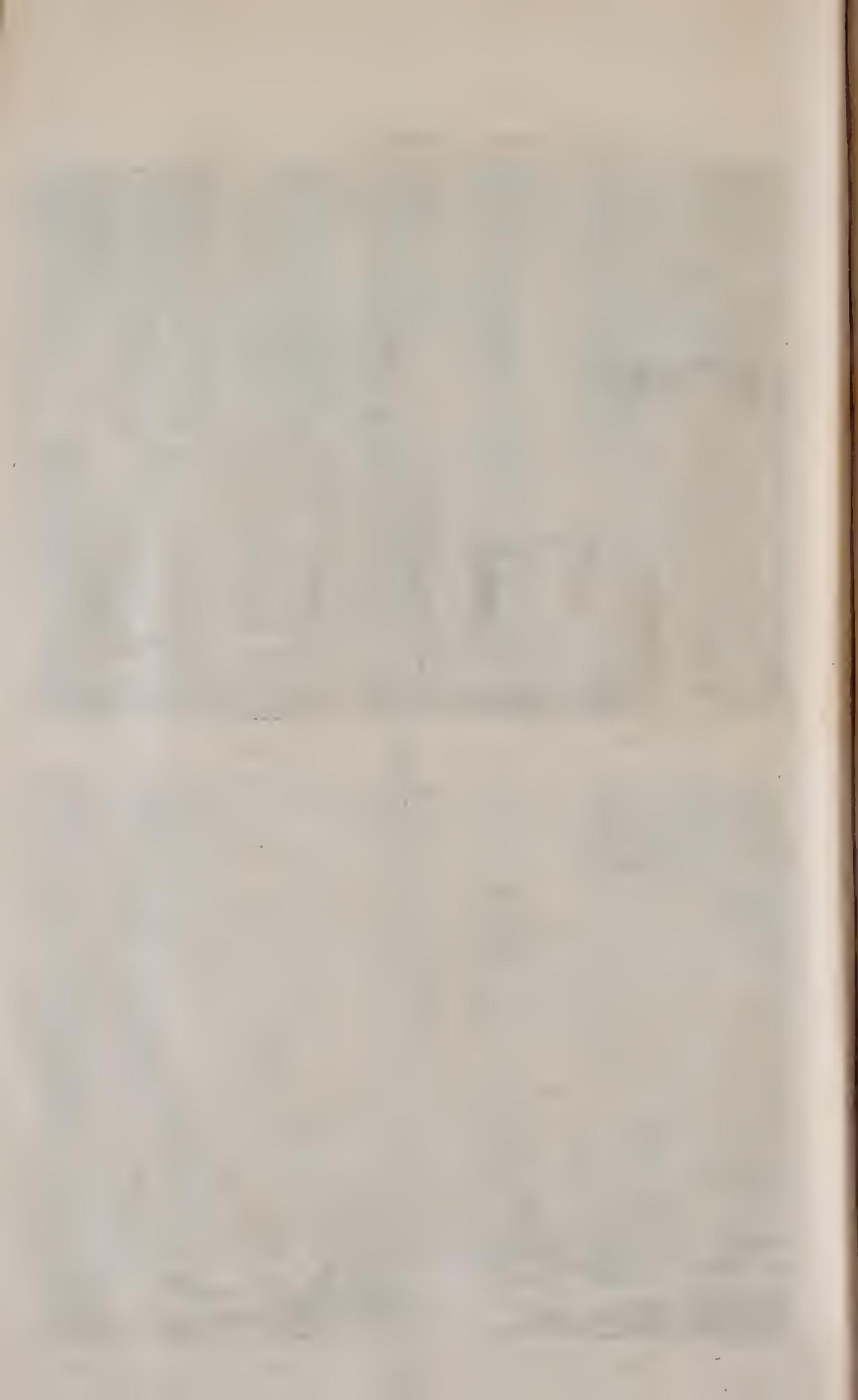


B. Picart del.

PUNÉRAILLES des LAPONS.



LAPON en action le TAMBOUR MAGIQUE sur le Lac, en face de STEDIERI (en face).



lite a Manner as we are, the Women of *Lapland*, who are unacquainted with the Sublime, require no more of them than is within the Compass of their own weak Comprehensions; and their Dullness and Stupidity, in all probability, is less dangerous in its Consequences to their Gallants, than the Vivacity and sprightly Wit of our Ladies are to us. In order to make an impartial Comparison, we ought to hear one of these *Northern Courtiers* and a *French Lady* discourse together on the Topics of *Love and Marriage*.

WHEN all Parties are absolutely agreed, a certain Day is appointed for the Celebration of their Nuptials. The intended Bridegroom brings with him the customary Presents; some for the Bride; and some for every one of her Relations. The Bridegroom and his Bride, if Christians, or reputed such, repair to Church, in order to solemnize their Marriage, and receive the usual Benediction. Formerly the Match was made up, and settled at home amongst their Relations. Then they took a Steel and a Flint, and struck Fire with them; which they lighted up and looked upon as an emblematic Representation of the Mystery of Wedlock: The Fire was a Symbol of that Life, which the Union of two Persons communicated to a third: But those Hieroglyphicks are now laid aside. The Manner of their Procession to Church is regular and decent; the Men go first, and the Women follow them. They have a kind of a *Gentleman Usher*, who leads the Way; the Bridegroom follows him, attended by a long Train of Friends: After them come several Maidens, and then the Bride, with a Male Friend on one Side, and a Female Acquaintance on the other: She walks with a becoming Modesty, and her Head bow'd downwards. She either is, or seems at least, to be very much concerned; as some of our Ladies affect to do on these publick Occasions, tho' 'tis possible they may be better experenced than the former. They are willing in *Lapland*, as well as in other Countries, to seem coy, and go with Reluctance to their Husbands, tho' 'tis their utmost Ambition to fly into their Arms. As soon as the Company is well settled in the Church, the Priest first gives the Parties to be joined in holy Wedlock his Benediction, and then reads the Service out of the Liturgy appointed for that solemn Occasion. When he comes to the important Question to which the Bride is to answer YES, by her silence, she would seemingly decline giving her Assent: Her Relations, however, not only advise her, but are importunate with her to speak the decisive Word. At last, with a modest Reluctance, she complies, but with a weak, languishing Voice. After this they return home, and celebrate their Nuptials much after the same Manner as they do in other Countries, with this Difference only, that the Ceremony does not conclude with Musick and Dancing, but with large and repeated Draughts of their much admired Brandy. What follows afterwards relates only to the Bridegroom and the Bride: They are the Heroes of the Play, and the Unravelling, or Discovery of the Plot, is the same as in other Places.

AFTER Consummation, the Bridegroom is obliged to be Servant to his Father-in-Law for the Term of twelve Months; at the Expiration whereof he is at Liberty to take away his Wife, and her Fortune along with her. Tho' some pretend, that the *Laplanders* did never approve, or admit of Polygamy, yet they are no Strangers, as we are informed, to the Torments of Jealousy. Formerly they admitted their Guests to their Wives Embraces; which extraordinary Instance of Hospitality might possibly be owing to the Barrenness of their Women, and that Ambition of having Children, which, according to ^a *Scheffer*, is peculiar to the *Laplanders*.

THEY pretend to know by consulting the Moon, whether the Child with which the Wife is pregnant, will be a Son or a Daughter. If there appear a Star over this Pla-

^a *U. Sup.* Chap. xxvi.
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net, it indicates the Birth of a Boy. And when a Star appears near, and seems to go before it, 'tis a happy Prefage that the Child will be robust and healthful. This Hint alone will be sufficient to give the Reader an Idea of what Trust and Confidence they repose in the Stars.

THERE is nothing very remarkable with Respect to their Ceremonies in Baptism, but their fond Adherence to the Pagan Names of their Ancestors, and the frequent Alteration of their Children's Names, especially if they happen to be indisposed, or recover from a dangerous Fit of Sickness.

THE *Laplanders*, says our Historian, have no Physicians, and imagine that they have no Occasion for their Assistance. As for our Parts, we can neither live nor die without them; for our Anxieties of Mind, our bodily Fatigues, our Quarrels, and Excesses, render them absolutely necessary. But the *Laplanders* are Strangers to such Disorders; their Temperance and modest Deportment prevents them from knowing those Inconveniences which we run headlong into. It must be acknowledged, indeed, that tho' the *Laplanders* enjoy a greater Share of Health, and live, for the generality, longer than we do; yet, according to our Ideas, they neither spend their Time so agreeably, nor are they so serviceable to their Fellow-Creatures as we are. The *Laplanders*, in case of Sickness, make use of a Remedy much in Vogue amongst the *East Indians*, and which we have already mentioned; to wit, burning, or scarifying the Skin, as near the Part as possible which is affected. They have likewise the Art of expressing an Oil from their Rain-Deer Cheeses, with which they anoint and supple such Parts of the Body as happen to be pinch'd, or benumb'd thro' the Injuries of the Weather. They extract from these Cheeses several other Medicines, equally innocent and simple. But at last, when Nature sinks under her Infirmities, and these Remedies have no longer any Influence or Effect, they have Recourse to their Drum, in order to discover whether the Patient will live or die, and know, in case of Death, the exact Hour and Moment of his Dissolution. Such as are, or profess themselves *Christians*, add to this superstitious Custom several pious Exhortations, drawn from the Principles of their most holy Religion: But such as have no Idea of *Christianity*, concern themselves much less about the future State of their dying Friend, than on the approaching Funeral Festival, the essential Parts whereof are *Brandy* and *Tobacco*.

THIS Drum, which they consult on these Occasions, obliges us to extract from *Scheffer* one very remarkable Ceremony in use amongst the *Laplanders*. "When a Native, says he, falls sick, in the *Lap-Mark* of *Ulma*, he sends for one, whom he imagines most skilful in the Use of the Drum; who, in order to restore him, first offers up one of the largest Rain-Deer, which the Patient, or his best Friend can furnish him with, in Sacrifice to his Idol. Then he beats his Drum, falls down dead, as it were, and his Body becomes as hard as a Stone. He continues in this lifeless Situation about an Hour; and then those who are present sing the *Magicians Song*, which restores him to his Senses. He rises, takes his Drum, and clapping it close to his Ear, beats very softly upon it. After that, he stands for some short Time, like one in deep Contemplation. As soon as he is perfectly recovered, as it were, from his Dream, he relates to his Assistants all that his Soul has seen, all the Discoveries she has made, during her Separation from his Body, &c.

WE must not omit one other superstitious Custom of these *Laplanders*, which is pleasant enough. When they find themselves afflicted with any Rheumatic Pains, in what

* As soon as ever a *Laplander* begins to contract an Acquaintance with the Devil, he teaches him a particular Song, which must be committed to Memory; for 'tis by Virtue thereof that the Magician conjures him up whenever he sees convenient. *Scheffers History of Lapland*.

Part of the Body soever it be, they throw themselves flat on the Ground at the first Clap of Thunder which they hear in the Spring, and roll themselves over and over: This they imagine to be a specific Remedy in such Cases.

WHEN a Man dies, his whole Family leaves the House; for they entertain the Notion, that the Soul of the Deceased hovers round the Corpse. Such as profess themselves *Christians* dress their Dead in a Linnen or Woollen Shroud; but the *Pagans* dress them in their very best Apparel. A particular Friend of the Deceased performs the last good Office for him, and lays him in his Coffin. The Relations tie a kind of a Bracelet made of Copper or Brass about this Persons Arm, which he wears till he has discharged himself of that voluntary Service. This Bracelet is look'd upon as an Antidote, or Charm, against any accidental Mischiefe which he might meet with from the *Sites* or *Manes* of the Deceased.

THE *Laplanders* formerly buried their Dead in the Woods; and such of them as are *Pagans* observe the same Custom to this Day. Sometimes they carry them into gloomy Caverns, whose Entrance they stop up with Stones. "These Idolaters, says *Scheffer*, bury a Hatchet, and a Flint and Steel to strike Fire with, along with the dead Bodies of their Friends. The Reason they give for the Observance of this superstitious Custom, is this, that when the Deceased finds himself . . . surrounded with Darkness, he will have occasion for Light, which, by Virtue of his Flint and Steel, he may furnish himself with at Pleasure: And that in case he meets in his Way with Briars and Thorns, and Boughs of Trees, which may obstruct his Passage through the Thick Forests, he may cut them away with his Hatchet; because the Dead are doom'd by the irreversible Laws of Fate, to take Heav'n by Fire and Sword. This has been their way of Arguing, ever since they have been informed of the *Day of Judgment*, and the *Resurrection of the Dead*. . . . The Idolatrous *Laplanders* seem to be of Opinion, that the Dead never arrive at the Realms of Light and Bliss, 'till they have first past through gloomy Paths and dark Regions. *This Notion is entirely owing to their melancholy Constitutions, and the Nature of the Climate in which they live. Their Nights being so very long, and so exceeding dark, they imagine their Dead meet with the like Inconveniencies in their Journey to the other World*". As to those *Laplanders*, who are, or pretend to be *Christians*, tho' they observe the Customs of the Religion they profess, they mix abundance of Superstitions along with them. As for Instance, they never throw the dead Corpse into a Grave. "They leave, says our Historian, the Bier on which they carried it, in the Church-Yard, and all the Clothes he wore during his Sickness . . . his Bed, his Quilt, Blankets, and every Thing that was laid upon him. . . . An Entertainment is made three Days after the Funeral; to which all the Relations and Acquaintance of the Deceased, are invited Guests. . . . And then they regale themselves with the Flesh of the Rain-Deer, which drew the Corpse to the Place of its Itermment. . . . They very carefully gather up its Bones in a Basket, upon which they lay the Figure of a Man, as well as they are able to express it, either large or little, in Proportion to the Stature of the Deceased, and bury them all together. . . . 'Tis customary there to drink Bumpers round, in Honour of the Deceased, and this they call the *Wine of the Blessed*. . . . This is done in Remembrance of their Friend, who is so happy as to be delivered from the Cares and Sorrows of a troublesome World" . . . To conclude, the *Laplanders* keep an Anniversary of their Dead, which consists in an elegant Entertainment, and the Slaughter of several Rain-Deers, which are offer'd up, as it were, by Way of Sacrifice in honour of them.

THEY have one more Custom with respect to the Dead remarkable enough; and that is, they dip one of their Fingers in Brandy, and smear it over their Faces, by way of Expiation. After that, they carouse and get drunk, and in their wild Flights are lavish of

of their Encomiums on the Deceased, and enumerate a long Catalogue of his good Qualities and Perfections. There are other People besides the *Laplanders*, who are extravagant in their Funeral Harangues. The Northern People in general are addicted to drinking in Excess, and ^a expatiating on the Virtues of their deceased Friends.

Their SOLEMN OATHS; and some of their SUPERSTITIOUS NOTIONS.

FORMERLY, and even at this very Day, says our Historian, upon the Administration of an Oath to them, they strip naked to the Waist, and in that Situation, solemnly wish, that the Devil may take them, their Wives, Children, and Rain-Deers, if, &c. Our Author adds, that if they prove perjur'd, some heavy Calamity most commonly befalls them.

WE must ascribe their boastful Intercourse with familiar Spirits, in some measure to their melancholy Frame of Mind, which is doubtless the natural Result of their Climate, their solitary Manner of Life, and their Diet. But this Topic falls more properly within the Sphere of their Magic, of which we have already said as much as is sufficient.

THE most idolatrous Part of them acknowledge the Eternity of the World: but both one and the other are of Opinion, that the Moon, when she is in an Eclipse, is violently attacked by some malicious Devils, and that 'tis their bounden Duty to assist her as far as they are able. On these emergent Occasions they take their Fire-Arms, and discharge them directly upwards. We have already informed you what the ancient *Pagans* thought, and how they acted at such Conjunctions; and likewise what is actually the Custom of the *Indies*, and at *China*, &c. When it thunders the *Laplanders* imagine, that God is chastising the Devils, and that they, in order to escape his divine Vengeance, seek for Shelter under the Bellies of their Dogs; for which Reason, as long as the Thunder continues, they keep those Creatures shut out of Doors. To all these superstitious Practices, we must add that of throwing the Bones of their wild Rain-Deers Feet, which they have hunted down, into their Rivers or marshy Grounds; and that other, of never sitting down to any Meal before they have laid some Piece of Stuff under the Dish, or Plate out of which they are to eat their Victuals. If this Circumstance be omitted, their Rain-Deers, according to their Opinion, will prove indolent and inactive. Tho' there is no manner of Affinity, as we can see, between this idle Custom, and their Rain-Deers; yet Superstition unites the most distant Ideas, an 'tis an Error which the more refin'd and polish'd Nations cannot charge the more Ignorant and Illiterate with, without being in less or more Danger of having the Accusation retorted upon them.

THE *Laplanders*, ascribe to their Witches a Power of augmenting the Coldness of the Weather; but then none are duely qualified for this Operation, but such as were born in the Winter. These old Hags therefore, as we are inform'd, take a little human Figure made of Snow, and besmear the Head of it with their Spittle, colour'd red with the Juice of an Alder-Tree, the Bark whereof they chew in their Mouths, when they set themselves about this Operation. They spit upon the Face of it, and on its Hands and Feet. *Scheffer* adds, "That they make use of this Bark in another Manner, chewing and spitting it out in the High-way before them, as they walk along, or sometimes on the Right Hand and the Left." Some curious Antiquarians have talk'd very

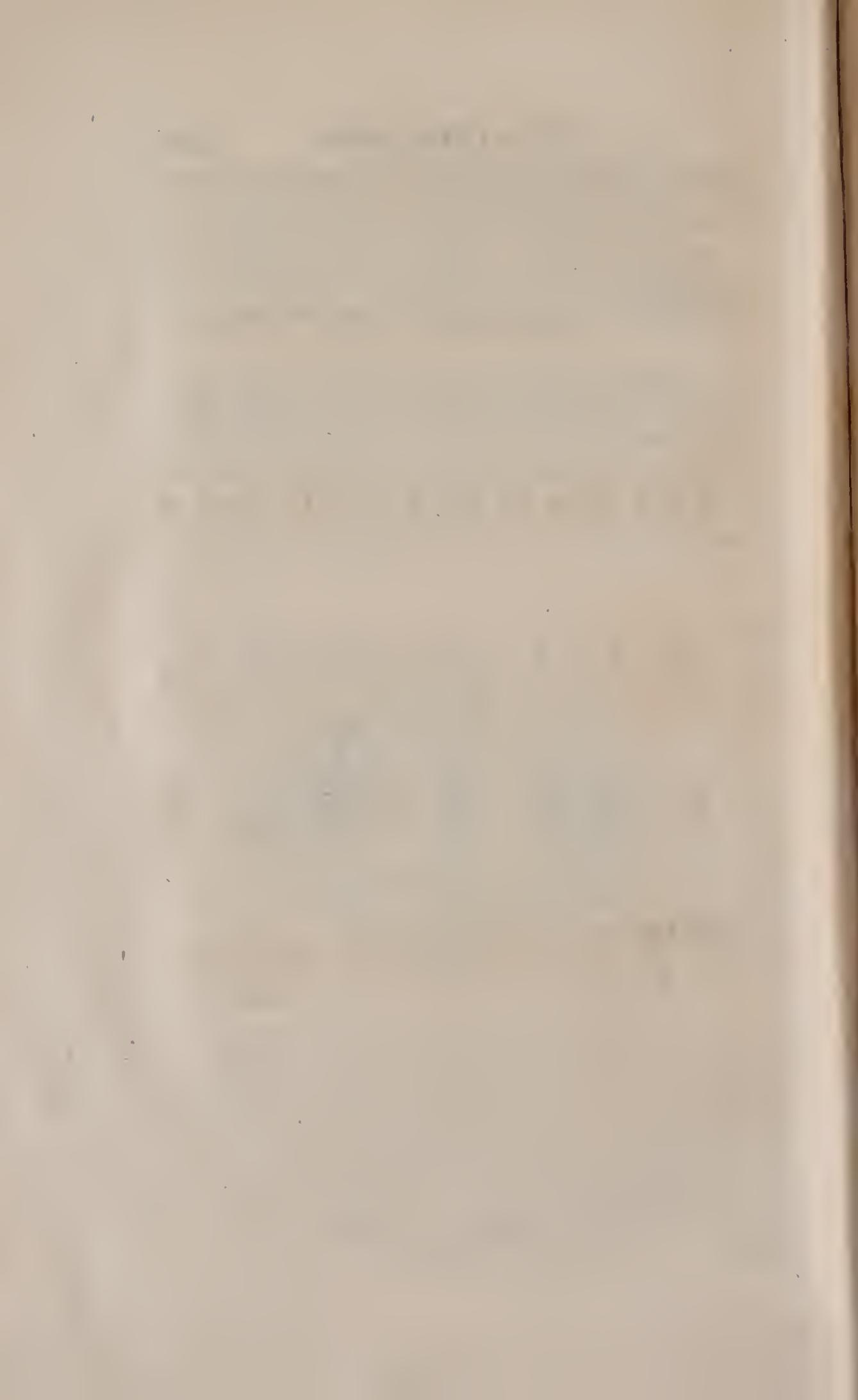
^a We have every Year from those Parts large Packets of these kind of Funeral Panegyrics, which after a quick Dispatch from the Author's Closet to the Press, pass with equal Expedition to the Grocers of other Countries.

learnedly on the prevailing Power of the *Spittle* of some antient Witches, and we shall leave such Critics to compare those Antients with the modern Ones of *Lapland*.

“ WHEN they are dispos'd to allay the excessive Cold, they take a Bear's Skin, and hang it out in the Air all Night. The *Laplander*, as soon as he rises, takes a Bunch of Rods and whips this Skin. . . . They imagine, that the Cold abates in Proportion to the Blows. . . . In this Operation, no doubt, they make use of some magical Terms. . . . For the same Purpose they sometimes cut the Skin of a Fawn into small Pieces, and throw them into the Fire, repeating some Form of Prayer.”

THE *Laplanders*, according to the same Author, take particular Care, when they have Visitors, that no Person shall walk in the House before another who is going out of it; and that no one shall cross the Room, in any Part of it but that void Space between the Fire and the Company who sit before it, Should a Woman stride over a Man's Legs, in order to get by him, the unmannerly Action would create a World of Mischief. But why do we entertain our Readers with such trifling Punctilioes? Were we to enumerate all the superstitious Impertinencies of the like Nature, which are still subsisting in the World, no Volume, how large soever, would be able to contain them.





A
DISSERTATION
ON THE
RELIGION
OF THE
PERSIANS,

Now known by the several Names of the

Gaures, Parsi, and Africans.

DISSERTATION

ON THE

ARTS

OF THE



A

DISSERTATION

ON THE

R E L I G I O N

OF THE

P E R S I A N S,

Now known by the several Names of the

Gaures, Parsi, and Africans.



THE *Persians*, who are the Subject of this present Dissertation, have inviolably preserv'd the Religion of the ancient *Magi*, without the least Intermixture of any of the Rites and Ceremonies, either of the *Mabometans*, or the *Indians*, amongst whom they are promiscuously scatter'd and dispers'd. They contract no Alliance, neither have they any farther Intercourse with them, than what their Trade, and Transactions of necessary Affairs unavoidably require.

THE Defeat of *Yezdezerd*, the last *Persian* Monarch who profess the Religion of the *Magi*, by the prevailing Power of the *Mabometan Caliphs*, is the *Epocha*, or Period of their Dispersion, and the total Overthrow of their religious Worship in *Persia*. After these new Victors had brought that Monarchy in Subjection to their Laws, they resolv'd likewise, Sword-in-Hand, to triumph over, and enslave the Consciences of their Captives. Such as would not submit to these formidable Missionaries, forsook their native Country, and settled in the *Indies*. The *Mabometans*

branded these *Persians* with the ignominious Title of *Gaures* and *Guebres*, the etymological Sense whereof is *Infidels*, or *Unbelievers*.

THE *Gaures* are at present dispersed almost all over *Persia*, but are more numerous in the Province of *Kirman*, than any other Place; and as that Part is the worst, and most barren Soil in all *Persia*, the *Mahometans*, having no Inclination to reside there themselves, suffer the *Gaures* to settle there, and indulge them in the free Exercise of their Religion, without the least Hindrance or Molestation. In all other Parts, the *Persians*, who are *Mahometans*, treat them with all the Marks of Ignominy and Contempt. The Humility and Patience of these *Gaures* under their galling Yoke, is, as we are inform'd, very singular and remarkable.

BEFORE we enter upon any Particulars, we shall give you the Character of these People in general, who are as inviolably attach'd to the Principles of their Religion, though living amongst the *Mahometans*, as the *Jews* are to theirs amongst the *Christians*.

THOUGH these *Gaures* live in a very abject and poor Condition; yet they are strict in their Morals,¹ free in their Deportment, and honest in their Dealings. Notwithstanding their Poverty and Distress, they keep up, as before observ'd, their Integrity, and the most ardent Zeal for the Religion of their Ancestors. They profess the divine Adoration of one God only, and testify the utmost Abhorrence of the usual Practise of Idolatry; that is, the actual Worship of Stocks and Stones. 'Tis absolutely necessary to make this Distinction; since the *Gaures* deny, that their Worship is idolatrous, notwithstanding they celebrate their divine Service before the *Fire*, and turn themselves with a peculiar Veneration and Respect towards the *Rising Sun*. They assert, however, at the same Time, that they adore neither the one nor the other. God, according to their Notion, makes choice of that Element, and that glorious Planet for his favourite Abodes; they are the peculiar Symbols of his divine Presence, and for that Reason they turn towards them in their public Worship. That refulgent Orb of Light is a lively Representation, as they think, of the Purity of the divine Essence; and some of them are of the Opinion, that 'tis the constant Mansion of the Deity, and by consequence, that the *Sun* is *Paradise* itself, and the Habitation of the Saints. They testify the very same Veneration and Respect for *Zoroaster*, or *Zerdust*, as the *Jews* do for their great Lawgiver *Moses*. Thus we have given you an Abridgment of their Character and religious Worship: We come in the next Place to trace out their Original.

The Religion of the ANTIENT PERSIANS.

² THIS very probable, that the *Persians*, even before the Days of *Abraham*, had corrupted the Religion which they derived from their Forefathers *Shem* and *Elam*, and that they confounded *Sabeism* along with it; that is to say, a peculiar Veneration and Regard for the Celestial Bodies and the Elements, which, however, did not absolutely amount to a religious Worship of them. This extraordinary Respect for them, in Process of Time, was extended farther to the *Fire*, as being an Emblem of the Supreme Being, though they might probably comply with it, in Allusion to that which the *Jews* burnt on their Altars. But be that as it will,³ it is so ma-

¹ Vide *Hide*, Chap. i. *Relig. Veter. Pers.*

² In this Way of expressing ourselves we copy *Hide*.

nifest, as we are inform'd, that the *Persians* were not Idolaters, like the other *Asiatics* and the *Greeks*, that the Havock and Destruction which the *Persians* made in *Greece*, of the Temples and Statues of their Deities, was purely owing to the Warmth and Zeal of the true *Iconoclastes*, who by consequence were profest Enemies to the Worship of the Supreme Being, under any visible Representation whatsoever, either in Wood, Brass, or Stone. They thought both the one and the other a Derogation from, and an Affront to the Divine Majesty, who penetrates and fills the whole Universe, and cannot be circumscrib'd within the narrow Limits of a Temple. They paid their religious Adoration to the Deity, therefore, in the open Air, and erected no Statues or Images to his Honour. It must be acknowledg'd, indeed, that in the Declension of their Empire, they introduc'd the Worship of the Goddess *Venus*, consecrated Temples, and devoted Priests to her Service; but that must be look'd upon as an Herefy, introduc'd and supported by an ^a Heretical Monarch. The *Persians*, according to the learned Dr. *Hide*, to whom we are indebted for the Purport of this Dissertation, never honour'd their ^b *Mithra* with the Appellation of a God. If the *Greeks* have ascribed to them that Worship, 'twas either through ^c Ignorance, or Want of an Opportunity of making a due Enquiry into the Affair; neither did the *Persians* ever make their Addresses to *Mithra*, in any of their Prayers. They were all directed from the Beginning to the End to God alone. 'Twould be an Act of the highest Partiality and Injustice, to produce their Custom of prostrating themselves before the *Fire*, as a Demonstration of their idolatrous Worship; for this reverential Act is purely civil, and no more than the usual Veneration and Respect which the *Eastern Nations* pay to their Sovereigns. The antient *Persians* prostrated themselves before the *Fire*; but when they prayed to the Supreme Being, they always either stood upright, or knelt down before him; which is evident from the Ruins of *Persepolis*, where are several Images of devout Men in a standing Posture before the *Sun* and the *Fire*, who front each other, on one of the Walls which is not totally demolished. It mayn't be amiss to make this one cursory Remark, that the Distinction between the Respect which the antient *Persians* paid to the *Fire*, and the divine Homage and Reverence which they imagin'd due to God, is in a great Measure conformable to the Practice of later Times. ^d The Controversies that have been held about them had terminated long ago, had but this Distinction been admitted; it must be acknowledg'd, however, that our modern Disputants have gone too great Lengths, and carried the Point much farther than it would justly bear.

FROM all that has been said, we may conclude, that the Religion, or, more properly speaking, the Knowledge of the true God, has been preserved amongst the *Persians* ^e for Time immemorable, to this very Day; but this is not all that ought to be alledg'd in their Favour. This Knowledge of the true God has been less corrupted amongst them, than any other People whomsoever, except the *Jews*. There is a World of Difference between the Adoration paid to the Deity before such Beings as are look'd upon only as Symbols of the divine Majesty, and the most lively Images of the Supreme Being, and an immediate and absolute Adoration paid to those Beings as real Gods. This is certainly the strongest Apology that can be made in Favour of the antient Religion of the *Magi*. We shall, however, suspend our Judgment; but readily agree with Dr. *Hide*, that we might treat with more Assurance on this Topic, could we recover the

^a Vide *Hide*, *ubi sup.*

^b The *Sun*.

^c Consult *Hide*, and see how he confutes several antient Writers, who through Ignorance have given but a lame Account of the Worship of the *Persians*.

^d The Action of *Abdas*, who destroy'd one of their Temples of *Fire*, is no Proof that this Bishop was of Opinion, that the Veneration paid to this Element was free from Idolatry; and, in all probability, the imperious Zeal of *Abdas* prevented him from discerning what was only a civil Ceremony, and what a religious one, in this Worship.

^e Almost from the *Deluge* itself, according to *Hide*.

genuine Works of *Zoroaster*; then we might more accurately distinguish and separate the Orthodox Part of that Religion from the heretical Errors that have crept into it. There were seventy several ^a Sects amongst the *Persians*, according to their own Computation. How then can any one be ever able to distinguish the erroneous Opinions from the Orthodox, without the Assistance of the original Writings of their Legislator? We have ^b somewhere before observed, that an *Indian*, who should pretend to discourse on the *Christian* Religion, without being acquainted with our various Sects, would talk, no doubt, as extravagantly and absurdly, as we may possibly do on the Religion of other Nations. To this we must add, that it can hardly be denied, but that we frequently confound their *Types* and their *Parables* with their *Maxims*. What should we say, if, because the *Lamb* is taken in the *Holy Scriptures* for the Symbol of *JESUS CHRIST*, and that we call upon him under that Name, we should be charg'd with the idolatrous Worship of a *Lamb*? Or, if by Reason that *St. John* has written allegorically of the *Lamb* in his *Revelations*, some illiterate *Indian* or *Japanese* should take upon him to impute to us, in a literal Sense, all the *Apostle* has said of our *Blessed Saviour* under the Emblem of this *Lamb*, and should afterwards with Assurance declare, that our Religion is a romantic Medley of Tales about a *Lamb* that reign'd, was ador'd, sat on a Throne in the Midst of four and twenty Elders, and was married; and his Nuptials were solemniz'd with all the Pomp and Magnificence imaginable, &c. This ought to induce us to judge with Candor and Impartiality of all the religious Ceremonies of such as differ in their Principles from us. After we have judiciously set aside the Allusions and Figures, two Things which wicked and illiterate Cavillers lay all their Strefs upon, we ought to proceed farther, and divest fundamental Doctrines of all the Ceremonies that encumber them, by which Means we might probably discern them in their true and native Light.

THE *Gaures* pretend, that their Religion was first reveal'd to the Patriarch *Abraham*, and that God sent him down the Book, wherein all the Articles of their Belief were fully compris'd. This Patriarch, they farther tell us, settled afterwards at *Balch*, a City situate between the Frontiers of *Persia* and the *Indies*, and call'd *Abraham's City*, where one of their ^c Doctors erected a ^d *Pyraum*, or *Sanctuary*, as celebrated, and as much regarded by their Faithful, on account that *Balch* was look'd upon to be the public Resort of Pilgrims, and the Center, if I may be allow'd the Expression, of their Religion, as *Mecca* by the *Turks*, *Jerusalem* by the *Jews*, and *Rome* by the *Catholics*. After all, it is not altogether improbable, that *Abraham* might have brought over the *Persians* to the Worship of the true God, and that the Revolt of the Princes, who were the Allies of the King of ^e *Elam*, might be a great Means to withdraw the *Persians* from *Sabeism*. This Spiritual Conquest might have induc'd the Profelytes to call themselves the Disciples of *Abraham*, which Name their Descendants preserv'd ever after, although they sunk again into the Errors of *Sabeism*.

IN the Infancy of this Religion, their divine Worship was perform'd on the Summits of high Mountains; and, as we have before observed, *in the open Air*. Those Antients who have asserted the contrary, have neglected to distinguish the different Ages or Periods of the *Persian* Religion. Thus, when some Authors treat of the Temples and Altars of the *Persians*, we must understand, that they are talking of those Times when they lock'd up their consecrated Fire, as a Symbol of the celestial Bodies, in a *Pyraum*; then likewise they began to erect Altars, and to offer up Sacrifices. This is the Way to understand the antient Historians, when they give us a particular Relation of the

^a *Hide, ut sup.*

^b In the Supplement to the Ceremonies of the Idolatrous Nations.

^c *Lobraspis*, Son of *Gustasp*, or *Hystaspes*.

^d The Edifice where the *Parsi* deposit their consecrated Fire.

^e *Cbodor-Lakomer*.

religious Customs of any People whatever, always observing that they reduce to one certain *Epocha*, or Period of Time, the Customs observ'd in different Ages, and on different Occasions. But they act still more injudiciously; for, like our modern Travellers, they make particular Customs universal, and persuade us that a whole Kingdom observes the Ceremonies which are peculiar to, and regarded only by some single Province thereof. We have made this Remark somewhere before, but think it no ways amiss just to repeat it for the Instruction of the Reader.

THE antient *Persians*, that is to say, such as never swerv'd from the Orthodox Doctrines of the Patriarchs, acknowledg'd but one *Eternal Principle* of all Things, all-good, all-powerful, &c. whom they call'd *Hormuz*, and *Hormisda Choda*, and the *Greeks*, by Corruption, *Oromazdes*. In Process of Time they likewise acknowledg'd another *Principle* deriv'd from *Evil*, which they stiled ³ *Ahariman*, and the *Greeks*, according to their Way of Variation, *Arimanes*. 'Tis difficult to determine the *Epocha* or Period when this Opinion was first started; but as in all Probability the Revolt of the *Devil*, and *Adam's* Disobedience, were the Occasion of it, one may reasonably suppose, that 'tis almost as antient as the Descendants of the first Patriarchs; and in all Probability as old as the most rigid orthodox Notions of the antient *Persians*. In the antient Books of this Nation, the Term *Ahariman* is for the generality revers'd or turn'd topsy-turvy, as thus, ΝΥΝΙΣΤΑΝΗΥ, to denote how detestable that Being is, and perhaps likewise to express the Character of that profest Enemy to the whole Race of Mankind.

SOME Authors assert, that the *Persians* hold a Coeternity of these two *Principles*. But others, who are more learn'd, and on whose Veracity we can better rely, have maintain'd, that *Ahariman* was a God created out of *Darkness*, and that *Oromazdes* first subsisted alone, without any Copartner; that he created both the *Light* and the *Darkness*; that *Good* and *Evil* are originally a Composition of both, from whence this lower World was produc'd; and that this Union shall subsist till *Good* and *Evil* shall be re-appropriated, if I may be allowed the Expression, to their respective Spheres. ⁴ *Plutarch* acquaints us, that each of these *Principles*, for ever at Variance one with the other, form'd each of them Creatures of their own. *Oromazdes*, born in the *Light*, and himself the Source of *Light*, created several *Gods* or *Genii*; that is to say, *Goodness*, *Truth*, *Wisdom*, *Justice*, the *Comforts of Life*, and all *lawful Enjoyments*. *Arimanes*, on the other Hand, created as many *Dæmons* or *Devils*, implacable Enemies to *Oromazdes*; that is to say, all Manner of *Abominations*, as *Lies*, *Wickedness*, &c. The former likewise created four and twenty *Genii*, and enclos'd them in an *Egg*. The latter, on his Part, form'd the same Number, and broke the other's *Egg*, and by that Means was the unhappy Cause of the Mixture of *Good* and *Evil*. But it shall come to pass, that *Arimanes* shall at last be defeated, and *Good* shall be triumphant over *Evil*. ⁵ The Earth shall then resume her native Uniformity; Mankind shall be immortal, and none but the Congregation of the Righteous shall dwell therein. This naturally leads us to the three following Suggestions: First, that the antient *Persians*, as they were not unacquainted with the Revolt of the Devils, and as they were at a Loss to reconcile the Goodness of the Supreme Being with the degenerate State of Mankind, as antient as the Time of *Adam*, they were of Opinion, that such Degeneracy must be ascrib'd to the Head or principal Leader of those fallen *Angels* or *Devils*; but more especially, as this Rebellion, in all Probability, broke out some Ages before the Creation of the World and Mankind, the first Inhabitants of the Earth might very well look

³ This Name, is deriv'd, according to *Hide*, from two synonymous Terms, which signify *Corrupted*, *Polluted*. This Repetition is as emphatical as a Superlative, and is the same in Effect, as if it had been said, *Corrupted* to the last Degree.

⁴ A Passage of *Plutarch's* quoted by *Hide*, Chap. xxii.

⁵ See what the ingenious Dr. *Burnet* has offer'd, in his *Telluris Theoria Sacra*, upon this Topic.

upon the *Devil*, as an Agent almost as powerful as the Supreme Being. The Second is, that the Ascription of *Light* to *Oromazdes*, and *Darkness* to *Arimanes*, allegorically consider'd, has nothing in it more repugnant to Reason, than what we frequently find asserted in our *Christian* Discourses, viz. That *God* is the Author of all *Good*, and Fountain of *Light*, and the *Devil* of all *Evil* and *Darkness*. The third and last is, that this whole Doctrine, understood in a literal Sense, might be originally extracted from the Account which *Moses* has left us of the Creation of *Light*, of the Separation of it from *Darkness*, of the Temptation of our first Parents, their Fall, Disobedience, and the Degeneracy of their Descendants. Now as all this History is such a severe Mortification to the whole Race of Mankind, and gives such a tremendous Idea of the Dominion which *God* has thought proper to invest the *Devil* with, 'tis no Wonder that such as liv'd in the first Ages of the World, should look upon him as a Sovereign Principle, even as an absolute and independant *God*, who either corrupted or destroy'd, at his own Pleasure, the beautiful Works of the supreme Author of all Good, oppos'd all his Schemes, and by his flagrant Impiety, occasioned a constant Mixture of *Light* with *Darkness*.

SOME Writers have given us a very odd and particular Account of the Origin of this First Principle. *Oromazdes*, say they, considering that he was alone, said to himself, ^a *If I have no one to oppose me, where is all my Glory?* This single Reflection created the Author of *Darkness*, call'd *Abariman*, or *Arimanes*, who has neither Power nor Inclination to do any Thing but Mischief. *Arimanes* immediately profess'd himself the implacable Enemy of *Oromazdes*, declar'd War against him, and by his ever-lasting Oppositions to the divine Will, contributed against his Inclination, but by the immutable Decree of his Creator, to the Glory of the Supreme Being. Now, in this Relation, where we observe a Being supremely good, the Creator of a Being supremely wicked, and that for his own Glory, there is doubtless a specious Appearance at first Sight; as if it bore some Allusion to that Passage in one of the antient *Prophets*, where 'tis said, *God created the EVIL ONE to destroy him*. This, however, is introduc'd only as a cursory Remark; for 'tis neither our Province to enquire into the Origin of *Evil*, nor to enter into so critical and delicate a Debate. To return therefore to this *Arimanes*; the antient *Persians* added, that the Angels were Mediators between *Oromazdes* and him, and that a Peace was concluded with this *Covenant* or *Proviso*, ^b that the lower World should be assign'd over to this *Arimanes*, the Prince of *Darkness*, for seven thousand Years, and that afterwards it should be restor'd again to *Light*. Such as were Inhabitants of this World before this amicable Accommodation, were destroy'd. Our first Parents were ^c created in a supernatural Way, and so were the first living Creatures of all kinds. Mankind were originally no more than unbodied Spirits, but the Principle of *Light* determin'd to make use of them, as his auxiliary Forces, against *Arimanes*, and for that Purpose cloth'd them in Flesh. At that Time their Articles of Agreement were, that the *Light* should never forsake them, till they had brought *Arimanes* and his Forces under Subjection. After this happy Conquest, there is to be a *Resurrection* of the *Body*, a Separation of *Light* from *Darkness*, and a glorious *Deliverance*. Let the Reader put what Construction he thinks proper upon this; ^d let him look upon it, if he thinks

^a This is somewhat paraphras'd. *Hide* expresses himself in the following Terms: *Nisi fuerint mihi controversia quomodo erit?* The Sect which *Hide* calls the *Zervanites*, taught, that the *Light* created several luminous and spiritual Beings; that the Principal of these Beings was in a kind of Doubt or Suspence which created the *Devil*. Some Authors account for the Origin of these two Principles in another Manner, as may be seen in *Hide's* Treatise of the antient Religion of the *Persians*.

^b The Earth, or our World, is probably spoke of in this Place.

^c See *Hide*, ubi sup.

^d This Mixture of *Darkness* with *Light* may signify the Entrance or Descent of the Soul into the Body; the Separation of the *Light* from the *Darkness*, the Return of the Soul; that is, its Separation from the Body. The *Greeks* call the one *Kadosos*, and the other *Avedos*. We hope the Reader will excuse this Observation. *Hide* has treated on this Topic more at large in Chap. 22. The Return of Souls to Life after the Death of the Body, has been taken as much Notice of by the *Germans* and Northern Nations as the *Easterns*, as appears by *Kestleri Antiq Septent. & Celt.*

proper, as all Allegory and Metaphor, yet he cannot but discover some Ideas which are very conformable to the *Christian Scheme*: And in the Sequel of this Dissertation we shall produce several other Notions of theirs of the same Nature and Tendency.

THE ^a Angels, according to the antient *Persians*, are God's Ministers, whom they assisted in the Creation of the Heavens, and were five and forty Days employ'd in the Completion thereof. A most dreadful Darknes then ^b ensued, though it was at a considerable Distance from the Light. As soon as the Almighty perceiv'd it, he was conscious he had a potent Enemy to encounter with, who had a numerous Army attach'd to his Interest; whereupon he immediately sent forth four of his most valiant and best disciplin'd Angels, who attack'd both him and his Forces, and reduc'd them to the utmost Extremity. The *Devil* with his *Party* thus vanquish'd, was oblig'd to surrender himself, and submit to the Discretion and Clemency of the Victor. The Almighty, however, did not think fit to carry his Repentment so far, as absolutely to annihilate his Foes, considering that if they should be totally demolished, his own Glory, Clemency, and all his other divine Attributes, would lose their native Lustre, and not be so conspicuous in the Eyes of his Creatures as before; that without Opposition the Merit of his sublime ^c Virtues would, as it were, be obscur'd, and not strike such an Awe for the future on the Minds of Mankind: A Goodness so uniform, so absolute, (with Reverence we repeat it) would have seem'd unworthy of the Supreme Being. There would then have been no Manner of Distinction between *Good* and *Evil*, no Punishment for Vice, or Reward for Virtue; for which Reasons God Almighty was pleas'd to suffer both *Evil* and the *Author* of it to subsist in the World, and that they should be inseparable Companions, in the same Manner as *Good* is always an *Emanation* of the Deity, and his constant Attendant. The Duration of the World in the Situation we now find it and *Satan's* Empire, are irreversibly fix'd to twelve thousand Years from the first Creation; that is, doubtless, from the Creation of Matter, or, in plainer and more intelligible Terms, of the *Mass* of the *Universe*. Three thousand Years, from this Creation, were elaps'd at the total Victory obtain'd over the *Devil*. As to the nine thousand Years then to come, and unexpired, God divided them into three Epochs, or Periods of Time, permitted *Satan* not only to make choice of one of them, but during that Time invested him with a Power to tempt, torture, and tyrannize over the whole Race of Mankind. The *Almighty* propos'd this free Election to the *Devil*, by holding up three of his Fingers, and the *malicious Fiend* made choice of the middlemost.

THIS Choice of his induces such as have imbibed this Persuasion to imagine, that all the Transactions of this Life are very precarious, and that nothing in the World is certain, or in the least to be depended on. Before *Satan* had Power to exercise his Dominion over the whole Creation, and whilst Man liv'd in a State of Innocence, Virtue and Religion reign'd in the World, and those happy Days were look'd upon by the *Persians* as the *Golden Age*. The Disorders that ensued after his Fall, introduc'd bloody Wars and malignant Distempers. God Almighty, however, commiserating the lost and deplorable State into which Man was fatally plung'd, has fix'd a certain Time of Respite, during which Mankind shall again live in a State of uninterrupted Peace and Tranquility. At the Expiration of twelve thousand Years, there will be a universal Judgment, a total Dissolution of the Universe. The Dead shall rise again, the Righteous shall be admitted into Heaven, and receive the Recompence and Reward of their Virtues. The Ungodly, on the other Hand, shall be punish'd, their Souls shall be tormented in Proportion to the Enormity of their Crimes, and two Angels shall

^a The good Angels.

^b *Hide* interprets this of the Darknes that cover'd the Abyss; and what follows he attributes to the Empire of the *Devil*, the Revolt of the wicked Angels, their Fall, and the Manner in which they were drove out of the celestial Territories.

^c This has somewhat of Paraphrase in it.

preside over them, and see the due Execution of the Trust they have repos'd in them. At last, even the Ungodly shall be releas'd, and rise again; God out of his infinite Mercy and Goodness shall pardon their manifold Transgressions, and allot them some certain Mansions, tho' at an awful Distance from the beatific Vision of the Deity, in which the Happiness of the Righteous will more immediately consist. These impious Souls shall have a black Mark, or Characteristic, on their Foreheads, in order to distinguish them from the Pious. At last, the *Devil* and his Angels shall appear before the Judgment-Seat of God, and their Empire will be demolished for ever and ever.

Thus have we given an Abridgment of all the Articles of the antient *Persian's* Faith, according to the best Intelligence we could get, with Regard to the *Supreme Being*, the *Origin* of two *Principles*, and the *Creation* of the *World*. The narrow Limits of our present Dissertation will by no Means admit of a critical Discussion of so intricate and perplex'd a Subject; besides that it is such a peculiar Branch of Learning, as may not, in all Probability, fall within the Reach, or suit the Taste of the Generality of our Readers. We have already observed, that 'tis highly probable the primitive *Persians* profes'd the Religion of the Patriarchs; but in Process of Time they relaps'd; and afterwards embrac'd again the very same Doctrine, which was strenuously maintain'd by them, till the Time of ^a *Darius* the Son of *Gushtasp*, or *Hystaspes*. Their *Sabeism* was vastly different from the Idolatry of the *Greeks*, who, notwithstanding, either for Want of rightly comprehending the establish'd Worship of the *Persians*, or out of Complaisance to their own, imputed the Objects of their Idolatry to the antient *Persians*. As for Instance, ^b upon their Observation of that civil Worship, or reverential Homage which those People paid to the Elements in general; (for the *Fire* was not the sole Object of their Veneration;) they ascrib'd to them their own *Juno*, as the Emblem of the Air, *Jupiter* the Symbol of the Heavens, and *Vulcan* of the Fire, &c. In all this, however, there was no more than a peculiar Regard paid to the Emblems; no divine Adoration, no Prayers address'd to them, or Sacrifices offer'd to their Honour. We ought therefore to read the Accounts which the *Grecian* Historians have given us, of the Religion of the antient *Persians*, with abundance of Precaution. We ought likewise to take equal Care to distinguish the Orthodox Principles of these People from the Heresies which were mingled with them. The Statue which was erected in honour of *Venus* by *Artaxerxes*, call'd *Mnemon*, was one; and the Worship of *Diana* may be look'd upon as another; which, according to *Hide*, might probably be the same Gods.

ONE of the most remarkable Heresies in the Religion of the antient *Persians*, was that of the *Magi* of *Cappadocia*, who in their Worship, as our ingenious ^c *English* Author informs us, ^d mingled idolatrous Rites with the civil Ceremonies and Testimonies of Respect which they paid to the *Fire*. In short, they not only erected Temples, but Statues, which they honoured, in direct Opposition to the Practice of the orthodox *Persians*. They carried their Gods in solemn Procession; they sacrific'd upon Altars, and knock'd down their Victims, with a kind of wooden Mallet; they buried all their Dead, except only the *Magi*, whom, according to the Custom of the other *Persians*, they expos'd in the open Air, to be devour'd by Birds of Prey. Their *Pyraums*, or Sanctuaries, were so many spacious Enclosures, with an Altar, or Hearth, in the Center, whereon the *Magi* preserv'd a large Quantity of Ashes, and kept a Fire, which they never extinguish'd. There they daily assembled themselves together, and sung their

^a A King of *Persia*, surnamed likewise *Hystaspes*. Some pretend that *Hystaspes*, or *Gushtasp*, was a Surname

^b These are *Hide's* own Words.

^c *Hide*, ubi sup. Chap. iii.

^d *Iconolatriciam cum Pyraumis misceverunt.*

divine Anthems and Prayers before the *Fire*, each of them having a Handful of Rods in his Hands, and a Mitre on his Head, the broad Strings whercof cover'd their Mouths, and some Part of their Faces. In the Sequel of this Dissertation, we shall treat of some other Heretics amongst the antient *Gaures*; but at present we propose only to give the best Account we can of the antient *Sabeism* of the *Persians*.

In former Times they had neither ^a Temples, according to *Herodotus*, nor Statues, nor Altars. The Use of Temples, however, was introduc'd before the Time of that antient Historian; but 'tis very probable, they were not so common nor so numerous as they became afterwards. But be that as it will, they had no Notion of the Deity's being circumscrib'd within the narrow Limits of a Temple. They sacrific'd, continues our *Greek* Historian, several Victims to *Jupiter*; that is, to the whole Expanse of the Heavens, which they call'd *Jupiter*; but supposing that Assertion to be true, we must imagine, they meant by that Expanse of the Heavens, the great God himself, as most of the Idolaters did, whom we have spoken of in our preceding Dissertations. They offer'd up Sacrifices likewise in honour to the Sun, Moon, Earth, Winds, and Waters: This Testimony of their profound Veneration which they paid to the Elements, this Historian did not rightly comprehend. The Worship of these *Persians* was neither accompanied with Libations, nor any other religious Rites of the like Nature. They contented themselves with offering up their Sacrifices in some clean and decent Place. There likewise the Celebrant perform'd divine Service, and pray'd, not for himself alone, but for the Nation in general, and the Monarch on the Throne in particular. After the Sacrifice, he cut up the Victim, and laid the Flesh of it on the Grass, and after that sung an Anthem. In order to render the Sacrifice an acceptable Service, it was requisite that some one of the *Magi* should be present. Every individual Person kept his Birth-Day with more religious Ceremony than any other Day throughout the Year. 'Twas a receiv'd Notion, that Courage and Resolution was the greatest of Blessings, and a numerous Family the next; for which Reason they indulg'd themselves in Polygamy, as well as the other Eastern Nations. A Child was never brought into his Father's Presence, till he was five Years old, and then he began to practise the Art of Riding and Shooting; then likewise he was taught always to adhere to the Truth. These antient *Persians*, as we are further inform'd, were moreover of Opinion, that the Education of their Children principally depended on the good Examples which were set before them. They look'd upon a Lye with the utmost Contempt and Detestation: They never punish'd any Person for the Commission of a first Fault: They were forbidden so much as to mention any Thing that was not lawful for them to do. Running in Debt was look'd upon as another scandalous and contemptible Action, and as enormous a Crime almost as Lying; and their Abhorrence of it was grounded on one Reason amongst many others, which Experience too often confirms, *viz.* because such as thus involve themselves, are frequently expos'd to Lying; and moreover, because the ^b anxious Cares and Sollicitudes, occasion'd by such Acts of Indiscretion, inevitably engage them in the Study and Practice of ten thousand dishonourable Evasions. They look'd upon a *Lepor*, or *Lazer*, as a Person who had sinn'd against the *Sun*; for which Reason they excluded him from having any Intercourse with such as were free from that Distemper. To spit, or ease Nature any other Way whatsoever, in the Current of a River, to throw any dead Body into it, or barely to wash there, was strictly and absolutely forbidden. They expos'd their Dead to be devour'd by Birds of Prey and wild Beasts. To conclude, they were very industrious in destroying all Manner of noxious Insects and Reptiles.

^a *Pyreums*.

^b *Augustus* once purchas'd a *Roman* Gentleman's Bed, who was involv'd to the last Degree in Debt, taking it for granted, that if one in such deplorable Circumstances could sleep there sound and unconcern'd, he must certainly communicate some extraordinary Virtues to it, some Charm, as it were, which would lull the Purchaser at any Time asleep. In those Times, in all Probability, they were Strangers to the Fascination of a *Statute of Bankruptcy*, which not only dispels a Debtor's anxious Fears, and makes him sleep in Peace, but at once removes all the Qualms of a scrupulous Conscience.

THE *Persians* had likewise divers *Pyreums*, as we are informed, which were consecrated to several Gods during their *Sabeism*. A certain *Arabian* Author gives us an Account of seven, which were devoted to the seven Planets, and adds, that they burnt Perfumes therein in honour to them. But *Hide* very artfully here acquits them of Idolatry. Each of these seven *Pyreums*,^a says he, derived its Name from the Quality of some particular luminous Meteor, or from the Aspect of some Planet; but in these *Pyreums* they worshipped God alone. This Action of theirs was as innocent as ours, when we erect a Church or Chapel in Commemoration of some remarkable Occurrence, or in honour of this, or the other Saint; where, however, we worship one God only, and address ourselves to no other Being than the Divine Majesty. Moreover, the *Persians* who profess *Sabeism*, as *Hide* assures us, paid only a civil Obedience to the Air, and to the Planets, but all their religious Ceremonies were performed within their Temples.

WE shall now proceed to their antient manner of Adoration of the *Sun*, under the Title and Denomination of *Mithra*, a Term deriv'd from ^b *Mibr*, which, in the old *Persian* Language, signifies *Love and Mercy*. There are few so illiterate, as not to have read, or heard of the Religious Worship, which all the idolatrous Nations in general have paid to this glorious Luminary. But the Adoration of it amongst the *Persians* was no more than a civil Ceremony; for which Reason the *Greeks* have very injudiciously called *Mithra*, the *Great God* of the *Persians*. They are erroneous in that Particular, as well as they are in several other Things of equal Importance. Nay, the *Gaures* at this very Day declare, that they acknowledge but one God: And if any one asks them, why they prostrate themselves before the *Rising Sun*, they readily reply, 'that 'tis no more than a civil Ceremony, an external Testimony only of their profound Veneration for one of the most glorious and perfect Beings that ever God created, next to the Image of himself, the human Species. They add, moreover, that the Almighty has erected his Throne in the Center of the *Sun*, and on that Account they reverence that Planet, as being the peculiar Residence of his Divine Majesty. 'And yet these civil Adorations formerly shock'd the tender Consciences of such *Persians* as were Profelytes to the *Christian* Religion: They could not be persuaded, but that those Ceremonies, altho' term'd barely civil, had in them too much the Signs and Tokens of *Idolatry* and Superstition. Had not those zealous *Christians* been weak *Logicians*, they would have been able to have justified this Conduct by the help of a few subtil Distinctions. However that be, it must be acknowledged, that their Scruples transported them beyond the Bounds of Reason, and that they were the Remains of the Prejudices and Prepossessions, which descended from the *Jews* to the *Christians*, against every Thing that bore the least Shadow or Appearance of Idolatry: For the *Jews* had such a natural Propensity to the superstitious Ceremonies of their Neighbours, that God Almighty thought it requisite to create in them an Abhorrence and Detestation of any thing like them. 'Tis very probable, likewise, that in the Conduct of those *Christians*, there might be 'Abundance of that sort of Perverseness and Caprice, which too frequently supplies the Place of unaffected Zeal. Our Conscience is more susceptible of false Impressions than we are aware of, and 'tis usual enough for a Bigot to ascribe his Constancy and Perseverance to the Grace of God, tho' he is an utter

^a Thus for instance, *Azurmibr*, which is the Appellation of a *Pyreum*, signifies the *Fire* of the *Sun*, and *Azur*, the *Fire*. A very remarkable *Flasb*, if I may be allowed the Expression, of the *Fire* of the *Sun*, was the principal Motive to the Consecration of this *Pyreum*. By this single Instance we may easily form an Idea of the rest. See our *English* Author Ch. iii. of his Dissertation. He is of Opinion, likewise, that 'tis very probable these *Pyreums* had the Representation of some Planet upon them, as a Symbol; just as there are *Crescents* at present on the *Moschs* of the *Mahometans*.

^b This is copied from the fourth Chapter of *Hide*.

^c Quotation from the same Author.

^d See *Hide*, *ubi sup*. He is of Opinion, that the Persecution which arose against the *Christians*, on Account of their Objections to the civil Ceremonies paid to the *Sun*, was an Artifice of the *Magi*. They were afraid lest *Christianity* should get the Ascendency, &c.

^e 'Tis *Hide* that is here quoted ✓

Stranger to it all the while, and knows nothing, but by his own Temper and Constitution, of those Dispositions which are requisite to resist the Arguments of Dragooning Controvertists.

THE *Greeks* and the *Romans*, who paid divine Adoration to *Mithra*, intermixed therewith some Ceremonies of their own Invention, which they ascribed afterwards to the *Persians*, as appears more fully in the Course of our *English* Author's Dissertation; who likewise treats of the Ceremonies observ'd upon devoting any one to that Deity. What follows seems to take in the whole Purport of the pretended Religious Rites of the *Persians*. We must in the first Place remember, that the *Sun* was, in the Opinion of these People, a most glorious Creature, who, by his Station, and the Blessings he afforded, seem'd to them a lively and perfect Emblem of the Supreme Being, the Creator of the Universe. For which Reason, the *Sun* was always in some Degree or other concern'd in the divine Worship which they paid to God himself; and as that luminous Body was but an Image, or Representation of the Deity; he had no other Testimonies of Respect paid him, than what were external and civil; that is to say, Salutations, ^a profound Genuflexions, and sometimes probably their Praises and Thanksgivings; but their Prayers and Supplications, their solemn Vows, and all their other Acts of real Devotion, were directed to God alone. Before *Zoroaster's* Time, the *Sun* was honoured, only, under the *Copes of Heaven*. After him the Form of their Worship was chang'd. This great Reformer consecrated a ^b symbolical Cavern or Cell to *Mithra*, and therein, notwithstanding the Place was embellished with the Representation of the World, and the various Constellations of the Heavens, they worshipp'd no other Object but the Supreme Being. If the Reader should be curious, and expect something more particular and distinct, with Regard to the Honours which they paid to the *Sun*, what follows we hope will be an acceptable Amusement. The *Persians* observ'd a kind of ^c Devotion, which, tho' the *Sun*, and the other *Planets*, were the Cause of it, had still a direct Relation to the Deity. It was directed to him alone, commenced with his awful Name, and consisted in Thanksgivings for the manifold Blessings he vouchsafes to bestow upon us, through the prevailing Influence of the *Sun*, *Moon*, &c.

WHEN the ancient *Persians* drew their Armies forth to Battle, after the Signal given from the *Sophi's* Tent, ^d they expos'd to publick View on the Top thereof, an Image of the *Sun*, set in Chrystal. Their Armies never march'd till the *Sun* was up; and they carried always in the Front or Van divers Silver Altars, on which they plac'd their consecrated Fire.

SUCH was the State and Condition of the *Persians*, who profess *Sabeism*, and had degenerated from the Religion of the first Descendants of *Noah*. The Origin of this *Sabeism* was owing to the Necessity, which the primitive People acknowledged there was, of a Mediator, who was capable of reconciling Man with God, . . . " for Men being conscious of their own Insignificancy and Unworthiness, could not comprehend, says ^e *Pri-deaux*, which way they should ever be able of themselves to have Access to the Supreme Being. They look'd upon him as too pure, and too exalted an Essence, to be approach'd by such sinful and polluted Creatures as they acknowledged themselves to be. They concluded, therefore, that there must be some Mediator some Advocate for them, through whose Interest and Intercession they might direct their Addresses to him . . . but as they had no clear Revelation of the Quality of the true Mediator, whom God had appointed for the Salvation of the World . . . they chose their own Mediators, in and through whom they might make known their Suppli-

^a Prostrations. *Hide*, *ubi sup.*

^b This Cave was a Representation of the World. See a Passage from *Porphyry*, in *Hide ubi sup.*

^c *Hide* calls it *Mithra celebratio & salutatio*.

^d *Quint. Curt. Lib. 3.*

^e *Hist. of the Jews*, Lib. iii.

“ cations to the Supreme Being; and as they imagin'd on the one Hand, that the *Sun*,
 “ *Moon*, and *Stars*, were the Habitations of so many divine Intelligences, which
 “ animated these celestial Bodies, and regulated all their Motions; and on the other,
 “ that these Intelligences were intermediate Beings between God and Man, they thence
 “ concluded them to be their own proper Mediators with the Deity.” The *Persians*
 seem to have introduced these Principles into that very Religion, which they pretend to
 have deriv'd from the Patriarch *Abraham*.

The PERSIAN LEGISLATORS, and their HERETICS.

THEY are said to have had two celebrated Legislators, before *Zoroaster*; the one
 called *Keyomaras*, or *Chaiomer*, King of the *Medes*, and the other *Porcode-
 keschang*. As the *Gaures*, who are settled in the *Indies*, acknowledge the latter only,
 whom they style their *First Reformer*, 'tis very probable they are both but one and the
 same Person. ^a *Zoroaster* was the principal Reformer of the *Magi*, who flourished in
 the Time of *Darius Hystaspes*. 'Tis difficult to determine absolutely what Countryman
 he was: ^b *Lord* says, he was a Native of *China*; and this is the Opinion likewise of the
Indian Gaures, who assert his Father was a poor *Chinese*, call'd *Es-pintaman*, and his
 Mother a certain Woman called *Dodo*. But it has been justly observ'd, that neither of these
 are *Chinese* Names. Others say, he was a *Mede*; and others, in short, that he was a
^c *Jew*, not only by Birth, but by Profession. ^d *Hide* is of Opinion, that he was a *Per-
 sian*, and that, in his Minority, he was Servant to one of the *Jewish* Prophets. This is
 the received Notion likewise of the *Oriental*s; ^e but they vary, indeed, with respect to
 his *Preceptor*; some imagining that he was the Disciple, or domestic Servant of *Ozeir*,
 that is, *Esdras*; others, that his Master was a Prophet, and Disciple of *Jeremiab*; and
 others again, ^f tracing his Instructions till higher, that he was the Disciple of *Elias*;
 “ but as *Dr. Prideaux* justly observs, neither *Elias* nor *Esdras* were Cotemporaries with
 “ *Zoroaster*. The one lived long before him, and the other long after his Decease”.
 'Tis very probable that he was one of *Daniel's* Domestics, “ and was indebted to this
 “ Master, for all the Knowledge he had attained both in Things sacred and prophane,
 “ and that he determined to set himself up for a Prophet, in hopes to perform
 “ his Part with such Applause, as to meet, in Time, with the same Reverence and Re-
 “ spect as his Master had done.” His Doctrines seem so very conformable to those of
 the *Jews*, that one might reasonably suppose he had resided for a considerable Time
 amongst them, if he was not one by Extraction. But after all, the *Judaical* Maxims,
 which are scattered up and down throughout his Works, might possibly have been
 established in *Persia* long before his Time.

ZOROASTER first made himself known in *Aderbejan*, which is the antient *Media*. In
 order to establish the Reformation he propos'd, he endeavoured to render himself con-
 spicuous by the Operation of sundry Miracles, and the Affectation of Solitude and Re-
 tirement. He held Fire in his Hands, without burning himself; caused melted Copper
 to be poured upon his Body, which he suffered to remain upon his naked Breast till it grew
 cold and consolidated, without receiving the least Injury or hurtful Impression. This last
 miraculous Operation was performed in the Presence of *Gustasp*, that is, *Darius Hyf-
 taspes*, whom he attempted to convert, and prevail on him to espouse his Reformation.

^a Or *Zerdusht*, which, as some translate it, Prince, or Chief of the *Magi*. *Antistes Magorum*: But others give a
 quite different Explication of it. *Vide Hide, ut sup.*

^b History of the Religion of the antient *Persians*, translated from the *English*, and printed at *Paris*.

^c This is *Dr. Prideaux's* Opinion. History of the *Jews*, Lib. iv.

^d *Relig. Persar.* Cap. 24.

^e See the Quotations from the *Arabian* Authors, in *Hide, ubi sup.*

^f Quotations in *Prideaux, ubi sup.* and in *Hide*.

The Retirement of *Zoroaster* into a Cell, or Cavern, is not unlike to that of *Numa*, and was afterwards copied and affected by * *Mahomet*. We have already mentioned the Cave of *Mithra*, to which *Zoroaster* withdrew, under the specious Pretence of devoting himself entirely to the severe Duties of Prayer and Contemplation, in the Presence of those symbolical Figures, which represented not only *Mithra*, but all the Mysteries of Religion. *Zoroaster* composed, during this Retirement, the celebrated ^b *Zend*, or *Zend-avesta*, which comprises, in twelve Tomes, all the Tenets of that false Prophet, and the antient *Magianism*, which he reformed. This Work he presented to *Darius*. Several of *Zoroaster's* Disciples and zealous Admirers, in Imitation of their great Master, affected to reside in Cells and Caverns, for Contemplation sake, and that Practice was for some considerable Time in great Repute,

AN *Arabian* Author, quoted by *Hide*, gives a full Account of the Manner in which this *Persian* Prophet declared his Mission to *Darius*, which was in the thirty first Year of his Reign, or thereabouts. Upon his Presentation of the *Zend* to this Monarch, which he asserted was sent down to him from Heaven, with the ^c *Sudra*, and the sacred Girdle. He assumed the Character of one of the *Prophets of the Lord*, and exhorted *Darius* to embrace the new Religion. The Monarch required the Performance of some Miracles, as a Test of his sacred Mission. *Zoroaster*, besides the Operations before mention'd, caus'd a *Cyprus* instantly to shoot out of the Earth, and become a Tree of considerable Substance. But notwithstanding these wondrous Works of his, the *Magi*, who profess *Sabæism*, joined in a Confederacy to oppose him. They ^d brib'd *Zoroaster's* Door-Keeper accordingly, and prevail'd with him to convey privately into his Master's Cell the Bones of several dead Dogs, and the Nails and Hair of dead Men, which are Abominations to the *Persians*. After this they intimated to *Darius*, with all the Dexterity and Address they were capable of, that *Zoroaster* was a Magician, and that in secret he practis'd all the Arts of Fascination. *Darius*, convinced by ocular Demonstration, abandoned the Reformation, which before he seem'd inclined to countenance and encourage, and confined the Impostor. During his Imprisonment, the Feet of one of the Monarch's favourite Horses were so far contracted and drawn up, that 'twas scarce discernable that he had any. *Darius* immediately apply'd himself to his *Magi*, but none of them were able to remove the Misfortune. *Zoroaster* was the only Person who promised the Prince to recover his Horse's Feet, but upon this express Condition, that his Majesty and his whole Family would become Profelytes, and detect the ungenerous Plot which his Enemies had laid against him. The Restoration of his Majesty's Horse was the *Epocha* or Period of the perfect Establishment of this Reformation. *Zoroaster* was now allow'd to preach in public, and his Fame immediately spread over the whole Empire. The People now look'd upon him, without the least Reluctance, as one of God's Vicegerents; We must not omit informing our Readers of four other Particulars which *Darius* required, in order to his being convinced of the Divinity of this new Doctrine. ^e The first was, that he might have the Privilege of ascending to Heaven, and descending from thence to Earth at pleasure. Secondly, That he might be informed of what God was then doing, and would do in Process of Time. Thirdly, That he should become immortal. And fourthly and lastly, invulnerable. *Zoroaster* reply'd, that it was not in his Power to gratify his Ambition, and answer four such difficult, and important De-

* 'Twas in a Cave that, by the Assistance of his Accomplices, he composed his *Alcoran*. *Pythagoras*, in Imitation of his Master *Zoroaster*, retired also into a Cave. *Hist. of the Jews*, by *Prideaux*. Lib. iv.

^b *Zend*, the Place where they deposit their Fire. *Igniarium*. *Estba*, that is, *Fire*. This Chaldee Term bears a very near Affinity to the Hebrew *Esh*; thus *Zend-avesta*, or *Zend-vesta*, signifies both *Heart* and *Fire*. *Igniarium* & *Ignis*. See *Hide*, *ubi sup.* Cap. 25. By the Title of *Zend-avesta*, which *Zoroaster* gave to his Book, he would intimate; that such as peruse it with Seriousness and Attention, would feel the Flames of an ardent Love of God soon kindling in their Bosom.

^c The *Sudra* is the sacerdotal Robe, or rather the Rochet of their Priests.

^d *Hide*, *ubi sup.* Cap. 24. *Lord*, *ubi sup.*

^e *Lord*, *ubi sup.* There is some Difference in *Hide's* Account of these Demands:

mands all at once; and assured him, at the same Time, that it was a dangerous Thing for any one Mortal to be so qualified, since by that Means, he might with Reason boast, that he was as powerful as God himself: But that, notwithstanding the Difficulties which attended his Majesty's Injunctions, he would implore the Deity to confer those four several Blessings on four several Persons. *Darius* obtained the first. The 2d. being a Power of Inspection into all present and future Transactions, was conferr'd on the King's *Magus*, in order to enable him to assist his Master in the Administration of all State-Affairs. The Sons of *Darius* were favoured with the two last. The *Gaures* say, that ^a *Bejchuten* or *Pijchiton*, who was made immortal, is still living in a particular Place, and guarded by thirty Men. No Mortal has been permitted to approach him, lest he should become as immortal as himself.

ZOROASTER, after he had established his Reformation in *Persia*, return'd to *Balch*, which, according to his own Institution, was assign'd to be the Place of his Residence, in the Quality of *Archimagus*, or sovereign Pontiff of the *Magi*, where he was invested with the same Authority throughout the Empire in all spiritual Affairs, as *Darius* himself, with respect to Temporals. A Thirst after spiritual Conquests soon ensued; a Thirst which discovers as much Ambition as temporal Triumphs, and absolutely seized this successful Reformer. He undertook to make a Profelyte of *Argyaspe*, ^b King of *Turan*, a zealous Admirer of *Sabeism*, "and the better to accomplish his Project, he made use of the Authority of his Lord and Master. This *Scythian* Prince, resenting the Attempt of prescribing Laws to him in Matters of Conscience, drew up a Supply of Men, and entered *Bactria* with a powerful Army, defeated the Troops of *Darius*, slew *Zoroaster*, and all the Priests of his Patriarchal Church, which were about eighty Souls, and demolished all the Temples throughout the whole Province." *Lobrasp*, the Father of *Darius*, fell likewise in this sudden Irruption of the *Scythians*. The ^c *Greeks* have furnished us with several Stories relating to the Death of *Zoroaster*, but we shall not repeat them, lest our Readers should charge us with being tedious and impertinent.

THE same *Greeks*, and such as have transcrib'd from them, furnish us with as many incredible Stories relating to his Birth. They inform us, for instance, that he was the only Person that ever laugh'd at the very Moment of his Nativity; and that the Blood ran through the Arteries of his Head with such a rapid Motion, that it would lift up any Person's Hand that was laid upon it, which was deem'd a happy Presage of his future Reputation in the World. But this is nothing, in Comparison of the surprising Stories recorded in the Legends of the *Gaures* with respect both to his Birth and Mission. ^d The Father and Mother of *Zoroaster*, being disconsolate on Account of their having no Children, begg'd of God in the most fervent manner, that he would bestow that inestimable Blessing on them, and their Prayers were heard accordingly. *Dodo*, for that was the Name of the Prophet's Mother, being pregnant with him, had one Night a very remarkable Dream. She saw, as she thought, the Heavens all on Fire over her Head; and that a bright refulgent Flame cover'd the whole Expanse of the Firmament. Four *Griffins* of tremendous Form, at the same Time, seem'd to stand before her, and at length flying upon her, snatch'd away by Force the Infant from her Womb; but at the same Instant, a bold undaunted Hero of a beautiful Aspect, very dextrously recover'd the Infant; clapt it instantaneously in the Position it was before, and closed up the Wound. After

^a *Lord, ubi sup.* *Zoroaster* made use of a Glass of Wine, a Rose, a Glass of Milk, and a Pomegranate, in order to gratify the Requests of *Darius* for himself and his Friends. This Story is related at large in the twenty fourth Chapter of the Religion of the antient *Persians*.

^b *Hide* translates the Name of these People by *T-wea Orientales*, and *Dr. Prideaux* Lib. iv. of his History, by *Oriental Scythians*.

^c What follows is an Extract from *Dr. Prideaux*.

^d See the Quotations in *Hide*, Cap. 24.

^e See what is alledged against these two pretended Prodiges, in the Apology for Great Men by *Naudi*.

^f *Lord, ubi sup.* Ch. 3.

that, the Griffins suddenly vanished, and *Dodo* awoke. The good Woman, no doubt, did not fail to tell her Tale at Length, and embellish it with a thousand little Incidents. The Husband sat attentive by; Conjecture followed Conjecture; all the Circumstances that attend a big Belly, were collected together, and at last it was unanimously agreed, that it was absolutely necessary, on so extraordinary an Occasion, to consult some able Magician. The Sorcerer accordingly reply'd, that the Dream portended both *Good* and *Evil* to the Infant; that he should enlighten the World with his Doctrine; that he should have abundance of Enemies, but that God would frustrate all their wicked Devices. The miraculous Birth of the Infant so far ruffled and discomposed the King of *China*, that he commissioned several Persons, to go and destroy him. Some considerable Time after, he attempted to get him poisoned, but God still preserved him from all the Dangers to which his Life was exposed. At that Time, *Zoroaster* prevail'd on his Parents to remove from *China*, and retire with him into *Persia*. The Flight of the Prophet was attended with Incidents equally surprizing. Amongst other Miracles, he caused all the Rivers to be congeal'd, which lay in his Road, that he might pass them without the least Danger or Inconvenience. At his first Arrival in *Persia*, he devoted himself entirely to the Duty of Prayer, and stood, when he made his Addresses to the Deity, but upon one Leg. The first Projectors of any new Mode of religious Worship, have always a quite different Taste from the generality of Mankind. This Prophet's Contemplations principally turned on the various Disorders and Distractions in the World, occasion'd thro' the Corruption of Man's Nature; which he imputes, as the *Magi* did before him, to that *Principle of Evil*, who takes Delight in destroying, and bringing to naught every good and perfect Work of the Supreme Being. He redoubled his Prayers to the Deity, to direct him in his Search after the best, and most effectual Methods for the Accomplishment of a general Reformation. As his Thoughts were thus engaged in profound Meditation, he found himself in the midst of a shady Vale, where he saw an Angel, who accosted him with this friendly Salutation, *Hail! Favourite of the Almighty!* and desired to be acquainted with the Subject of his profound Contemplations. *Zoroaster* reply'd, that he was very ambitious to be introduced into the Presence of the Supreme Being, in order to beg of him, out of his infinite Goodness and Mercy, to indulge him with such divine Laws and Institutions, as might reform Mankind, and inflame their Hearts with the Love of Virtue. The Angel thereupon gave him a celestial *Arcanum* for the Purification of his Body, and immediately translated him into Heaven, having previously enjoin'd him to shut his Eyes. There and then it was, that he had a perfect Vision of the ineffable Glory of the Supreme Being or heard, (° according to some Historians) the Divine Majesty familiarly conversing with him in the midst of a celestial Flame, and learnt from God's own Mouth the profoundest Mysteries, and all the surprizing Things relating to the different Ages of the *Persian* Monarchy. The Prophet had begg'd of God before that Time to prolong his Life to the World's End, that thereby he might be enabled to instruct Mankind at all Conjunctions in the Duties of the true Religion, and the Practice of Virtue; but as the most shocking Scene of abominable Crimes was presented at once to his View, and as he plainly discern'd their daily Encrease, this great Reformer was ambitious of living no longer than was absolutely necessary for the Accomplishment of his Mission.

ZOROASTER came down from Heaven, posselt of the true *celestial Fire*, and the *Zend*, or *Zend-avesta* before-mentioned. The Devil sorely perplexed and tormented him; and would fain have convinc'd him of the Unprofitableness of the one, and the Falsity of the other; instead whereof he propos'd to furnish him with better, and more agreeable Tenets, and tempted him with the specious Promises of long Life and worldly Honours,

° *Hide* Cap. 25. *Relig. Persar.*

° *Hide*, Cap. 18. *Relig. Persar.* and in the Sequel.

But *Zoroaster*, armed with the resistless Grace of God, manfully withstood all his subtil Devices, and drove him back to his infernal Regions. After this Conflict and Victory over his spiritual Adversary, he pursued his Journey towards the Place where his Relations resided, and soon after made them Profelytes to the Religion he profess'd. The Fame of their Conversion, and the miraculous Life of this *New Apostle*, was instantly spread over the whole Country: His Mother *Dodo* published, in all Places wherever she went, the Miracles that attended the Conception of him; her divine Dream, with the favourable Result thereof; that Vision of the Deity, and the Glory which diffused it self all over the Heavens, whereby her Son was called to the Office or Dignity of Reformer General of the whole Race of Mankind; and finally, that *celestial Fire*, and *Book*, which her Son brought down from Heaven with him, in order to inflame Men's Hearts with an ardent and sincere Passion for the Supreme Being. Miracles of this Nature seldom fail of Credit or Success, when the Fair Sex make it their Business to spread and support them. Thus these glad Tidings quickly reached even the Court of *Darius*, and 'twas from thence that *Zoroaster's* Reformation took its Commencement.

AFTER *Zoroaster's* Decease, there arose from Time to Time divers religious Controversies and Debates. Such as were the most remarkable were held in the Reign of *Ardesbir*, or *Artaxerxes*, surnam'd *Babecan*, about two hundred Years after the Nativity of our blessed Saviour JESUS CHRIST, and shock'd the Faith of ^a that great Monarch: For which Reason he summoned all the Clergy to meet together, and call'd a General Council, as appears more at large in the Author last quoted. 'Tis sufficient for us, we presume, to inform our Readers, that out of fourscore thousand Ecclesiasticks, he made choice of seven only, on whose Judgment he relied to resolve the Scruples of his Conscience; and that out of those seven, one *Erdaviraph* by Name, was the only Person acknowledged, as the true and real Restorer of the Doctrines of the *Magi*; who being ambitious of supporting the awful Character he bore of a Man of God, pretended to be cast into a profound Sleep, during which he assured his Admirers, that his Soul was released from her earthly Tabernacle, in order to take her Flight to Heaven, and consult the Deity on the momentous Affairs that lay before them. His Soul was seven whole Days in her Passage to the Realms of Light and Bliss; during which Time, his Body was constantly attended by six *Magi*, and the King in Person, and all of them jointly pray'd, and fasted without Intermiſſion till her Return.

Of all the Heresies which threatned and opposed the Religion of the *Magi*, the most remarkable was that introduced by *Manes* or *Mani*, the first Founder of *Manicheism*, who was a Painter by Profession. ^b His Heresy consisted in a Compound of *Magianism* and *Christianity*. This *Manes* maintained, that there were two diametrically opposite Principles, both eternal, and both self-existent Beings, the one Good, and the other Evil, distinguished by the respective Appellations of *Light* and *Darkness*. 'Tis added, that he assumed the Character of the *Holy Ghost* the *Comforter*; that this lower World, according to his Notion, had been created by the ^c *Devil*; that the ^d Principle of all Good had created another World which was invisible, and of infinite Duration; that JESUS CHRIST was not really and truly come, and that he who went under that Denomination, was but a meer Phantom. He renounced the old Testament, and acknowledged the Eternity of human Souls; held a kind of *Metempsychosis*, and that the human Souls would rise again without their Bodies. He selected twelve Disciples in Imitation of JESUS CHRIST; and as he established two Principles in the World, his Notion was likewise, that there were two Souls in the human Species; the one Good, and the *Child of Light*, the other Evil, and the *Child of Darkness*. The Sin of *Adam* and *Eve* consisted, in his Opinion, in their carnal Copulation. There are several other Notions ascribed to *Manes*,

^a *Hide*, Cap. 21. *Relig. Persar.*

^b See *Hide*, *ubi sup.* and the several Authors which he quotes.

^c The Principle of Evil.

^d See this Topic treated of more at large in *Hide*, *ubi sup.*

which are as impious as they are extravagant. There were various Sects likewise of those who profess *Manicheism*.

THE most remarkable of their religious Rites and Ceremonies were these which follow. The Disciples of *Manes* were divided into two Bodies, or Orders of Men, *viz.* the *Elect*, and such as were their Disciples or Auditors; a Division something analogous to that amongst the Christians, where the whole Body or Joint-Members of the Church are composed of the *Elect*, or such as are *Chosen*, and such as are *Called*; it is, however, originally owing to the antient Greek Philosophers. There were twelve principal Persons established out of the *Elect* amongst the *Manichees*, in Imitation, as we have already observed, of the twelve Apostles of JESUS CHRIST. These went under the Denomination of *Masters*; one whereof was their Head, and for that Reason was honoured with the illustrious Character of *Prince of the Masters*. These twelve constituted and ordained seventy two Bishops, who were chosen out of the Body of the *Elect*, and, in their turn, had the Ordination of Priests and Deacons. The Mysteries of their Religion were communicated to these *Elect* alone, who were obliged to be forever engaged in Meditation, and the Practice of Piety, which was represented to them by the three following Signatures or Tokens, *viz.* the *Mouth*, *Hand*, and *Breast*. The first denoted Thoughts, and Words which are the Signs thereof; the second express'd Action or Execution; and the last all Manner of Luxury and Licentiousness.

THE *Manicheans* used to wash themselves with Urine. This Sect has produc'd abundance of Apocryphal Books. Another Heretick who sprang from *Manicheism*, and was called *Mazdek*, under the specious Pretence of re-establishing that antient Union, and brotherly Love, which had been conspicuous amongst Mankind, strenuously insisted, that not only their Effects, but their Wives and Daughters should be enjoy'd in common. This last Article hit the Taste exactly of the ^a then reigning Monarch, and was equally agreeable, as we are informed, to the gay Sparks and Debauchces of those Times. We may safely rely on the Veracity of History in this last Particular. Another Heretick, called *Chuaph*, was likewise very ambitious of being at the Head of a Party. He preach'd up several Doctrines repugnant to *Magianism*, and rejected with Contempt the Worship of Fire.

The MODERN RELIGION of the GAURES.

THESE People boast of a perpetual Succession of their Church, without any Interruption; and tho' many Persons may be apt to imagine this a meer Romance, it is nevertheless strictly true and Matter of Fact. The ^b Church of the *Magi* has existed almost ever since the Flood; and although it may have been expos'd from Time to Time to divers Heresies and Persecutions; and tho', since the Establishment of the *Mahometans* in *Persia*, 'tis reduc'd to a very small Body of faithful Members, it would be an Act of Injustice and Partiality to rob them of the Glory of maintaining their Tenets with unshaken Resolution, even in the blackest Storms that ever threaten'd to overwhelm them. If the *Gaures* have lost their temporal Jurisdiction, they can still boast an uninterrupted Succession in the Priesthood, a regular and uniform Liturgy without the least Variations since *Zoroaster's* Time, and an inviolable Attachment to the Doctrines which he established. This Church cannot with Justice be censur'd for any Innovations; as two Communions in our Days have been fond of doing to each other. But after all, the Eye always favours Objects seen at a Distance.

^a *Cabades*, or *Cobad*.

^b *Hide*, Cap. 28. *Relig. Persar*.

THE *Gaures* are inviolably attach'd to the Reformation of *Zoroaster*: They acknowledge a superior Principle to those two beforementioned of Good and Evil, whom the *Persians*, after they had swerv'd and deviated from the Religion of their Forefathers, established as the sole Authors of *Light* and *Darkness*. The *Gaures* conceiv'd, that by the Intermixture of these two Principles, God created every Being in Nature. A very ^a celebrated Author is of Opinion, that *Zoroaster* borrowed that Idea from the *Jews*; and his Observation, in all probability, is very just. We shall only make this curious Remark, however, that this great Reformer, foreseeing the Difficulties attending so mysterious and incomprehensible a Point, maintained, that tho' all Things were good which God created, yet *Darkness* or *Evil* inseparably attended them, as Shadows do corporeal Substances. God could not possibly, according to his Nature, produce any thing but *Good*, but *Evil* resulted from those Productions, as a *Privation* of *Good*.

ZOROASTER was no Stranger to the Account which *Moses* has given of the Creation, and of the Fall of the Angels, and our first Parents; but if it be granted, that he had read these remarkable Occurrences in the Book of *Moses*, it must likewise be allowed, that he made, either wilfully, or thro' Ignorance, some very considerable Alterations; as for Instance, ^b he asserted, That the World was created at six several Seasons, each consisting of a certain Number of Days, *viz.* the first of forty five, in which God created the Heavens; the second of sixty, wherein he form'd the Waters; the third of seventy five, in which he made the Earth; the fourth of thirty, which were employed in the Creation of the Vegetable World; the fifth of four score, which were spent in the Formation of all manner of living Creatures, Man only excepted; the sixth and last, of seventy five, in which he created our first Parents. ^c Another Author gives us a quite different Account of this Creation.

THE ^d *Gaures* likewise hold, that as the World was to be encreased and multiplied by two Persons only, God graciously determin'd, that *Eve* should every Day bring a Pair of Twins into the World; and that during the Term of one thousand Years, Death should have no Dominion over her Seed; that the Devil tempted our first Parents, in order to render them odious in the Eyes of their Creator; that God being conscious of the Malice of the Spirit of *Darkness*, did not think convenient totally to suppress this Evil, but took the following Measures to check the malignant Influences of it. He constituted a select Company of ^e Angels to be the Guardians and Protectors of his Creatures. *Hamul* was made Inspector of the Heavens; *Acrob* Superintendant of the Angels; the Sun, Moon, Earth, Waters, Man, Plants, and all living Creatures of what Nature or Kind soever, had their particular Guardian Angels: But notwithstanding all these prudent Precautions, Evil increased, Man grew wicked and perverse in all his Ways, and God therefore sent the Waters of the Deluge at once to extirpate him, and all his impious Race.

THE Devils are put in Opposition to the good Angels; whose several Names and Functions are registred at large in ^f *Hide*; but we shall not trouble the Reader with a Transcript of his Catalogue.

THE *Gaures* are exceedingly religious, and never mention the Deity but with all the ^g Circumspection and Reverence imaginable. They allow him all the same glorious At-

^a *Prideaux's History of the Jews*, Lib. iv.

^b *Hide*, *ubi sup.* Cap. 9.

^c *Lord*, in his History of the Religion of the antient *Persians*.

^d *Lord*, *ubi sup.*

^e See *Hide*, *ubi sup.* Cap. 12. on the peculiar Posts or Employments of the Angels.

^f The same, Cap. 13.

^g This is plain from a considerable Part of the Preface or Introduction to the *Sadder*, which is an Abridgment of the *Zend* of the *Gaures*. The Christians themselves do not speak in more sublime and lofty Terms, nor more suitable to the Dignity of the Supreme Being. See *Hide*, Cap. 33. *Relig. Persar.*

tributes as we do; they look upon him as the fovereign Judge, and bountiful Rewarder of all Mankind, juſt, merciful, ready to pardon, &c. Both the Angels and Devils, of whom we have been ſpeaking, are the Miniſters of God; the one for the Adminiſtration of Good, and the other of Evil. Theſe *Gaures* likewiſe are of Opinion, that each individual Perſon has both a good and evil Genius conſtantly attending him. 'Tis farther a received Notion amongſt them, that the Influence of ^a a certain *general Light* is infus'd, if I may be allowed the Expreſſion, after an extraordinary Manner, into ſome particular Perſons, who are the Favourites of the Almighty. 'Tis this *Light*, according to them, that renders ſome Men conſpicuous for their deep Penetration into all the Arts and Sciences, and forms the Genius's of ſuch as are born to fit at the Helm of State; and we may add, helps them to bring about the various Revolutions that overſet whole Empires, and likewiſe to excite the ſame Confuſion in the Minds of Men. This is doubtleſs no abſurd Notion; nor is it any ways extravagant to imagine, that this *Light* ſometimes diffuſes itſelf after ſuch a profuſe Manner, on ſome certain Number of Perſons in a Family, that its Favours ſeem partially beſtowed on them, to the manifeſt Detriment and Diſadvantage of the reſt. This is indifputably a very juſt Remark, tho' not to be accounted for by ^b Phyſick, or Aſtrology. Any Perſon that will give himſelf but the leaſt Trouble imaginable to reflect, will eaſily perceive, that there is a certain Quantity of Merit, as well as of temporal Advantages allotted for diſtinct Families. Kingdoms likewiſe are, after the ſame manner, permitted to be formidable and powerful, to flouriſh, and be Maſters of the Arts and Sciences in the higheſt Perfection for a Time, and then again, are deſtin'd to an apparent Declenſion. And indeed all Things in Nature, as well as the human Species, have their proper Seaſons for their Increaſe, Maturity, and Decay.

'TIS impoſſible to ſtave off the Revolutions of the laſt-mentioned Period of Decay: The Emperor *Augustus*, and *Lewis the Great*, King of *France*, who were ſo exactly alike in their Lives and Governments, are incontestable Proofs of the Truth of this Aſſertion.

THE *Gaures* have a kind of Veneration and Reſpect for Cocks, on Account of their waking them ſo early in the Morning, and reminding them, by their Crowing, of the Duties of the enſuing Day. The *Sadder* recommends them to the Favour and Affection of the Faithful. Theſe Teſtimonies of their Eſteem for this particular Animal, were tranſmitted to them, in all probability, by the Traditions of the antient *Persians*.

THE Primitive *Persians*, as we have already obſerved, made uſe of no manner of Temples, as thinking them Places too circumſcrib'd, and below the Dignity of the Supreme Being: But when they were inclinable, in Imitation of the *Jews*, to preſerve their conſecrated Fire, it was abſolutely neceſſary that they ſhould admit of their *Pyreums*. *Zoroaſter*, not ſatisfied with thoſe he found already introduced, erected a conſiderable Number more wherever he went. Theſe conſecrated Fires are at preſent much in Vogue amongſt the *Gaures*, and preſerved with ſo much Care and Precaution, that they are called Idolaters, and the Worſhippers of *Fire*, tho' without the leaſt Grounds to ſupport the ungenerous Accuſation: For they pay no Adoration to the material Fire, altho' they make uſe of that Element in the Celebration of their Divine Service. 'Tis the Deity alone whom they adore in the Preſence of the Fire, as the true Symbol of the Divine Majeſty. Though ^c Fire, according to the *Gaures*, is the pureſt of all the Elements, yet they look upon it only as one of God's moſt perfect Creatures. 'Tis, as they imagine, his favourite Habitation. When they pray, they neither make their Ad-

^a They call it *Chura*. See *Hyde*, Cap. 33. *Relig. Perſar*.

^b The celebrated Count *de Grammont*, that favourite Hero of Mr. *de St Evremond*, uſed to ſay, That great and illuſtrious Men have their Heads too much taken up to regard the mechanical Operations of Generation. Their Spirits are always confined to the Brain. Your empty-ſcull'd, fluttering Fops, ſays he, are always beſt qualified to pleaſe the Fair Sex; and a Scholar directly the Reverſe. 'Tis for this reaſon, an old and true ſaying, that *Fools get wiſe Children*.

^c Quotations in *Hyde*, Cap. 3. *Prideaux's Hiſt. of the Jews*, Lib. iv.

dresses to *Mithra*, nor the *Sun*, or Fire, but to God alone ; many Instances whereof are produc'd by the learned *English* Doctor above quoted: From whence we may very readily infer, that the Imputations of Idolatry are as rash and groundless in *Asia* as they are in *Europe*.

ZOROASTER enjoin'd his Disciples to adore the Deity with their Faces first turn'd towards the *Sun*, and then towards the consecrated Fire. " 'Twas the Mode of Worship amongst the ancient *Persians*, says the *French* Translator of Dr. *Prideaux's* History, and this Institution preceded the Reformation of *Magianism*. When the *Persians* drew near to their consecrated Fires in their divine Service, they always approached them from the West Side, because by that Means their Faces being turn'd to those as well as the Rising-Sun, they could direct their Worship towards both at the same Time." This Form of Worship was directly opposite to that of the *Jews*.^a For the *Holy of Holies*, wherein was enclos'd the Symbol of the Divine Presence, which lay on the *Propitiatory*, or *Mercy-Seat*, being at the West End of the Temple of *Jerusalem*, all such as enter'd therein to worship God, had their Faces turn'd that Way. That was^b the Point towards which they constantly directed their Divine Worship ; but that of the *Magi* being the Rising-Sun, they always worshipp'd with their Faces towards the East."

THE *Gaures*, according to *Lord*, are obliged to turn towards the Sun at their Morning and daily Service, and at Nights towards the Moon. " For these two Planets are not only the two bright Luminaries of the Heavens, but likewise two of God's Witnesses opposed to *Lucifer*;" that is to say, the *Devil*, or Principle of Evil.

WE have given you a Representation of their *Pyreums* in the Print annex'd. The Priests are obliged to watch Day and Night to maintain and repair the consecrated Fire. But 'tis absolutely necessary that it be rekindled when necessary, after the purest Manner that can possibly be devised^c; for which Purpose they frequently make use of a Steel and Flint, or two hard Sticks, which, by continual Friction, will in Time take fire. Sometimes likewise they kindle it by the Lightning which darts down from Heaven on any combustible Matter ; and sometimes again by those *Ignes fatui* which frequently arise in marshy Grounds ; or else by common Fire, in case 'tis pure and undefiled, or with such as the *Banians* make use of to kindle their Funeral Piles. But they have one other Method still, as noble as 'tis pure ; and that is, by collecting the Rays of the Sun into the *Focus* of a Burning-Glass.

THEY are strictly enjoin'd not to touch this Fire with Sword or Knife. They are oblig'd to entertain it with the purest kind of Wood, without the least Bark upon it. They are not allow'd to blow it with their Mouths or a Pair of Bellows, for fear of the least Profanation ; which was formerly punish'd with immediate Death ; and that rigorous Treatment for such Offences continu'd till the Destruction of the *Magian* Monarchy by the *Mabometans*.

THE Priests themselves never presum'd to approach these consecrated Fires without a Piece of fine Linnen over their Mouths, to prevent their Breath from polluting the sacred Flames. This Precaution was always observ'd whenever they drew near them, or when they^d read or repeated that Form of Prayer which might properly be called the *Service of the Fire*. The *Magian* Priests, who were the proper Celebrants, perform'd

^a All this is an Extract from Dr. *Prideaux*.

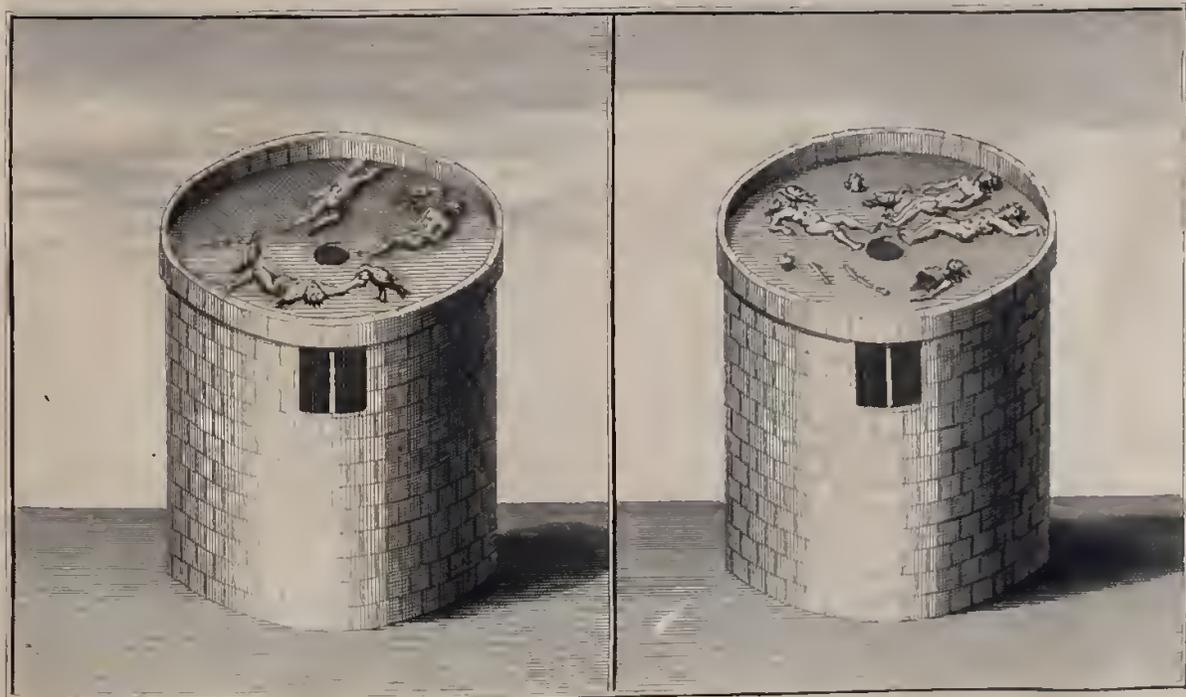
^b The People of the East call that Cardinal Point towards which they turn themselves in Time of divine Services, *Kelba*. This is a Remark in the *French* Translation of Dr. *Prideaux*.

^c *Lord's* Hist. of the Religion of the ancient *Persians*.

^d Their Method of reciting Prayer was exactly conformable to that of the *Jews*.



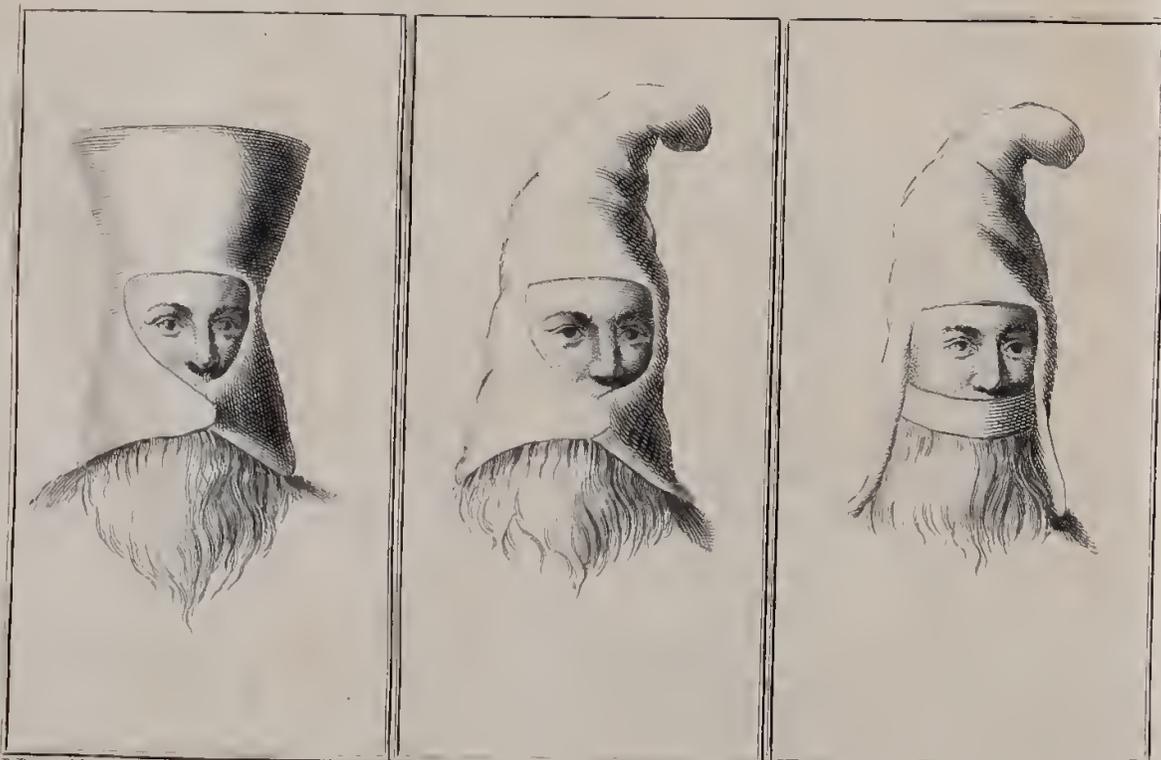
TEMPLE du FEU.



SEPULCHRES des GAURES.



Grand PRETRE des GAURES ou PERSES devant le FEU ayant a la main son RITUEL



Trois différentes TÊTES de PRÊTRES GAURES avec la MITRE et la bouche couverte

this Ceremony with such an humble and lowly Voice, as not to be heard, or at least understood by the Congregation. 'Twas a kind of ^a Whisper, not unlike that practis'd by our *Roman Catholic* Priests when they read *low Mass*. The Language in which this Office is wrote is at present as unintelligible to the *Gaures* as the *Latin* to some of our illiterate *Europeans*.

WHEN their ^b sovereign Pontiff approached these consecrated Fires, he was ^c washed from Head to Foot, perfum'd, and dress'd in a Vestment as white as Snow. After this he prostrated himself to the very Ground before the Flames, and said his Prayers with bitter Sighs and Groans; which are well understood by the Devotees of all Religions. These ardent Acts of Devotion, these affectionate Respirations of his Soul, were all address'd to the Deity; to him he offer'd up his Prayers, extracted from their ^d sacred Scriptures; and in short, to him alone he made Confession of his Sins.

THE Priest's Head was formerly, and is still, dress'd in the same Manner as 'tis delineated in the Print annex'd; wherein there are likewise some of their most ancient *Magian* Priests, designed according to the Description which we have of them in ancient Historians. The Priest there, if you observe, has his Book in one Hand, and a Bunch of Rods in the other; or, more properly speaking, several little white Twigs, very slender, and about a Span in Length. This was the Posture he always appeared in during Prayer-Time; which Service he perform'd with a very submissive and lowly Voice; and the Devotees who were present, said their Prayers prostrate on the Ground. Each of these Devotees threw his Oblations into the Fire, which were more or less valuable, according to his Station. These Free-will Offerings consisted in aromatic Oils, Perfumes, and costly Pearls. The Populace and poorer Sort threw in the choicest Fruits they could procure; all which went, in former Times, under the Denomination of the *Fire's Collation*.

THESE Customs are all observ'd by the *Gaures* at this very Day. Their religious Devotion, according to *Lord*, is introduced by the *Dissoorc's* seasonable Exhortation to the People; the Sum and Substance whereof is as follows, *viz.* "That the celestial Fire having been deliver'd by God himself to *Zerroost* (*Zoroaster*) their wise Legislator; to whom he declar'd, that it was an Emanation; or Part of his own infinite Virtue and Excellence . . . they ought to look upon it as sacred and divine, and the proper Object of their profoundest Veneration . . . as being a Portion of the divine Essence . . . since 'tis of the same Substance, and that they ought to love and regard every Object that bears any Resemblance of it . . . as the Sun and the Moon . . . who are God's two awful Witnesses, who will testify against them . . . if they condemn . . . or neglect that Worship . . . which has been enjoin'd them. After this, he exhorts them to ask Pardon and Forgiveness of God, if, in their daily Use of Fire . . . they should by Accident let fall the least Drop of Water into it; or, by any Inattention, Carelessness, or otherwise, be guilty of any impure Action with regard to that sacred Element.

IN some particular Parts of the *Indies*, the Faithful, who are Professors of *Magianism*, are conven'd or assembled together by the Tinkling of a little Bell. The *Gaures* in *Persia* are not allow'd to give any such public Notices; for which Reason they meet together without any Ceremony at the stated Hours; and then, according to the Custom ob-

^a *Maffitatio, Hilde Relig. Persar. Cap. 29*

^b *Dissoorc in Lord, ubi sup.*

^c *Hilde, Cap. 29. Relig. Persar.*

^d *The Zend, or Zend-avesta.*

^e *Epule Ignis.*

^f *Lord is speaking here of Adoration, in which Particular Hilde and he are of quite different Opinions*

serv'd by the *Armenians* of *Zulpha*, are conven'd only by five or six Strokes on a Plank with a Hammer.

IN their small Chapels, instead of a Fire they have nothing but a burning Lamp. Altho' during divine Service these Devotees have their Mouths and some Part of their Faces cover'd, they must keep notwithstanding at an awful Distance from their consecrated Fires: But as to the Priests, they may approach them in such a Manner as to be able to officiate, without the least Inconvenience to themselves, or Profanation of the Fire.

THE little Twigs or Switches which we have already mention'd, are look'd upon as an essential Branch of the Rites and Ceremonies observ'd in their religious Worship. These Rods are ^a cut off with abundance of Formality from one particular Tree, which the *Persians* call a *Harem*, and very much resembles the *Tamarisk*. If no such Tree however can be found, they have immediate Recourse to the *Pomegranate-Tree*. The Knife made use of on this Occasion must first be sanctified by a very careful Ablution, and by several Prayers pronounced in a low Voice to the Praise and Glory of God, and of the sacred Fire. These Rods or Twigs are deposited in a Case or Box made for that particular Purpose; and whenever they read, or pronounce any of the Prayers contain'd in their *Zend*; or whenever they engage in any other religious Exercise whatsoever, a proper Quantity of these Twigs must be taken out, and laid ready before them: For these sacred Instruments are as essential to them on such solemn Occasions, as to our Catholic Devotees their Chaplets, or Sets of Beads. The Number of them, however, is not fix'd and determin'd. Some Prayers require thirty five, and others but twenty four. Five only are sufficient for an ejaculatory Grace before their Meals: But as they are of no farther Service after the Prayer, they must be devoted to the Flames.

THO' the *Persians* had a peculiar Veneration for the Fire, yet they paid likewise such an extraordinary Respect to the three other Elements, that some ancient Historians have charg'd them with paying divine Adoration to them all. This Accusation, however, is groundless and unjust. All their Care and Circumspection in former Times was, and still is, to preserve those pure Elements from the least Stain or Pollution. They look upon them as sacred, because the Principles and Seeds of all Things being, as they imagine, are compris'd in them; and for that Reason they constitute distinct Conservators for each of them, whose peculiar Province it is to preserve them from any Intermixture or Profanation. This Purity is the Principle whereon the *Gaures* have grounded their Ceremonies with relation to the Dead. The Water, however, is the ^b Element next in Repute amongst them to the Fire.

A SCARLET and deep Yellow are their favourite Colours; and they make choice of them before any other in every thing they wear, as being, in some measure, Emblems or Representations of the Fire. For the very same Reason likewise, a Ruby, a Carbuncle, and a Granate are much more valuable in their Esteem than any other precious Stones whatever. Notwithstanding this peculiar Regard of theirs for Scarlet, &c. 'tis undeniably true that their Priests are oblig'd to be dress'd in White during their Celebration of divine Service.

^a Quotations in *Hide*, Cap. 27. *Relig. Persar.*

^b See Dr *Hide's* Account of this Matter, in Cap. 6

Their FESTIVALS, and MAGI, &c.

THE *Gaures* have their Guardian Angels for every Month and Day throughout the Year. The ^a Author before quoted has given us a complete List of all their Names, who have their respective Prayers directed to them in their Ritual; but in such a manner, as relates only to every ones peculiar Functions; for the ^b blessed Spirits, we find, in the Opinion of these People, as well as of the *Indians* and several others, move only in their proper Sphere, and never oppose or obstruct one another in the Execution of their respective Offices. Let us here act impartially, and try to set these Acts of Devotion in a fair Light. The *Gaures* very readily acknowledge, that God is the true and sole Object of divine Adoration, tho' they invoke the Angels, as being his Ministers, and the Guardians of his Creatures. They allow, notwithstanding, that they are dependant Beings, and entirely subservient to the divine Will. In short, these Invocations of the Saints must be look'd upon in no other View, than as our daily Requests to our religious Friends, to whom, without the least Want of Reverence or Respect, or Diminution to the Glory of the Supreme Being, we customarily say, *Pray for us, Remember us in your Prayers, &c.*

NEW-YEAR'S-DAY is a grand Festival with them, as well as all other Nations. We shall not therefore expatiate on that Head. In the Time of the *Magian* Kings, the Sovereign was inform'd of the Accession of the New-Year by Break of Day, and some young Courtier of a beauteous Aspect and graceful Deportment, was always made choice of to perform this Ceremony. As soon as he was admitted into the King's Bed-Chamber, his Majesty ask'd him his Name, the Occasion of the Visit, and the Tidings which he brought. "I am *Almobark*, said he, that is, a good Angel, and have brought your Majesty the *New-Year*, by the express Orders and Directions of God." After this, his Majesty was presented with abundance of symbolical New-Year's-Gifts. The prime Ministers, and all the People in general, paid him their Obeifance. He was presented likewise with a Loaf, and after he had eaten a small Quantity of it, he distributed it amongst his Courtiers, pronouncing a set Form of Words, proper for the Day, the Purport or Sense whereof was this, that *in the New-Year every Thing usually observed ought carefully to be renewed.* The Ceremony concluded with the Distribution of the several New-Year's-Gifts before presented to his Majesty, and with his Royal Benediction on all his Court.

THE *Gaures* keep six Festivals in Commemoration of the six Seasons of the Creation, each whereof is held for five Days successively. To give the Reader a List of their Names, or of such other Festivals as are abolished, either through Change of Government, or the Loss of their Jurisdiction, would be as needless and ^c impertinent, as to enumerate all their lucky and unlucky Days, or those on which some particular Affairs are either to be engaged in, and vigorously pursued, or with the utmost Precaution laid aside, and deferred to some more favourable Conjunction. Such of our Readers as are fond of Enquiries of this Nature, may have Recourse to our *Almanacks*, and the Mysteries of little *Albert*, to gratify their Taste. There is only this Difference betwixt them and the former, that the Day which is marked as impropitious there, is just the reverse with the latter.

^a *Hic ubi sup.* Cap. 15, 19 and 20.

^b *Quisque dies habet distinctum Angelum, qui sua dies rebus unice praeficitur, ad quem dirigitur . . . Missatio, Hic ubi sup.*

^c See *Hic*, Cap. 19, and 20. *Relig. Persar.*

THESE *Gaures*, likewise, for the generality, commemorate their Dead once a Month throughout the Year. At such Times they provide an elegant Entertainment in honour of their deceased Friends and Relations. This monthly Festival is instituted and appointed in the ^a *Sadder*, by these express Terms; *Remember the Souls of your departed Father and Mother.* These People formerly observ'd, and in all probability do so still, another remarkable Solemnity, which was this, That the first Night after the Death of a Friend, they made an Oblation of Bread and some Tid-Bits to gratify his Appetite. These Tokens of their Respect were called an Alms, and laid in Form on the Tomb-Stones of the Deceased.

WE must not omit informing our Readers, that the first Day of each Month is set apart for the public Worship of God; and that there are four other Days therein, which are correspondent with, or answerable to the *Christian's* Sunday, or the *Jewish's* Sabbath. The faithful *Gaure* is obliged to devote these four solemn Days at least, to the Service of the Deity. ^b The Sermons which are at those Times preach'd, for the Instruction of the Faithful, and the public Prayers of their Church, bear a very near Affinity to those of the *Jews* and the *Christians*. As to the Tone, or peculiar Modulation of the Voice with which they read their Prayers, in all probability it was copied from the *Jews*, who, in reading their divine Service, make use of a Variety of Tones; but that human Invention, or commodious Contrivance, might be first introduced, perhaps, in order only to quicken, and stir up the Attention of their Audience. The antient *Greeks*, as appears by their Writings, look'd upon this manner of Utterance, as downright Singing.

THEY ^c keep likewise several stated Fasts, and a sort of Abstinence for five Days successively after each of them, during which Time they eat but once a Day. This Act of Abstinence is comply'd with, in Commemoration of the five Days Rest, which immediately ensued the several Seasons of the Creation. The antient *Persians* prohibited, however, the Observance of all Fasts, and, according to Dr. *Hide*, ^d that Prohibition is in force at this very Day. We are informed, likewise, that they are obliged to carry with them to ^e Chapel some small Portion of every Thing they eat, provided it be of the animal Species; and this Oblation is intended as a Testimony to God of that Reluctance and Regret with which they kill his Creatures for the Support of Nature. This Custom ow'd its Rise, in all probability, to the *Banians*, amongst whom they reside, and not to the antient Religion of the *Magi*. On their solemn Festivals, they repair betimes in the Morning to their *Pyreums*, or Sanctuaries, and take their Victuals along with them. The Rich distribute some Portion of their plentiful Store amongst the Poor, and all eat very sociably, like Brethren, in common. Their Devotees never fail of going constantly every Day to pray before the consecrated Fires, in some one of their *Pyreums*. There they confess the Sins, of which their Consciences accuse them, to the proper Priest of the Place, as we do to the Curates of our respective Parishes. Those that live too far distant from any of these Places, set apart for public Worship, content themselves with performing their Acts of Devotion before their own private Fires. Moreover, the *Gaures* are all very careful to keep a Lamp constantly burning in their Houses, which they light with the sacred Fire of some *Pyreum*.

CORPORAL Purity, amongst them, is a Virtue of the last Importance; and we may justly assert, that they are as strict in that Particular, as the most scrupulous *Jews* and *Mahometans*. They refuse to drink after any Person of a different Religion, or even af-

^a This is an Abridgment of the *Zend*.

^b *Hide*, *ubi sup.* Cap. 28.

^c *Lord's* History of the Religion of the antient *Persians*.

^d *Relig. Persar* Cap. 28.

^e *Pyreums*. *Lord* calls them *Eggareums*.

ter any of their own, for fear of being infected with the Iniquities of their Neighbours.

WHETHER the *Gaures* are ambitious or not of making Profelytes, we are at a Loss to determine; but as no temporal Advancement can possibly be expected in Religion, divested of all human Authority, 'tis probable, but very few are so fond of Salvation, as to embrace a Persuasion, so despicable in the Eyes of the World, as that of the *Magi* is at present. But this is not the Case with our *Christian* Sects. 'The *Grace of God*, at least, brings them in a comfortable Subsistence. In some, they are allowed the Comfort of Matrimony, and make an Advantage of the Toleration which is granted to tender Consciences, to ^b think and speak, without the least Check, whatever they see convenient. 'Tis on Motives like these, that some People, whose natural Incapacity renders them perfectly useles in their own Persuasion, and gives them a Distaste to the Religion of their Forefathers, quit it at thirty Years End; and being admitted Members of some new Sect, without so much as believing there is a God, very boldly set up for smart Authors, by plundering, without Mercy, the learned and elaborate Works of the brightest Genius's of the Age.

THERE is no small Resemblance between the Hierarchy of the *Gaures* and that of the *Jews* and *Christians*. As for instance, they have, like the former, their High Priest, and several others subordinate to, and dependant on him. None can be qualified for the Priesthood, but such as are the Sons of Priests. With the *Roman Catholics* 'tis just the reverse; so near a Relation of the Candidate would be an infallible Exclusion. They have their Priests, like us *Christians*, and several superior Dignities amongst them, like our Bishops and Archbishops. And we are willing to allow that the ^c Hand of God is very visible in their Institution.

BUT to proceed, and be a little more particular on this Topic: The Clergy in general, before *Zoroaster's* Time, were all ^d *Magi*, and their Order very much resembled that of the Tribe of *Levi*. These *Magi* were inferior Priests, and subservient to the *Mubadi*, who were look'd upon as their ^e Provincials, or Ecclesiastical Superintendants, much like our Bishops. In short, these Bishops, placed over the *Magi*, were in their Turns subservient to a supreme Dignity, called *Mubud Mubadan*, a Title, which, with Propriety enough, may be render'd in ^f *English Arch-Bishop*, or *Bishop of Bishops*. The Dignity of this Sovereign Pontiff is in every Respect equal to, and correspondent with his Holiness the Pope of *Rome*, the *Mufti* of the *Mahometans*, and the *High-Priest* of the *Jews*. In this State and Condition was the *Persian* Hierarchy when *Zoroaster* first attempted his Reformation. And he left it just as he found it, with this Difference only, that instead of the Titles beforementioned, he established others of his own Invention. Such as before were known by the Name of *Magi*, were then call'd *Hyrbad*; according to *Lord, Harbood*: The *Mubadi* were distinguished by the Appellation of *Destures*, and the Sovereign Pontiff, or Bishop of Bishops, by that venerable Title of *Desturi-Destur*.

The *Harbads*, or *Harboods*, are obliged to have long Beards, yet they shave their Cheeks; and if they have any Whiskers, they must not be very conspicuous. Their Caps

^a This is an Allusion to the usual Motive, which such as become Profelytes urge, in Vindication of their Conduct.

^b These Sects are founded on that Parable of our Saviour's, where the Kingdom of Heaven is likened to a Net cast into the Sea, which catches all sort of Fish

^c *Hoc non sine numine factum. Persas olim ordinasse, idem quod postea Christus & Apostoll ejus in plenitudine temporis tandem nova sanctione instituerunt & confirmarunt.* Hide Cap. 28. Relig. Persar.

^d *Magb.*

^e *Magorum Praesules — Horum erat in singulis Provinciis unus, qui Praesulis vice fungebatur.* — Hide, ubi sup. Cap. 30.

^f *Praesul Praesulum.* Hide.

terminate in a Point, or, more properly speaking, are made in a Conic Form, ^a fall down on their Shoulders, and quite cover their Ears. Their Hair is generally long, and they are enjoined never to cut it, except when they go into Mourning for some deceased Relations. The Caps which they wore formerly were so contrived, as to cover their Mouths, during the Celebration of Divine Service before the Fire. The Priests of the *Gaures* at present make use of a Piece of Stuff, cut Square, for that religious Purpose.

THE *Sudra* is inclined to a Scarlet Colour, and made with long Sleeves, which owe their Original, in all probability, to their antient Mode of saluting either the King, or any of his Courtiers. When any one formerly happened to meet his Majesty, or any Person of Rank or Distinction, he was obliged to stop short, stand out of his Way, and clap his Hands within his Sleeves. This *Sudra* falls down to the Calf of the Leg. The Cloth Sash, or Girdle of Camel's Hair, with which 'tis tied behind, goes twice round the Waist. The Surcingle of a *Hyrbad*, or *Herbood*, according to the Print hereunto annex'd, has four Tassels, which are intended to remind the Wearer of the four establish'd Maxims following, which he ought never to forget. The first Tassel reminds him, that he is ^b to have one God alone, one Omnipotent Being always before his Eyes: The second, to believe in all the Articles of the *Magian* Faith: The third, to acknowledge *Zoroaster* as God's true and genuine Apostle: The fourth and last, to resolve, by the Grace of God, never to be weary of well-doing. ^c These Girdles are of divine Institution. All the Faithful, of both Sexes, are obliged to wear them; they are look'd upon as a Signature or Mark of the Creature's Obedience to his Creator: And, in short, he that is in Possession of this invaluable Treasure, imagines he has overcome the Devil and all his Works. They persist, without any farther Preservative, in the Religion of their Forefathers, and without any other good Works, enjoy all the Blessings which are the Portion of the Faithful. Thus, by Virtue of some commodious Inventions, that true spiritual Devotion, which is so difficult, and, to speak the Truth ingenuously, not to be practis'd by the Generality of Mankind, has been render'd popular, if I may be allow'd the Expression, and almost universal. The faithful *Gaure* is under an indispensable Obligation to take care of a Girdle, that has such innate and supernatural Virtues; and in case he should happen, thro' Inadvertency, or Misfortune, to lose it, he must neither drink, nor eat, nor speak, nor stir one Foot, till he has purchased a new one of some *Herbood*. They imagine, as we are further inform'd, that he who has lost his Girdle, has lost his Benediction. This last ^d Idea is entertain'd, likewise, by some other People, who live at a vast Distance from the *Parfi*.

THE *Gaures*, as soon as they are twelve, or fifteen Years old, begin to wear it. For at that Age they are endowed, as they conceive, with sufficient Judgment to comprehend and practise the Principles of their Religion aright.

THE Laity are enjoin'd to be very strict and precise in their Department, and to perform the Duties required of them with Diligence and Application ^e. Shame and Fear, according to the moral Maxims of the *Gaures*, are the Basis and Foundation of all Virtues. They are commanded strictly to examine, and weigh every Thing they propose to undertake in the Ballance, and put nothing in Execution, till they are fully convinc'd, by consulting their Law, of the Justice and Equity of their Undertakings. They are

^a See *Hide*, *ubi sup.* Cap. 30. on the various Forms of their antient Caps.

^b *Sadler* x. *ad calern Relig. Veterum Persar.*

^c *Sadler*, *ut supra.*

^d *Hide*, *ubi sup.* informs us, that the *English* were formerly of the same Opinion; and, as a *Persian Proverb* has it, *A Man without his Girdle is without his Blessing*; so a *Girdle unblest*, was a common Phrase with them. The Term *Dissolutus*, ow'd its Original to the very same Idea, which was received amongst the antient *Romans*.

^e *Lord's Religion of the antient Persians.*

likewise obliged, when they go out in a Morning, to return God Thanks for the Creation of all those Animals, of what Nature or Kind soever, which they see in their Way. Their Ecclesiastics, or Priests, are subject to much severer Laws and Restrictions. Besides the Obligation they lie under of being perfectly acquainted with all the Ordinances and Institutions contain'd in the *Zend*, and the Form therein prescribed for the Celebration of divine Service; two Points which are more essential, in the Opinion of some *Mechanical Devotees*, than the most sublime Elevation of the Soul to God; besides these two important Points, I say, these holy Fathers must abstain from all manner of Lusts, of what Nature or Kind soever; from all Lying, a Vice which is an Abomination to the Lord, who is the Eternal Truth, and from the Itch of Curiosity, a Distemper which is almost Epidemical amongst Clergymen in general. Their Ecclesiastics are obliged to study the *Zend*, in order to interpret and expound the true and genuine Sense of it, to such as are entrusted to their Care. They must not touch any Thing whatever that is polluted, or impure. They are to instruct their Hearers to pray according to the establish'd Form, and join such as require it in Holy Matrimony; constantly to frequent the Places devoted to, and set apart for divine Worship; to be inviolably attached to the Orders prescribed by their great Law-giver *Zoroaster*; to add neither to, nor diminish one Tittle or Iota from them; to contradict no Article contained in them, nor put their own partial Interpretations upon the Doctrines and Precepts therein advanced; in a Word, not to countenance or encourage the least Tendency towards Heresy and Licentiousness. To conclude, they must habituate themselves to the Practice of Patience, be of a sweet and affable Disposition, and imitate, as far as in them lies, the Perfections of the Deity, who is for ever merciful and gracious to the whole Race of Mankind, notwithstanding their manifold Sins and Iniquities, and ungrateful Provocations. They have, likewise, an Ordinance or Statute, which is very remarkable, and peculiarly relates to the Conduct of the *Archimagus*, or Sovereign Pontiff. He is commanded, by that Injunction, not so much as to touch any secular Person whomsoever, but more especially one, who is either an Heretic, or an Infidel. He is obliged to wash himself, and to put a Hand himself to all his own necessary Affairs, either as a Mark of his Humility and Condescension, or for the better Preservation of corporal Purity; to abstain from every Thing that is superfluous; to spend the Surplus and Remainder of his Revenue in Alms-Deeds, and other Works of Piety; to receive the Tythes and dispose of them to the best Advantage. He must avoid likewise, all Manner of Excesses, habituate himself to the Practice of Contemplation, study and reflect on the Precepts contain'd in the *Zend* without Intermision, very sharply correct and reprove the Vicious, and stand in awe of no Being, how illustrious or potent soever, but God himself. To conclude, he is under an indispensable Obligation to maintain and keep up the consecrated Fire with the utmost Care and Circumspection.

BESIDES the Tythes just before-mention'd, there are divers other Collections made; and the Sums arising therefrom are devoted to the Service and Support of the *Harboods*, and the several ^a Churches to which they respectively belong. We have already observ'd, that they frequently make use of Lamps there instead of consecrated Fires.^b The Poverty and abject State of these *Gaures* has obliged them to invent such an extraordinary Tax for the better Maintenance and Support of their Clergy, as seems even repugnant to the express Laws and Institutions of their great Reformer. Every Devotee is oblig'd annually, on the 25th of *April*, to extinguish his Fire, and pay the Priest to whom he particularly belongs the Sum or Value of about Sixpence of our *English* Money, for proper Materials to rekindle it.

^a They may, with Propriety enough, be called Churches, as they are Places wherein they assemble themselves together for the Public Performance of their religious Duty.

^b *Hide, ubi sup. Cap. 28.*

WE have already observ'd, that *Balch* was formerly the holy City of the *Persians*, and the Center of their Religion, and that therein was erected their principal *Pyreum*; for which Reason their *Archimagus*, for the generality, resided there, and so continu'd to do till the Subversion of their Religion by the *Mahometans*. After that he withdrew to the Province of *Kirman*, where his Successors have resided ever since. There likewise stands the principal *Pyreum* of the *Gaures*, and thither the present Devotees resort, by way of Pilgrimage, to perform their Vows.

FROM the whole Description which we have here given the Reader of the Religion of the *Gaures*, 'tis obvious to remark, that *Zoroaster* and his Predecessors borrow'd abundance of their Ceremonies from the *Jews*. The Sun, and the consecrated Fire, which, according to the *Gaures*, are visible Symbols of the Divine Presence; resemble that Fire which the ancient *Jews* made use of on their Altar erected for their Sacrifices, till the Destruction of *Jerusalem*. That Fire of the *Jews* was likewise an Hieroglyphic, or Emblem of the Deity. Neither the one nor the other could put any Wood on their consecrated Fires, but what was perfectly pure and clean, and free from Bark, the better to avoid the least Profanation or Defilement of them. Neither the one nor the other were permitted to make use either of their Breath or a Pair of Bellows, in the kindling them, or making them burn. There is likewise an exact Conformity between their Laws, with regard to bodily Cleaness, unclean Animals, the Payment of Tythes, and the Preservation of the Priesthood in one Tribe, &c. not to mention the Morals of *Zoroaster*, which seem to be visibly collected by that great Reformer from a large Number of curious Maxims taken out of *Jewish* Dissertations, adding to his own Works, as we are credibly inform'd, some beautiful Fragments, extracted from the Psalms of *David*, and the sacred Writings of other antient Prophets.

Their NUPTIAL CEREMONIES and FUNERAL SOLEMNITIES, &c.

THE *Magi* formerly not only licens'd the Act of Incest^a, but recommended it to the Clergy. *Zoroaster*, as some say, finding the *Persian* Monarchs had a violent Propensity or Inclination that Way, acted the Part of a Politician, and indulg'd them in the Prosecution of such Amours, the better to establish his intended Reformation, by an Act of Complaisance, which could not fail of soothing their Consciences; when they found the Laws of their Religion countenanced and encourag'd them in the Indulgence of their favourite Passions.

AT present their Priests can have but one Wife, except she proves barren: In that Case, indeed, in order to have Issue, they may take another, provided they can procure the Approbation and Consent of the first; but not otherwise. If we may judg'd of their Wives by ours, we may reasonably conclude, that very few, if any of them, are so good-natur'd as voluntarily to transfer and assign over their conjugal Right and Title to another, under the specious Pretence of their own Sterility. The *Gaures* are proud and ambitious of nothing more than having a numerous Offspring. This they call *adding Numbers to the Faithful*; and according to their Notion, such Increase of their prolific Stock will be look'd upon as^b meritorious at the Day of Judgment, provided they are lawfully begotten. The *Mubads*, or Ecclesiastical Superintendants, and the *Archi-*

^a Such of the Sacerdotal Tribe as were the Issue of a Son, married to his Mother, were look'd upon as most worthy to be advanc'd to the highest Ecclesiastical Dignities and Preferments, *Prideaux Hist. of the Jews*, Lib. iv.

^b The *Sadler* very much encourages the Procreation of Children, and promises peculiar Blessings to such as have Male Issue.





Ceremonie NUPTIALE des PARSIS ou GAURES.



BAPTEME par le FEU des GAURES.

P. P. 1841 del.

magus, or Sovereign Pontiff of the *Magi*, must not, however, indulge themselves so far as to marry a second Wife.

'Tis the Custom there, to go to Church to be married; and after the Parents on both Sides have given their Consent to the Match, and settled the Bride's Dowry, &c. the Priest who is to join their Hands, ratifies and confirms all the Marriage Articles, and gives them a Benediction suitable to the solemn Occasion; that is, he wishes them a long Life, and a numerous Issue: No doubt, likewise, but he adds his Prayers for the long Continuance of their mutual Peace and Tranquility. This last is a very material Point; and the married Couple ought to beg it of God a thousand Times a Day, and make such Wishes the principal Contents of their ejaculatory Prayers. Tho' this Act of Devotion, doubtless, is more necessary than any other whatsoever, yet 'tis very probable, it may be the most neglected. But not to make too long an Excursion; ^a when the Bride is given to the Bridegroom, the Priest throws Grass on both their Heads, kindles a Fire, and having first tied the Hems of their Garments together, leads them in Procession round it. An elegant Collation, and other Amusements, accompany the Ceremony, but none of the Company exceed the Bounds of Moderation; none of them disguise themselves with Liquor; none indulge themselves, as we are credibly informed, in obscene Discourse, or any other Indecencies whatsoever. Drunkenness is look'd upon, as so odious and capital a Vice, that it exposes the Criminal to the severest Penances, and sometimes even to Excommunication. The *Persians* ever detested and despised it, insomuch that the *Sophies* themselves were formerly allow'd to carouse and drink to Excess but once a Year.

ANOTHER Author, informs us, ^b that there are five different Kinds of legal Marriages amongst the *Gaures*. First, that of Children in their Minority. Secondly, that of Widowers with a second Wife. Thirdly, that of a Woman (and so likewise no doubt of a Man) who marries one of her own free Chioce, and without the least Recommendation of any of her Friends. Fourthly, that of a young Person who dies in a State of Celibacy. In such Case, the Nuptial Ceremony is solemnized soon after his Decease; because 'tis a received Notion amongst the *Gaures*, that the married State is of all others the most happy in the other World. The secret Joys, however, and Transports which result from thence, the Husbands here upon Earth, we presume, will never grudge them. Fifthly, that of Marriage by Adoption, which may be properly so called, when any one stands Father to the Person adopted, and the Person made choice of for his Partner. The Nuptial Ceremony is for the generality solemniz'd very late, or towards Midnight. ^c The Bridegroom and the Bride seat themselves close by each other upon a Bed: Over-against them sit two Priests, or *Hyrbads*, one on the Behalf of the former, and the other of the latter; and the Relations on each Side of the Priests, who have their Hands full of Rice, as being the Emblem of Fruitfulness. The Priest that's concern'd for the Bridegroom, asks the Bride, laying the Forefinger of his Right-Hand on her Forehead; *Wilt thou have this Man to be thy wedded Husband?* She answers, *Yes*: And then her Assistant-Priest asks the Bridegroom the Question on her Part, to which he makes the same Reply. After this, they reciprocally join Hands, and the Bridegroom gives his Spouse some few Pieces of Gold, as a Ratification of their Contract, and as an incontestable Proof, that he will for the future provide for her on all Occasions. After this a plentiful Quantity of Rice is strew'd over their Heads. Then the Priests and Relations pray for their Health and Happiness, and give them their formal Benedictions. The whole Ceremony is performed before the Fire.

^a *Hide*, Cap. 24.

^b *Lord*, in his History of the Religion of the ancient *Persians*.

^c See the Print.

^a THE *Sadder* enjoins them to marry very young, and to take to Wife no Woman but one of their own Religion ; ^b for such (as 'tis therein particularly express'd) will be submissive to their Husbands, and acquiesce in every Thing they say or do, without Murmur or Reply. Were this Doctrin of Passive-Obedience and Non-Resistance in reality better comply'd with amongst the *Gaures*, than any other Nations, it would doubtless prove of dangerous Consequence, and create a World of Apostates.

THE *Gaures* never circumcise, but wash their Children, ^c which is a kind of Baptism, or Ceremony, practis'd by them, as they say, for the Purification of the Soul. The new-born Infant is brought to Church, and presented to the *Hyrhad* before the Sun and the Fire, who holds the Child for a few Moments over the latter by Way of Sanctification. ^d "As soon as a Child is born, according to *Lord*, the Priest, (whom " he calls *Daroo*) waits on the Parents, at their own House ; and after he has made a " a *Memorandum* of the Hour and Moment in which the Child came into the World, " he calculates his Nativity ; after that he consults with the Father and Mother about " the Name, and when the Point is fully settled and adjusted, the latter, without any " further Ceremony, declares the Child's Name before all the Company then present." 'Tis after the Performance of all this, that the Child is carried to Church (which *Lord* calls *Eggareum*) where the Priest takes some clean Water, and pours it on the Bark of a certain Tree, which the same Author calls a ^e *Holm*. In the next Place, he sprinkles the Infant with this consecrated Water, and prays that it may contribute towards his Purification. This baptismal Ceremony is performed, according to *Tavernier*, by plunging or dipping the Infant all over in a kind of Tub, or Bathing Vessel, set apart for that Purpose. The two former Ceremonies are delineated in the Print annexed.

THE Infant, when he attains the Age of seven Years, is always introduc'd to the Priest, in order to be confirm'd, as ^f being then qualified for his Admission into the Pale of the Church. The Priest asks the Youth a few Questions suitable to the Occasion, and teaches him a few Prayers, which the Child must pronounce by Heart over the Fire, having his Mouth and Nostrils cover'd, that his Breath may no ways contaminate or prophane that sacred Element. As soon as he has finish'd his Prayers, the aforesaid Priest gives him some Water to drink, and the Rind of a Pomegranate to chew in his Mouth, for his internal Purification. To conclude, ^g he washes him in a Bathing-Tub, and afterwards puts his ^h *Sudra* on him, and ties it with one of those sacred Girdles, of which we have already taken sufficient Notice. This Ceremony of Confirmation is not performed, according to *Hide*, till the Youth has attained the Age of fifteen Years, which is the Time stated and appointed in the ⁱ *Sadder*. 'Tis very probable, indeed, that a Youth may be confirm'd before fifteen ; but the Ceremony must not on any account be omitted, or retarded beyond that Age. According to the Statutes and Institutions of the *Sadder*, the Priests cannot administer the usual Bread and Water, that is, cannot give the Communion to such Persons as, at fifteen Years of Age, have not been possess'd of the *Sudra* and the *Girdle*. This Prohibition of the Bread and Water, in all probability, is a Mark or Signature of Excommunication, as the Interdiction of Fire and Water was amongst the *Romans*. At the aforesaid Age of fifteen, they are likewise obliged to enter upon the Performance of the Penances required of them, and into

^a *Apud Hide ad calcem Relig. &c. Porta 19.*

^b *Quippe que Marito cedent sine verbo.*

^c *Hide, Cap. 34. Relig. Persar.*

^d *History of the Religion of the antient Persians.*

^e *See Hide, Cap. 34. Relig. Persar.* The *Gaures* say, that there is never any Shade of the Sun under this Tree *Lord, ubi sup.*

^f *Idem ibid.*

^g Like that delineated in the Print.

^h *Lord* calls it *Shudero*.

ⁱ *Sadder, Porta 50.*

a strict Examination of their own Conduct. Such as then neglect those important Duties, are look'd upon as in a State of Reprobation, or, as the *Sadder* expresses it, of Impurity and Blindness.

THEIR Women are expressly commanded to purify themselves after Lying-in, and during that State of Pollution, to abstain from all manner of Food, but what is absolutely requisite to support their Natures. As nothing, according to the Laws and Institutions of the *Gaures*, is more unclean than a Woman with Child, all Persons in that Condition are enjoined to keep at a considerable Distance from their Friends and Neighbours in general, but more especially from such as are conspicuous for their Virtues. They are likewise enjoined not to gaze at, or look wishfully upon any Victuals, or any running Waters; on the Firmament, the Sun, Moon, or Stars; or, in short, upon the Fire. For the very same Reason, they must not tread barefoot on the Ground. This Sample of their Severity, we presume, will be thought sufficient, though the *Sadder* is more copious and prolix upon the Topic.

WHEN these Women are brought to Bed, they must not presume to wash either their Heads or Faces, till the nine and twentieth Day of their Lying down. Neither must they touch any wooden or earthen Vessel whatever, till the Expiration of the fortieth Day; and during all that tedious Term, none of their own Sex must have any familiar Intercourse or Conversation with them.

WHEN a *Gaure* is on the Point of Death, his Friends send for a *Iyrbad*, who, standing close by his Ear, prays for him, and commends his Spirit in a very solemn manner to the living God. A dead Corpse defiles the Person who touches it; for which Reason, the Priests are obliged to stand at least ten Foot distant from it.

THE *Gaures* never bury their Dead; because it would be a Prophanation, as they imagine, of the Earth. They carry their Dead to a^b Sepulchre, like that which is here delineated in the Print, on a Bier made of Iron, not of Wood; because^c the latter, being appropriated to the Service of their consecrated Fires, must be preserved in its utmost Purity and Perfection. The Description which^d *Chardin* has given us of the Sepulchral Monument, or Burying-Ground of the *Gaures*, which he saw at *Ispahan*, will be sufficient to give the Reader an Idea of the Out-side at least of that which is delineated in the Print annexed. " 'Tis, says he, a round Tower, built of large Free-Stone; " about five and thirty Foot high, and ninety in Diameter; without any Avenue " or regular Entrance. 'Tis a receiv'd Notion amongst the Populace, that when they " bury their Dead, a considerable Breach is made, or Opening in the Monument, by " the Removal of some large Stones from the Bottom; which Breach is afterwards well " and substantially closed up and repaired, with several Lays of Parget, or white Lime " Plaster. . . . But this is a vulgar Error, and meer Fiction. . . . Within this Tower there " is a Stair-Case with steep Steps, which are made in a winding Form; when they carry " their Dead into this Sepulchral Monument, three or four of their Priests immediately " scale the Wall by help of Ladders. When they have dragg'd up the Corpse with " Ropes, they let it slide gently down the Stair-Case. . . . which is no more, than " a Parcel of Stones cemented, or fasten'd to the Wall at about three or four Foot Dis- " tance, not in a direct, but circular Line, and each of them about nine Inches broad, " little more or less. . . . They don't admit of a Door-Way, or Passage into this

^a *Porta* 45, and 75. *apud Hild.*

^b *Conditorium.* Vide *Hild.* Cap. 34.

^c Notwithstanding which in the 78th *Porta* of the *Sadder*, there is this express Injunction: Avoid touching the wooden Bier, on which a dead Corpse has been laid, or that on which it has been washed, *Caere a ligno Merus, ab illo, inquam, super quo mortuum exportant, Et ab illo ligno, super quo mortuum lavant.*

^d Tom. 10. of his *Voyages* publish'd in 12°. There is some little Variation in *Ovington's* Description of that which he saw near *Surat*.

“ Burying-Ground, lest the unruly Mob should make a forcible Entrance, either
 “ with Intent to pillage, or prophanate the Place. . . . There is a kind of Grave or Ditch in
 “ the Center.

“ CHARDIN proceeds in the Terms following. They deposit their Dead with all
 “ their Clothes on, upon a little Mattress Bed, and a Pillow. They stow them all
 “ round the Wall, and so close that they touch one another, without any Distinction
 “ of Age, Sex, or Degree whatsoever. They extend them at their full Length upon
 “ their Backs; put nothing over their Faces; lay their Legs across, and their Arms
 “ over their Stomach near their Chin. Near the Corpse are placed several Bottles of
 “ Wine, Pomegranates, China Cups, a Knife and Fork, with other necessary Uten-
 “ sils, more or less costly, according as the Circumstances of the Party deceased will
 “ best admit of. . . . When the Monument is full, they make room for others, by
 “ throwing the Bodies of such as are most consumed into the Grave, which was before-
 “ mentioned to be in the Center. . . .”

CHARDIN has omitted several Circumstances, which other Historians have taken No-
 tice of. “ The *Gaures* (according to ^a *Lord*) that is, those, in all probability, who re-
 “ side amongst the *Indians*, have two Sepulchral Monuments, built round, mo-
 “ derately high, very spacious, and paved with Stone. In the Center, there is a
 “ deep Well, for the Reception of the separated Bones of the Deceased, and all round
 “ about the Walls, there are Men and Women hung up, and exposed to the open Air.
 “ These two Monuments are situate at some Distance from each other. One is set
 “ apart for the Accommodation of such as have led a virtuous and exemplary Life. . . .
 “ The other, for those, who have been scandalously Vicious, and have gloried in their
 “ Shame”. . . .

THE ^b *Gaures*, as appears likewise by *Dr. Hide*, have two Sepulchral Monuments,
 which are distinguished by the Denomination of the ^c *White* and *Black* Dormitories of
 the Dead, for the Reasons which shall be assigned in their proper Place. He adds in the
 Sequel, that the *Gaures* call a Sepulchral Monument the ^d *Seat of Justice*; because, by
 a Method of Prognostication, of which we shall immediately give the Reader a full and
 satisfactory Account, they can form a sure and well-grounded Judgment, whether the
 Party deceased is admitted or not, amongst the Number of the blest Inhabitants of the
 Realms of Light. This important Prefage, however, never takes Place till the fourth
 Day after the Death of the Person, whose future State is thus curiously to be enquir'd into.
 During the three first, the Soul, according to their Notion, hovers without Intermission
 around the Corpse. The ^e dead Man is all that Time on his Journey between both Worlds,
 and by Consequence look'd upon as a Stranger to both. For which Reason they supply
 him with sufficient Stores for that Interval of Time.

LORD adds, That during these three Days the Devil is on his Watch, and seeks
 all Opportunities to torture and torment the Soul, which therefore wings her Way with
 all possible Speed towards the celestial Light, in hopes to escape the Tyranny and Op-
 pression of that malicious Fiend of Darkness. For this Reason the Friends and Relations
 of the Deceased, during these three Days, meet together at Morning, Noon, and Night,
 to beg of God, in the most ardent Manner, to pardon and absolve him from all his Sins.
 On the fourth Day the Soul roams about no longer, but is oblig'd to be fix'd and settled
 in the Place allotted by Providence, either for her future Punishment, or Reward. 'Tis

^a History of the Religion of the antient *Persians*.

^b *Hide*, ubi sup. Cap. 34.

^c *Conditorium album*.

^d *Dad-gall*, i. e. *Justitie Locus*.

^e *Hide*, ubi sup. *Meluentes ne defunctis aliquid desit, dum adhuc perigini sunt inter hunc Mundum & alterum.*





PARSIS ou GUEBRE AGONISANT, dont l'AMB est reçue par un CHIEN,



FUNERAILLES des PARSIS.

therefore on this fourth Day, that the Fate of the Deceased is by their Prognostications absolutely determin'd; and the Method practis'd for that Purpose is this. The Party^a deceased being laid under the Wall of the Sepulchre, with his Eyes turn'd towards the Heavens, the Vultures are permitted, without Interruption, to come and peck at his Face. The first Part they generally attack is the Eye. If they sieze at once upon the Right, the Corpse is carried directly to the *White Tower*; if on the left, to the *Black* one. But before they proceed to this final Decision with Regard to his future State, the Person that is on the Brink of Death, and just expiring, says *Tavernier*, is^b expos'd to a Dog, that he may receive his latest Breath. In all probability, 'tis owing to this superstitious Custom, that the *Sadder* so strenuously recommends that Animal, as the Object of their peculiar Charity and Concern. And^c the Reason alledged for it is this: *Because there is no Being whatever so poor and abject as a Dog. . . . The Distribution of a Piece of Bread to one of those necessitous Creatures is therein pronounced to be a benevolent and meritorious Action.*

^d Ovington says, "That before they expose a dead Corpse to the Birds of Prey, they lay him decently on the Ground, whilst some particular Friend of his beats the Hoof all round about the neighbouring Villages, in hopes to meet with a Dog; and as soon as he is so fortunate, he endeavours to allure and bribe him with some Crufts of Bread, . . . and to bring him as near to the Corpse as possibly he can. The nearer the Dog approaches it, the nearer, they imagine, the Soul of the Deceased must be to the Mansions of eternal Bliss. If he jumps upon him, and seizes the Bit of Bread, which for that Purpose is put into his Mouth, 'tis an incontestable Mark, or Presage of his future Felicity: But if the Dog, on the other Hand, cannot be tempted to approach it, but keeps at a Distance, . . . 'tis a melancholy, impropitious Sign, and they almost despair of his happy State. When the Dog has performed his Part of the Ceremony, two *Darros* . . . stand in a devout Posture, with their Hands join'd close together, at about one hundred Foot distance from the Bier whereon the Corpse is laid, and repeat, with an audible Voice, a Form of Prayer of half an Hour long . . . but with such Hurry and Precipitation, that they scarce give themselves sufficient Time to breathe." * *Lord* takes no manner of Notice of all these little Incidents, and only says in general, that the Priests, at some small Distance from the Corpse, perform, or pronounce over them, the Service appointed for the Dead; and this Office here mentioned is, in all probability, that same Form of Prayer before spoken of by *Ovington*, wherein 'tis expressly said, that as the Body is compos'd of the four Elements, each of them must resume their proper Share. After this, they make their religious Addresses to *Sertan* and *Ajud*, imploring them to protect and defend the Deceased from the Assaults and Snares of the Devils and damned Spirits, as 'tis their peculiar Province to check and restrain them. *Ovington* adds, "That during the Ceremony, the Party deceased wears a Piece of white Paper, fastened to each Ear, which hangs down over his Face about two or three Inches below his Chin. As soon as ever the Prayers are over . . . the Corpse is carried directly to the proper Place allotted for its Reception . . . and all the Company follow it, two and two, with their Hands devoutly closed. 'They are enjoin'd not to speak a Word, because their Se-

^a *Chardin* says, that there is a little Hut, erected at about fifty Foot distance from the Sepulchral Monument, before which the Corpse is always deposited. 'Tis from thence the Friends of the Deceased, who were invited to the Funeral, depart, except the Priest and near Relations, who withdraw into this Apartment, where the Priest makes his Observations, after what manner, and in what Part, the Crows first attack, and deface the dead Carcase, &c. But *Chardin* says likewise, that some of the *Gaues* have in his hearing declared this Account to be false, and assured him, that the small Edifice, erected before their Sepulchral Monument, is made use of for no other Purpose but to deposit the Deceased, till some Ceremonies are perform'd over him before his Interment.

^b *Mandeflo* informs us, that such as are at the Point of Death, are laid out upon the green Grass, and left there to give up the Ghost.

^c *Sadder*, *Porta* 35.

^d Tom. 2. of his *Voyages* published at *Paris*.

^e History of the Religion of the ancient *Persians*, towards the Conclusion.

^f *Lord*, ubi sup. *Sadder*, *Porta* 77.

“pulchral Monument is a Place of Silence and Repose.” There is one Thing more that is very remarkable, and worth the Readers Observation; *viz.* that instead of two Bearers, which is the common and stated Custom, they have four for a Woman that dies with Child; * *because she is a double Person.*

MANDESLO assures us, That the *Gaures* have three separate Burying-Grounds, or Sepulchral Monuments; one for Men, another for Women, and the third for Children. *Ovington* says, That these same *Gaures* are extremely careful not to lose any individual Part of the Hair of their Heads, or of their Beards, when they cut them off, or shave them; and that they cause all these Excrefcencies to be interr'd with them.

AFTER ^bthis Life's ended, the Dead are obliged, in their Journey to the other World, to pass over a very narrow and dangerous Bridge, which becomes more so, when their Friends indulge themselves in weeping over them to Excess. Such an Act of Imprudence swells the Waters of the Torrent over which the Bridge is erected. These Waters, which, as we are informed, are exceeding black and chilly, are the Tears of such as bemoan the Loss of their departed Friends: The ^cDread of this Torrent's overflowing is the Cause of that general Injunction, that no Person shall presume to drop a Tear, or vent a Groan for the Death of the nearest Friend or Relation whomsoever. This is, say they, the true and genuine Reason of that universal Silence, which reigns at the Celebration of their Funeral Solemnities. This Bridge, in all probability, is the very same that we shall have occasion to mention in the Sequel of this Dissertation.

In order to entertain an adequate Idea of the Pleasures and Enjoyments of the other World, they imagine, that they shall meet with every Thing there which is ravishing and delightful in this. They maintain, as several Professors of other Religions do, an unquenchable, material Fire; and the *Sadder* speaks of the intolerable Stench, or noisome Smell of wicked Souls. But this is nothing in Comparison to that melancholy Story, which is related in ^danother of their religious Books, of the deplorable State of the Damn'd. This bigotted Author tells us of some unhappy Souls, who are tormented, and plung'd up to the Neck in those black and chilly Waters beforementioned; of others, who are doom'd to dwell in dark Dungeons full of Smoke, amongst an infinite Variety of dangerous and loathsome Reptiles. Moreover, he speaks of Devils, who are for ever venting their Spleen and Resentment; for ever unmercifully tormenting and tearing Souls to Pieces. Here, says he, hangs a Soul by the Feet, which is doom'd to be bastinado'd. There stands another, sentenc'd to be for ever perishing with Hunger and Thirst. In another Place hangs a Woman, who in her Life-Time was a notorious Scold, and disobedient to her Husband, with her Tongue lolling out of the Nape of her Neck. 'Tis very surprizing, that this Legendary of the *Gaures* should find but one Criminal of this kind under Sentence of Condemnation.

As to the future Happiness of the Virtuous, the Orthodox *Gaures* believe, that their Bodies and Souls shall be raised again at the last Day; but that both shall then be infinitely more pure, and become the Inhabitants of a new World, that is to say, the World in which they now reside, new-modell'd, and re-establish'd in its primitive Beauty and Perfection; that there shall be a new terrestrial Paradise, and a free Intercourse and Correspondence maintain'd and kept up between the Inhabitants thereof, and those of the other World, by Virtue of a Bridge, erected on a tremendous bottomless Abyss, and, according to the Expression of an *Arabian* Author, ^e*extended on the Back of Hell*; that there are Angels constantly attending at the Entrance thereof; and that such as can

^a *Sadder, Porta 77.*

^b *Hide, Relig. Perf. Cap. 34.*

^c *Hide, ut sup. & Sadder, Porta 97.*

^d *Erda Virabh-nama.*

^e *Pons extensus super dorsum Gehennæ apud Hide, Cap. 33.*

happily procure their Pass-port, go directly without the least Interruption, into Paradise; and such, on the other Hand, as are unhappily deny'd that Privilege, are plung'd headlong into the deep Abyss; but not till after the strictest Scrutiny, which every Passenger is obliged to undergo; the solemn Form whereof is very remarkable. There are two Angels who act in the Capacity of Examiners, and one of them has a pair of Scales, in which he weighs the good Works, and Merits of each Passenger; and if he finds them light and deficient, he first makes his Report to his celestial Sovereign, and then pronounces Sentence accordingly. They who produce such Works as pass current, and answer to the Standard, go instantly over the Bridge, and direct their Course to a glorious and magnificent City, which, according to *Hide*,^a may aptly enough be compar'd to the *New Jerusalem* in *St. John's Revelations*. There is^e one Curiosity in this City, not to be met with in our lower World, and that is, whole Crouds of spotless^b Virgins, incapable of being deflower'd. They are Objects that strike the Eye in the most agreeable Manner; and to give that pleasing Sensation is all they aim at . . . Though this whole Description of the other World seems very allegorical, yet 'tis clothed in such a Dress, as plainly intimates, that the *Persians* were of Opinion the Pleasures of their Paradise consisted in nothing but sensual Enjoyments; and, in order to indulge the Taste of all the blest Inhabitants, they have introduc'd into^c it an infinite Variety of the most agreeable Amusements. After this strict Enquiry into their respective Merits is over, the other Angel, who acts in the Capacity of the Almighty's awful Executioner, throws such as are convicted headlong down to Hell.

THERE is a very visible Conformity between these Ideas, and those of other Nations, and other Religions. The Bridge of these *Gaures* bears a very near Affinity to that of the^d *Formosians*, and the^e *Chinese*, as the Scales to those of the^f latter. We shall not mention the^g *Japanese* Scales, because there is less Resemblance between them. As to the two Angels, who guard the Bridge, our *English* Doctor^h compares the Executioner of God's Wrath to thatⁱ Demon, whose Province it was, according to some *Grecian* Philosophers, to receive the Souls of all Mankind, as soon as they departed this Life, and introduce them to those Mansions of Bliss or Misery, which were allotted and decreed them by the Fates. But why may not we Christians, pray, compare these Angels to *St. Peter*, who wears the Keys of Heaven at his Girdle? As to the Bridge, over which such Souls are obliged to pass, the *Arabians* and *Persians* call it both *the Way*, and the *Strait Way*; insomuch that we may very reasonably conjecture, that our blessed Saviour himself borrow'd from these oriental People those Terms of the *Strait Gate*, and the *Strait Way*, mentioned in the Gospel, in which the true Christian is indispensably obliged to walk, in order to his eternal Salvation.

The Moral MAXIMS of the SADDER; and the Customs which are therein instituted and appointed.

THAT sacred Book of theirs principally recommends Charity, as very meritorious, and capable of hiding a multitude of Sins. It¹ insinuates, that when a Person sneezes, he is expos'd to the Assaults and Temptations of the Devil; and for that Reason, on such Occasions, he must repeat some certain Prayers, which

^a *Putemus talem esse ac caelestem Hierosolimam.*

^b *Ibi sunt Paradisa Virgines non defloratae, nec deflorande, sed intuenda.*

^c *Qua gratia Currum,*

Armorumq; sicut vivis, qua cura nitentes

Pascere Equos, eadem sequitur sellare repostos.

Virg. Lib. vi. Aenid.

^d See Page 277.

^e See Page 234.

^f *Ibid.*

^g See Page 317.

^h *Hide*, Cap. 33. *Relig. Persar.*

ⁱ *Νεκροπομπῆς, or ψυχροπομπῆς, or ψυχαγωγῆς, Animarum delictor ad Inferos.* This Officer is, in all probability, *Mercury* under another Name; for, according to the Antients, it was *Mercury's* peculiar Province to conduct Souls to the Infernal Regions.

^x *Porta 5.*

¹ *Porta 7.*

they

they imagine effectual, and sufficient to drive away the foul Fiend; or at least, to keep him at an awful Distance. It requires an implicit Faith, a blind, passive Obedience to the final Decisions and Will of their Sovereign Pontiff. ^a *How excellent, how numerous soever the good Works of the Faithful may possibly be, if his Holiness is not fully satisfied, and contented with their Submission; or if their Services give him the least Distaste, they are void, and of no Effect.* The best Method that the faithful *Gaure* can possibly take to ingratiate himself in the Pontiff's Favour, is to be punctual in the Payment of his Tythes.

THE *Sadder* likewise recommends the ^b frequent Commemoration of their deceased Parents, and other near and dear Relations. Every Devotee is obliged to make a funeral Entertainment in honour of them, at the Close of every Month, or at least, the Expiration of every Year. It further enjoins them to be ^c strict and impartial in the Examination of all the Actions of the Day past, and sincerely to repent of all their Sins and Follies, before they presume to compose themselves to rest; to an ^d inviolable Performance of all their Promises and Engagements; to be as ^e indulgent as possibly they can to all kind of Animals; but in a more particular manner, to the laborious Oxen, Sheep, Horses, and Cocks; ^f to habituate themselves to the Performance of the most austere Penances; strictly to examine themselves with regard to their Sins, and humbly to confess them before a *Disfloor*, or *Hyrbad*, or, in Default thereof, before some virtuous Lay-man, of exemplary Life and Conversation, or, at least, in open Day before the sacred Sun. It enjoins them to destroy ^g five several kinds of noxious Reptiles. It expressly forbids the Presumption of ^h walking barefoot on the Ground, for fear of prophaning it: And for the very same Reason, ⁱ enjoins them, in the strongest Terms, to take up the Dead out of their Graves. A due Regard for the Element of Water is as expressly recommended. They must avoid, as much as possible, the making use of it at Night; and in Cases of ^k absolute Necessity it must be done with the utmost Precaution. When they set any Water over the Fire, they must take particular Care that one third Part at least of the Pot be empty, for fear it should otherwise boil over. The same *Sadder* likewise strictly forbids all ^l Calumny and Detraction, Lying, Adultery, Fornication, and Stealing: And as the best of Men are daily exposed to the unguarded Commission of impure and sinful Actions, it enjoins the Faithful to be frequent in their Ablutions, and requires them all to be peculiarly careful, to procure and purchase the ^m Remission of their Sins by their propitiatory Sacrifices, according to the Rites and Ceremonies observ'd amongst the *Jews*.

WE shall here make one cursory Observation, that the *Sadder* holds an Equality of Guilt with Respect to Sins; so very cautiously does it threaten the least Transgressions with the severest Punishments! And with this Remark we shall conclude our Dissertation on the Ceremonies and Religious Customs of the *Gaures*.

^a *Defsur*, or *Disfloor*, *Porta* 8.

^b *Porta* 13. In *Porta* 44. it strictly enjoins a perfect Submission to all their Remonstrances, and a passive Obedience without Reply. Priests and Rulers are put upon a Level.

^c *Porta* 27.

^d *Porta* 28.

^e *Porta* 38.

^f *Porta* 40, and 49.

^g *Porta* 47.

^h *Porta* 48.

ⁱ *Porta* 37.

^k *Porta* 34, and 52.

^l *Porta* 46, 67, 68, 69, and 70.

^m *Porta* 72.

A
DISSERTATION
ON THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
OF THE
AFRICANS.



DISSERTATION

ON THE

PHYSICAL

SCIENCE



A

DISSERTATION
ON THE
CEREMONIES
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WITHOUT amusing our Readers with a long, tedious Detail of the various Names by which the Country of *Africa* was formerly known to the *Greeks* and *Romans*; or of those other Appellations, now familiar to the *Arabians*, *Moors*, and *Indians*, we shall enter directly on a Description of the different Religions of those idolatrous Nations, who are the swarthy Inhabitants of that sultry Quarter.

'Tis impossible to inform the Reader from whence these modern Idolaters derive their Worship; for it bears no manner of Affinity to that of either the *Greeks*, *Romans*, or *Egyptians*: And there is so little of the antient Religion of the *Ethiopians*, *Nigritians*, &c. preserv'd in it, that it would prove a very difficult Task to trace from those Remains the Idolatry of their Descendants.

STRABO has transmitted to us the following Tenets and religious Ceremonies of the *Ethiopians*. " They acknowledge, says he, one Immortal and Supreme Being, who is the
the

“ the first Cause of all Things, and believe in another God, who is mortal, nameless, and
 “ wholly unknown. They look upon their Patrons and Benefactors, and their most il-
 “ lustrious Personages, as Deities. ^a They are of Opinion, that Kings in general are the
 “ Guardians of all the inferior Orders and Degrees of Men, and that particular Persons
 “ are the Protectors of their peculiar Favourites. There are some Persons amongst those
 “ who dwell under the torrid Zone, that are look'd upon as perfect Atheists (but more
 “ of that hereafter) because they detest the Sun, and curse that radiant Planet as often as it
 “ rises, on account of its excessive Heat, &c.” *Herodotus*, ^b assures us, “ That the *Atlantes*,
 “ who are Inhabitants of the *Libyan* Desarts, curse the Sun likewise, because he burns them,
 “ and parches up all their Country.” ^c *Purchas* makes the antient *Africans* pay divine
 Adoration to the Sun, and to the Fire. They consecrated, says he, divers Temples in ho-
 nour to both, and maintained their Fire, in the same Manner, and with the same Care and
 Circumspection, as the antient *Romans*: But this Assertion has no Authority to support it.
 He adds, that the *Africans* of *Lybia* and *Numidia*, offered up their Sacrifices, and address'd
 their Prayers to some particular Planets. One Part of the *Negroes* worshipp'd *Guigbimo*,
 that is to say, *the Lord of Heaven*. Their Pagan Superstitions were afterwards improved
 by embracing the *Jewish* Rites and Ceremonies, which they religiously observed for a
 long Time, till they were converted to the Christian Faith, from which they apostatized
 soon after, and sunk into the vile Impostures of *Mabomet*. If therefore we may rely
 on the Veracity of *Purchas*, who has given us this Account, the Footsteps of *Judaism*,
Christianity, and *Mabometanism*, are, in all probability, still discernable in their idola-
 trous Worship. It is probable, likewise, that the *Hottentots*, who reside in the remotest
 Parts of *Africa*, observe the *Jewish* Ceremonies at this very Day; for the *German* His-
 torian, who has given us in Folio, a long Description of the *Cape of Good Hope*, and the
 several Countries inhabited by those People, affirms it for a positive Truth.

'Tis possible, were we inclined to produce learned Quotations from the *Greek* and
Roman Authors, we might be able to reconcile the Ideas of the antient and modern
Africans; but such curious Researches would seem, so much the more needless and im-
 pertinent, as 'tis impossible to determine, in this Case, what would be agreeable to, and
 hit the Taste of the Criticks.

The RELIGION of the Inhabitants of NIGRITIA, or NIGERIA.

THIS *Nigritia* comprehends the several Dominions of *Gualata*, *Geneboa*, *Tom-
 but*, *Melli*, *Soufos*, *Madigna*, and *Sanfara*, and the Kingdoms of *Senegal*,
Gambia, &c. Some of these *Nigritians* embrace the *Mabometan* Religion.

THOSE of *Gualata*, we are inform'd, pay divine Adoration to Fire; and as for the rest
 (except such as call themselves *Mabometans* or *Christians*) they cannot properly be said to
 profess any Religion at all. The Inhabitants of *Senegal*, and the Parts adjacent, pay
 their Respects to the Moon with loud Acclamations. Their religious Worship is celebra-
 ted in the hollow Trunks of the most spacious Trees, and the Idols who preside in
 these Temples are honoured with divers Oblations, which for the generality con-

^a The Natives of *Guinea* and *Congo* maintain the very same Notions, as will appear by the Sequel of this Disserta-
 tion.

^b Lib. iv.

^c *Purchas*, Lib. vi. *Pilgrims*.

fit in Beans, Pease, Herbs, and all Sorts of Grain; but sometimes, indeed, they sacrifice the Blood of Beasts.

THIS Worship of theirs is under the Direction and Management of a kind of Priests, who dispose of several little leathern Purfes amongst these *Negroes*, full of Pieces of Paper with mystic Characters drawn upon them, of equal Force and Virtue as those of *Amulets* and *Abraxas*, &c: These Priests, as we are informed, contract no Alliances with the Laity; and they are expressly enjoyn'd not to marry any Woman whomsoever out of the sacerdotal Tribe.

WE are inform'd, likewise, that these *Negroes* acknowledge the Unity and Omnipotence of the Godhead; and circumcise their Children, when they are about six or seven Years old. But all the Accounts we have of these *African* Countries, are in reality very lame and uncertain, and full of Contradictions. However, if we may give any Credit to them, the Inhabitants of *Nubia* were formerly *Christians*, and at this very Day some antique Footsteps may be seen there of *Jesus Christ*, and several of the Saints. They baptise with a hot Iron; or, more properly speaking, they make an Impression on some particular Part of the Body, with that Instrument, as an Equivalent to Baptism.

THE Inhabitants of *Gambia*, and the Parts adjacent, have retain'd a faint and imperfect Knowledge of *Jesus Christ*, whom they call *Nabe*, and of whom they say, that he was the Son of *Mary*, and a great Prophet. If it be true, they are indebted to the *Mahometans* for that Idea of him.

THE *Negroes* of *Kasamanse* worship an Idol, by them call'd *China*. Their Priests, whom they call *Araçani*, carry it in Procession on some certain Days in the Year set apart for that solemn Purpose. Their Standard, or Banner, is a kind of white Silk Scarf, on which are painted several dead Men's Bones, and Ears of Rice. After the Procession is over, they deposit the God within the Hollow of a Tree, and there make him Oblations of Honey, and such other good Things as they see convenient. This Idol, or God of theirs, call'd *China*, is represented, as it is said, in the Form of a Faggot, or Bundle of Sticks bound up together.

THE Worship of the People of *Mandigna* is a Medley, or Composition of Idolatry and *Mahometanism*. Their *Bexerins*, who are their Priests, are very much addicted to the Practice and Study of Magick. The grand *Bexerin*, who is, as it were, their Sovereign Pontiff, resides in the Metropolitan City of that Kingdom. All the Priests keep Seminaries of Superstition and magical Knowledge. They distribute some particular Billets amongst their Pupils and the People, which are, as they pretend, infallible Preservatives from all manner of Dangers and Disasters. Some of them are so ignorant, or wicked, as to refuse ascribing the Blessings which they receive to God's Goodness: For, say they, if he was really Good and Gracious, he would never suffer his Creatures to be at such Trouble and Fatigue to attain them.

^a Kolben's Description of the Cape of Good Hope, &c. printed at Nuremberg in the Year 1719.

Their NUPTIAL CEREMONIES.

ALL these *Negroes* in general are Polygamists, and even part with their Wives whenever they think proper. They are under no manner of Restrictions in this particular, and act without the Guidance of Reason in every Point relating thereto, but in having no Conversation with a Wife that is with Child.

THE Inhabitants of ^a *Sierra Leona* have in all their Cities or Borough Towns, a kind of Boarding-School or Monastery, situate at some small Distance from the common Dwelling Houses, where the young Ladies that are marriageable, are educated for about a Year, under the Care and Conduct of a venerable old ^b Gentleman, who is a Person of Rank and Distinction, as well as unspotted Character and Reputation. At the Year's End, they are released from their Confinement, and permitted to appear, dress'd in their best Attire, at their public Mart or Assembly. The Relations of the young Ladies likewise accompany them to this Matrimonial Market, where there are always a Croud of young Gentlemen present, to enquire into their Character, and survey them, whilst they are dancing to their *Moorish* Musick. After they have taken the necessary Precautions, they make Choice of such as they fancy most, and pay not only a valuable Consideration to their Parents for them, but gratify their old Superintendant, for his extraordinary Care and Expence in their Education.

Their FUNERAL SOLEMNITIES.

THE *Negroes* of *Senegal*, and the *Jaloffis*, &c. accompany their Dead to the Grave with the Beat of Drum, at the Head of their Funeral Train. All the Relations, both Men and Women, follow the Corpse.

WHEN they inter their Dead, they bury with them all the Implements and Utensils they made use of when living, and afterwards close their Graves, and erect a kind of Monument over them. The Materials of the House, in which the Deceased resided, is, for the generality, devoted to this particular Service, and a white Flag or Standard, in case he was a Warrior, is always set upon the Top of his Monument.

THESE *Negroes* entertain a Notion, with respect to such as are profess'd Drummers, which is very remarkable. They imagine, that the Ground where they are interr'd immediately loses its native Virtue, and becomes barren; and that if they should throw them into a River, or the Sea, the very Fish would be infected, and rendred incapable of spawning. In order to prevent such fatal Inconveniencies, if we may rely on the Veracity of ^c *Dapper*, they bury them in the hollow Trunks of their largest Trees.

THESE Funeral Rites and Solemnities naturally lead us to the Notion which these *Negroes* entertain, with Relation to their Serpents. As they are fully persuaded, that their Friends and Relations are metamorphos'd into these Reptiles after their Decease, they can't be prevail'd upon by any Means whatever, to injure, or kill any one of them, tho' never so dangerous and destructive: They firmly believe, that some Person or another in

^a *Dapper's* Description of *Africa*. *Jouet*, in his History of Religions, copies him *Verbatim* without the least Judgment or Discretion.

^b *La Mothe le Vayer*, Tom. 1. of his Works in Folio, on the Credit of Historical Narrations.

^c *Dapper's*, and after him *Gaya's* Nuptial Ceremonies, &c.

their Neighbourhood, would infallibly die upon the Spot, where such Animal should lose its Life. Several of the *Negroes* have the Art of charming these venomous Reptiles, and will venture to handle and play with them without any manner of Fear or Reluctance. These Magicians, likewise, can by their Fascinations, heal such Persons as have had the Misfortune to be dangerously wounded by them. In short, they charm their very Horses, imagining, that by Virtue thereof, they shall run in no manner of Risk in riding them, and that in War they will deliver them out of the Hands of their Enemies. The Antients ascrib'd much the same Virtue to the *Pythons*, who resided in those Parts now called the Kingdom of *Barca*: But notwithstanding this pretended Conformity, and the Vouchers which our Historians produce of Spells or Charms for soothing these Reptiles, and rendering the Malignity of their Poison ineffectual, 'tis very probable, that the surprising Influences of such Fascinations, may be reduced to some Secrets in Nature, to which at present we are perfect Strangers.

THE Natives of *Gambia* bury their Dead, with all their Gold and other valuable Treasures. He who has the richest Grave, is, in their Opinion, the happiest Man.

WHEN the King of *Guinala* dies, twelve Officers, dressed in particolour'd Robes, proclaim, by Sound of proper Instruments, his Majesty's Decease to all the People; whereupon they all surround the Corpse, rob'd in white, and proceed immediately to the Election of a new Sovereign. They bathe or wash the Deceased all over; then take out his Bowels, and burn them in the Presence of the God of their Country, but preserve his Ashes, however, and embalm his Body. About a Month afterwards they solemnize the pompous Funeral, and bring Perfumes from all Parts for the Purification of the Corpse. Six Persons, dress'd in white Silk Robes, carry him to the Grave; and during the Procession, there is a melancholly Concert of *Moorish* Musick, both Vocal and Instrumental. The whole Train of Attendants, except such as are Princes of the Blood, walk a Foot. They indeed are mounted on Horse-back, dress'd all in White, which is the usual Mourning with them, as well as the *Chinese*.

ALL his Wives, most faithful Friends, and Domesticks, and even his favourite Horse, are sacrificed at the Grave, in order to attend him to the other World. We have no such Instances of Loyalty amongst us: Neither is it to be supposed, that their Subjects are sanguine Rivals in this Case, and make all the Interest they possibly can, to procure the Honour of attending his Majesty in this solemn Expedition; for many of them take Care to abscond, when they find his Majesty's Death approaching. Our Accounts add, moreover, that these his unhappy Companions are treated with uncommon Barbarity, even before they are sacrificed. But be that as it will, these savage *Moors* are not half so heroic and intrepid, as our antient *Gauls* and *Germans* were, who never swerv'd from their Loyalty, or started at the Apprehensions of attending their Sovereigns to *Vaballa*; that is, to the other World. The latter, on the contrary, were so concern'd, lest they should not arrive soon enough at those Regions of Bliss, whete they might carouze, and indulge themselves, without any of the anxious Cares that pall the Enjoyments of this Life, that their Grandees took care to ride Post thither; and for that Reason their Horses were kill'd afterwards, and bury'd with their Masters. Is it not very surprising, that Christianity, which gives us such a delightful Prospect of a future State, should not be able to wean us from our violent, or at least, too fond hankering after the present? Can so pure and holy a Religion produce Effects, so inconsistent with the Scope and Design of our wise Legislator? From whence can it possibly proceed? It must doubtless arise from this, that Christianity promises nothing but spiritual Advantages; and Promises of that Nature have

* *Ad quorum Cantus Serpens oblita Venent,*
Ad quorum Cantus mites jacere Cerasa.

Silius Ital.

* See *Chevreau's* Miscellanies, Tom. 1.

not Power sufficient to influence even the Teachers and Propagators of them. For, in general, they are shock'd at the Apprehensions of Death as much as any other Persons, and in all probability more. It is possible they may be more sensible than others of the Intricacies that attend religious Maxims.

THE Natives of *Beni* and *Soufos*, add to their hideous Outcries and Lamentations sundry Presents, which, when they go to a Funeral, they carry with them, and divide into three Parts or Shares; one whereof is appropriated to the King's Service; another to the Relations of the Deceased; and the third to the Party deceased himself, with whom 'tis bury'd. For the generality, they erect a Hut on this Occasion, at some small distance from the Grave, in which the Relations of the Deceased meet together, in order to ask him what Troubles and Sorrows he meets with in the other World, and to offer him their sincere and hearty Prayers to Almighty God, to release from all his Afflictions. As to the Kings, and Grandees of their Country, they take Care to bury them with all the Secrecy and Precaution imaginable, and frequently conceal them even in the Bosom of their deepest Rivers, that no Person whatsoever shall be able to extract, or run away with, the immense Treasures which are buried with them.

THEY bury the Kings of *Sierra-Leona* ^a in the High Roads; because such as in their Life-Time have acted in a publick Capacity, and been possess'd of the most important Posts, ought, according to the Notions of these *Negroes*, to appear in publick likewise, in some measure, after their Decease.

The RELIGION of the Inhabitants of the COAST of GUINEA.

SOME of these People observe the Ceremony of Circumcision, without assigning any manner of Reason for their Conduct, which, perhaps, may be grounded on mere ^b Necessity. But should some certain Customs be added to it, which are in Vogue with their Neighbours; such as ^c presenting the choicest of their Fruits to a particular God, called ^d *Belly*, and to the Souls of their Relations; refraining from eating Beef or Veal, or any kind of Shell-Fish, we may visibly discern the Foot-steps of *Judaism*, and the *Paganism* of the antient *Egyptians*. This Hint, we presume, is sufficient for such to draw Conclusions from, as are fond of reconciling the most distant Conjectures.

PURCHAS has collected abundance of curious Observations, relating to the Religion of these People, and their Rites and Ceremonies. Notwithstanding they have no Books, no Scriptures, nor even any Civil Laws for their political Government, yet 'tis certain, they are not destitute of all Religion. They dedicate, and set apart Tuesday for the Worship of their *Fetiches*, as we do Sunday to the Service of God. This Day of Rest is very strictly observ'd in the ^e Exercise of Dancing, &c. and this is likewise their Day appointed for the Circumcision of their Children. There is one of their *Fetiches*, it seems, whom they acknowledge superior to all the rest. When any one asks them what Notion they entertain of the Deity, they answer, that he is black, like themselves; and that, instead of being their bountiful Benefactor, he acts like a Tyrant and an Oppressor. To this our Historian reply'd, in the Language of a Missionary, that God is white like

^a The *Nasamonians*, who were Natives of *Lybia*, observ'd much the same Custom. See the Religious Ceremonies of the *Roman Catholics*, Vol. I.

^b See the Ceremonies of the *Jews*, Vol. I.

^c *Dapper's Description of Africa*.

^d See *De Bry*, and the Print.

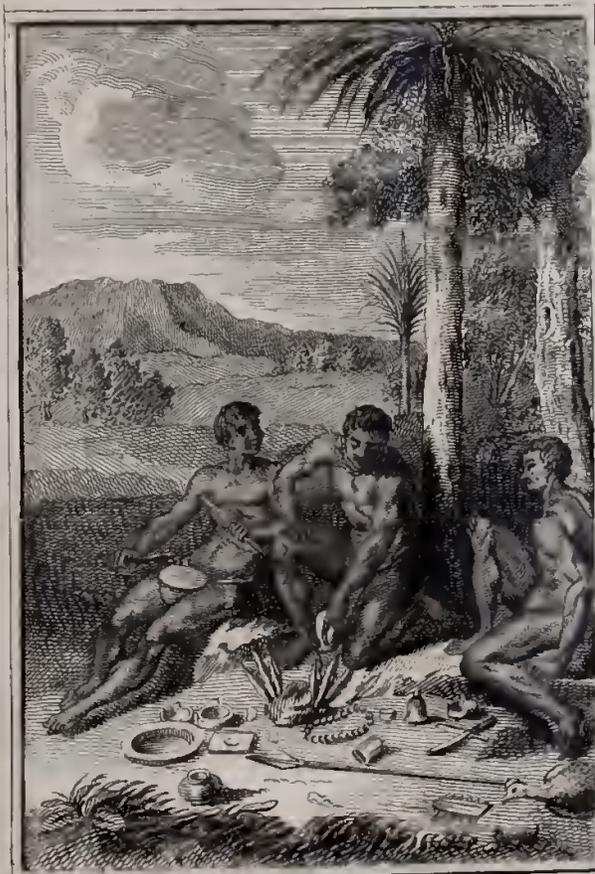
^e An Author, who wrote an Account of *Guinea*, quoted by *Purchas*



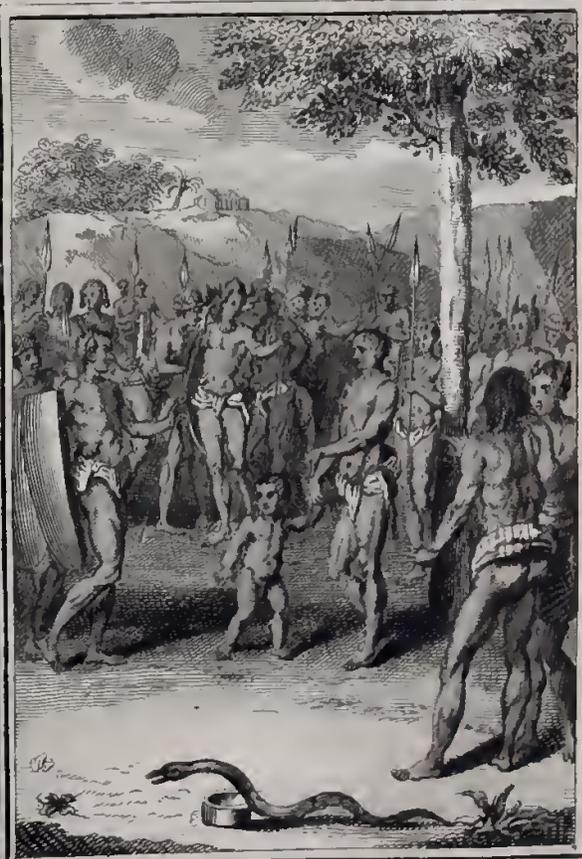
Autre Cérémonie pour demander de la PLUIE &c.



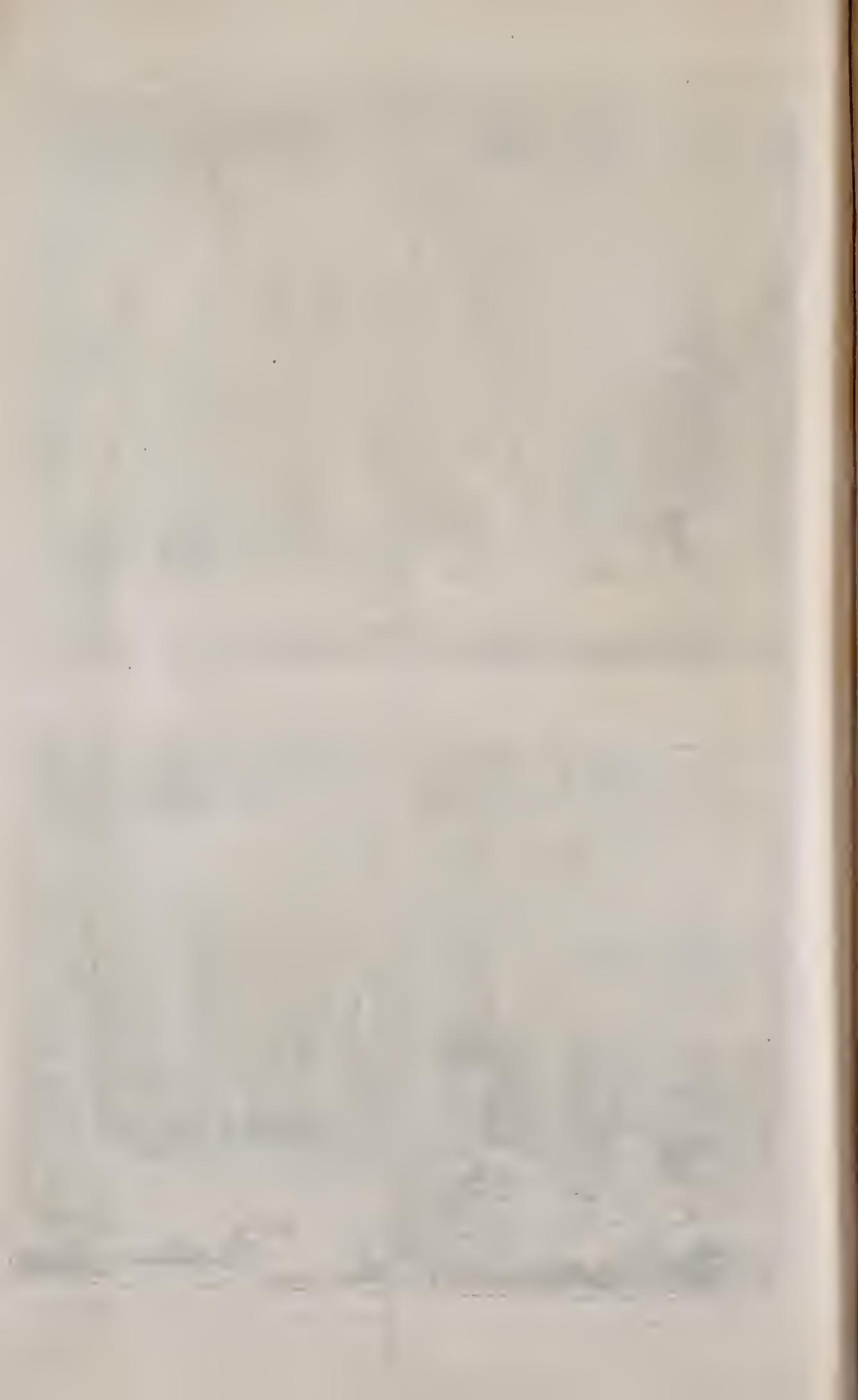
Cérémonie Religieuse des Peuples de GUINÉE à l'honneur de leur DIVINITÉ.



Leur COMMEMORATION des MORTS.



Cérémonie des Peuples de GUINÉE, pour la CIRCONCISION d'un ENFANT.



us, is good and gracious, and has done great and marvellous Things for us; that he descended from Heaven to Earth for our Sakes, and was crucified by the *Jews* for our Salvation; that after the Dissolution of these our earthly Tabernacles, our Souls shall take their Flight to the celestial Regions, &c. But all this seem'd meer Cant and Jargon to these *Negroes*; they who chiefly opposed the Divine Providence, alledging, that they were no ways indebted to the Deity, but to the Earth, the Waters, the Plants, &c. for the many Blessings they enjoy'd; and, 'tis no wonder at all to hear them talk in this Strain. If we will but give our selves the least Time to reflect, we may easily discern the Weakness and Insufficiency of such Arguments with the *Negroes*; especially the Absurdity of insisting on the *Whiteness of the God of the Christians, in Opposition to their black Deity*. Could no better way be found out to confute the *Negroes*, than by recommending a God to them of another Colour from their own?

^a THE *Fetiches* are the particular Deities of the *Negroes*. Every one has a different Sort, according to the Direction of their *Majoucki*, that is, according to *Ovington*, who is an Historian of Veracity, the Priests of *Guinea*. They ascribe their good Fortune, and happy Deliverance out of all Evils, to these *Fetiches*. Were they not so illiterate as they are, one would be apt to imagine, that they had copy'd the *Talismans* of the Eastern Nations, which, by Virtue of their Characteristics, had an Influence over the Works of Nature, and could prevent an impending Storm of Rain or Hail, that hung over their Heads, or any other Event that they foresaw would be pernicious to them. But in all probability, their *Fetiches* are much the same as the *Manitous* of the Northern *Americans*, which bear a very near Affinity to the *Genii* of the Antients, particularly the *Fauns* and *Sylvans*, &c. These *Negroes* pay them all the Testimonies of the profoundest Respect and Veneration imaginable. A Glas of Palm-Wine is pour'd out to their Honour, and has the Precedency in all their public Entertainments.

^b THERE are some particular Birds, as also the Sword-Fish, which they look upon as *Fetiches*. Their Trees likewise bear the same venerable Denomination; and some of them are accounted the Guardians of their Hills and Mountains. They perform their Sacrifices at the Foot of these Trees, and they are fully persuaded, that should any one presume to lop off one of their Branches, he would be the immediate Cause of the total Destruction of all their Fruits. 'Whenever they consult these Trees, as Oracles, they tell us the *Fetiche*, or the Devil, if you please, assumes the Shape of a Black Dog. Sometimes he does not condescend so far as to make his personal Appearance, but delivers his Answer invisible to human Sight. The high ^d Mountains that have been struck with Thunder, and such Hills as are expos'd to the same Fate, are look'd upon as the Habitations of some of the *Fetiches*. The *Blacks* never presume to approach them without some Oblation or another in their Hands. They sprinkle Palm-Wine, and strew Millet, and divers other Grains all round about them.

THERE are some particular Stones likewise, like our Land-Marks, which are reckon'd amongst the Number of *Fetiches*: And ^e as they are made use of for that very Purpose too, there is a great Resemblance, in our Opinion, between them and the God *Terminus*, or the *Terminal-Stone* of the *Romans*. But some carping Critic, perhaps, may start an Objection here, and ask, why we should not rather compare them to those Stones which

^a *Ovington's Travels to Surat, &c.*

^b *Villault de Bellefond*, in his Account of the Coast of *Guinea*, says, 'tis as small a Bird as a Wren; that its Bill is like a Linner's; that it is speckled with black and white, and the Ground of its Feathers is a dark grey. If one of these Birds happens to fly into a *Black's* Garden, he looks upoo it as a propitious Omen, and takes particular Care to provide plentifully for it.

^c *Purchas*.

^d *Idem*, and *Villault de Bellefond*.

^e *Villault de Bellefond, ut sup.*

they erected on their High Roads for the Direction of Travellers? But, be that as it will, they place *Fetiches* before their Doors, and these tutelal Deities are made in the Form of Grapples, or Hooks, which we generally make use of to shake our Fruit-Trees. The *Negro* Priests fasten these to the Stone *Fetiches* beforementioned, which they tell us are as antient as the World itself, and afterwards dispose of them to the People, at the best Price they can get, for the Preservation of their Houses.

THUS much for their larger *Fetiches*; but they have ^a several besides of a smaller Size, which they carry about them, consisting of Bawbles of little or no Value, and which the Priests sell to the *Blacks* after a formal Consecration of them in their Way. These they wear sometimes about their Necks, and sometimes under their Arm-pits. These they pray to constantly Night and Morning; to these they present the choicest Morfels of every Thing they eat; and dress them, in short, in the gayest Attire they can possibly procure.

ON that Day which answers to our Sunday, the *Blacks* assemble themselves together in a spacious Square, in the Center whereof is a sacred Tree, call'd the Tree of the *Fetiche*. At the Foot thereof they set a Table, which is embellished below with Boughs, wreathed in the Form of Crowns. The Table is cover'd with Palm-Wine, Rice, Millet, &c. in order to drink and eat after their Service is over, in honour of their *Fetiches*. The whole Day is spent in dancing and capering round the Tree of the *Fetiche*, and in singing and drumming upon divers Instruments of Brass. Their Priest frequently ^b sits near the Center of the Place before a kind of Altar, on which he offers up some Sacrifices to the *Fetiches*. Men, Women, and Children sit promiscuously round the Celebrant, who reads or pronounces a kind of Homily to them. ^c At the Conclusion, he takes a Wisp of Straw, twisted hard, which he dips into a Pot full of some particular Liquor, in which there is a Serpent. He either besmears, or sprinkles the Children with this holy Water, mumbling over them a certain Form of Words. He observes the same Ceremony with respect to the Altar, and afterwards empties the Pot; and then his Assistants close the Service with some inarticulate, unintelligible Sounds, loud Acclamations, and clapping of Hands. On this solemn Day they wash their Faces and Bodies with more Care and Pains than on any other; for they practise Ablutions. They wash themselves every Morning, and afterwards draw white Lines upon their Faces, with a Piece of Earth, like Chalk or Lime; as Acts of Devotion, perform'd in Honour of the *Fetiche*.

THE Priest, ^d attended by two Women, frequently repairs to the Tree of the *Fetiche*, in order to accomplish his magical Incantations; at the Foot whereof there appears, as we are informed, a black Dog, which answers all his Interrogatories. The Tree is embellished, as in the Print, with several Bandages of Straw.

THIS is the Nature of their Oracles. If, ^e for instance, the King is divested of his Prerogative, or defrauded in his Customs, he has recourse to the Tree, which he looks upon as his *Fetiche*, and presents it with something to eat and drink, which is a kind of Oblation. The Priests approach the Tree afterwards, in order to intreat it, in the most solemn manner, to resolve their Queries. In order to succeed in their important Enquiries, they erect a small Pyramid of Ashes, in which they plant a Bough of the Tree; after that, they take a Pot full of Water, drink a Draught of it, and then sprinkle the

^a Villault de Bellefond, and Purchas.

^b Purchas.

^c They are of Opinion, that there are good and bad *Fetiches*. Their Aspersions are accounted Preservatives against the latter.

^d De Bry. See the first Figure in the Print. The second represents another kind of Conjunction, which they practise according to De Bry, in order to procure Rain, and a good Trade.

^e Purchas, *ibid*.

Bough. This Ceremony is attended with a certain Form of Words, mumbled over amongst themselves, which, in all probability, are very mysterious. Having proceeded thus far, they sprinkle the Bough a second Time, and besmear their Faces with some of the aforefaid Ashes. Soon after this, as they assure us, the *Fetiché*, or the Devil, delivers his final Answer.

VILLAULT DE BELLEFOND has given us a Description of another Sacrifice of these *Blacks*, dedicated to one of those evil, or mischievous *Fetiches*, which we have already mentioned. "I saw, says he, a Man and a Woman at the Door of a certain House in one of their Cantons or Provinces, who had kill'd a Chicken, and were draining its Blood upon some Leaves, which they had strew'd upon the Ground; and when the Blood would drop no longer, they cut it all in Pieces, look'd wishfully at the Leaves, and turning one towards the other, kissing their Hands, cried out, *Mecusa, Mecusa, Mecusa; Be propitious to us, be propitious to us.* I would not interrupt them during the Ceremony; but after all was over, I begg'd they would inform me of what they had been doing. The *Fetiché*, they said, of that District, had most sorely beaten and abused them, and that therefore, they had been providing some Victuals for him, in order to appease his Vengeance. . . . This *Fetiché* was nothing but a *Tile*, wound round about with Straw. . . . I broke the *Tile*, and planted a *Crucifix* in the Room of it". . . . The Author of this Narrative serv'd all the *Fetiches* in the same disrespectful Manner, and substituted *Crosses* in their Room, after he had convinc'd the *Blacks*, that a Chicken so sacrificed, was not Food for any Mortal, as they vainly imagined. He exhorted them, likewise, if ever their *Fetiché* should attempt to molest them again, to take some little *Crucifixes*, and kiss them, and then make the Sign of the Cross. Many of them listned to his wholesome Admonitions, and exchanged their *Fetiches* for *Crosses*.

OUR zealous Traveller resolv'd to push the Reformation he had thus happily begun, still further. "I got a Guide, says he, to conduct me to their *Fetiché Major*, which was erected on the Plain, and set apart for the Celebration of their Sacrifices. This Idol was a large Stone cover'd with Earth, which I first clear'd off, and then broke above five hundred Hooks or Grapples which were about it; after this, I apply'd myself to one of their Priests, and asked him, whether he had any *Fetiches* to dispose of. He reply'd, that I had one (meaning one of the aforefaid Hooks which I had taken away) and that he expected to be paid for it. I prevail'd on him to go with me to the before-mentioned *Fetiché Major*; and when he perceiv'd that I had broke it down, he immediately assembled all his fellow Priests together, and informed them of what I had done; who unanimously cried out, that 'twas the greatest Miracle in the World, that I was not struck dead upon the Spot. In order to make you ample Restitution, said I, I plant here this *Cross*; and if any one of you presumes to touch, or approach it, unless with awful Reverence, and on your bended Knees, he shall die that very Moment. They ran back howling to their respective Apartments, in the utmost Disorder and Confusion." It must be supposed, that this zealous Reformer added proper Instructions to his outward Performance, without which, the *Blacks* would have added Prophanation to Idolatry, and look'd upon *Crosses* as more formidable *Fetiches* than their own. What other Idea could these ignorant and idolatrous People entertain of two Pieces of Wood, the innate Virtues whereof are perfectly unknown to all the World, but *Christians*.

Their

Their PRIESTS; *their* FORM of taking a solemn OATH; *their* FESTIVALS, &c.

THEIR Priests follow no manner of Employment, but are entirely maintained and supported by their *Lay-Blacks*, who are as benevolent and liberal to them as possibly they can, in order to ingratiate themselves into their Favour, and be remembered by them in their Prayers. In return of their Civility, they sell these *Blacks* such *Fetiches* as they have blest, or consecrated by a solemn Touch of the Tree of the *Fetiche*.

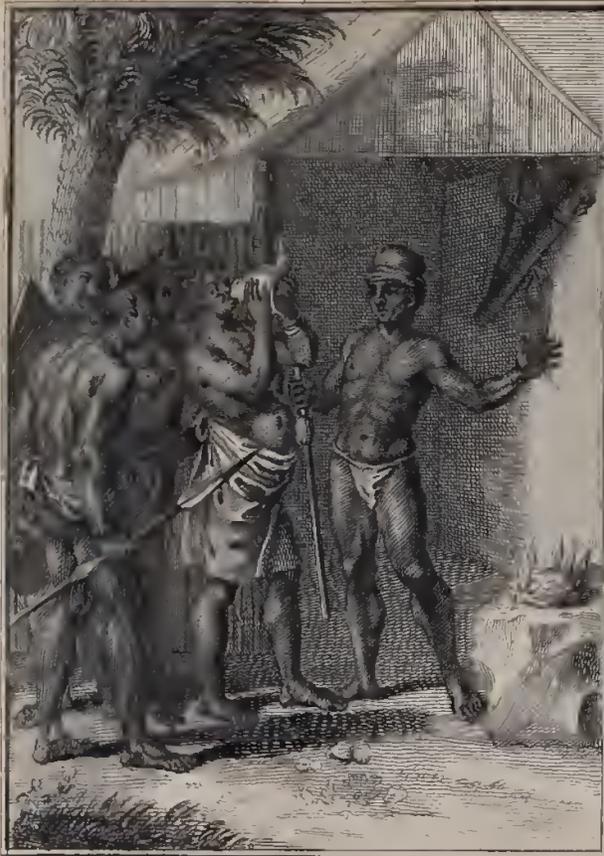
THE Drefs of these Priests, according to the Description given of it by *Villault de Bellefond*, very much resembles a Coat of Armour, made of Serge, or coarse Linen. They wear a Scarf round their Waist, embellish'd with little parch'd Bones of Chickens, which, says he, bear a very near Affinity to the little Shells, or Trinkets of the Pilgrims of *St. Michael*. The other Parts of their Body are entirely naked. They wear Garters about their Legs, made of the Bark of the Tree of the *Fetiche*.

As to their Ceremony of taking a solemn Oath, we shall give you an Account of it in the Words of the Author before quoted, who was an Eye-Witness of the Solemnity. "A *Moor*, that had been taken in Custody, on Suspicion of Theft, was brought before the *Danish* General, in order to take his solemn Oath, and eat up, as they call it, his *Fetiche*. I had a great Inclination, says he, to see this Ceremony; and in the first Place, I observ'd that a Slave brought in a large Bunch of Thorns and Briars in a Basket. These Prickles were covered with Leather. In the Middle of them was a small Quantity of Tallow, Wax, Feathers of Parrots, Bones of boiled Chickens, the Feathers of their own Country Bird, called the *Fetiche*, &c. all which, mixt up together, composes a *Fetiche*, which they are obliged to eat; and if they don't burst, they are dismissed, and look'd upon as falsely accused. One of their Priests, who was then present, declared he had made it the strongest he possibly could, and told the *Moor*, that if he prov'd perjurd, he would die the Moment he swallow'd down his *Fetiche*." The Oath consists likewise in drinking a Draught of a particular Liquor, extracted from several Drugs and Herbs, which are an essential Part of the *Fetiche*. They have also another Ceremony, which is sometimes practis'd for the Attestation of a Truth; and consists in dashing their Foreheads against the Feet, Breast, and Arms, of the Person who demands Satisfaction, pronouncing withal a particular Form of Words three Times successively; and clapping their Hands, stamping with their Feet upon the Ground, and in fine, leaving their *Fetiches* upon the very Spot.

WHEN the *Negroes* of *Cabo de Monte* enter into any Treaty, they cut the Throats of several Hens, or Chickens, drink up part of the Blood of them, and present the Cup to the other Party; afterwards they order the Fowls to be dress'd, with which they regale themselves and their new Allies. To complete and cement this happy Union, they share the Bones, which are carefully preserv'd on both Sides, as a Memorial of their Contract; and when at any Time a Rupture happens on either Side, they who are aggrieved, send their Bones to the others, to intimate, that they have forfeited their Honour, by a shameful Neglect of their Engagements.

^a *Villault de Bellefond*.





MANIERE dont leurs FEMMES se justifient de l'ACCUSATION d'ADULTERE



MANIERE dont les NEGRES de GUINÉE font leur serment.



B. Puvert. del.

SUPPLICES des PEUPLES de GUINÉE.

WHEN the *Negroes*, who live between *Cabo Formoso* and *Ambosine*, take an Oath, in order to acquit themselves from any scandalous Imputation, they cut or scarify one of their Arms, and afterwards suck the Blood out of the Wound.

In order to procure Success in their Fishing, and ingratiate themselves into the Favour and Affection of their *Fetiche*, they throw Rice, Millet, and divers other Grains into the Sea; and in hopes of finding a plentiful Store of Gold, they allure him with Sacrifices, which consist in strewing divers sorts of Eatables all round their Mountains, and their consecrated Trees. After their Seed-Time is over, they burn the Brambles which they find in their Fields, with abundance of Solemnity. This Ceremony consists in singing, dancing, and pouring Palm-Wine into the Fire, in honour of their *Fetiche*.

^a THE Anniversary of their King's Coronation, is one of their most solemn Festivals. This Day is call'd the Festival of the *Fetiches*. His Majesty invites all his Court to a sumptuous Entertainment; and they, as an Acknowledgment of the Favour, make him several very considerable Presents. The Festival opens with Sacrifices, and concludes with all Manner of Riot and Licentiousness.

^b THE Creation of a Peer, or Gentleman, is likewise another very remarkable Holiday. Such young Gentleman, in order to discharge himself from his Soccage, is obliged to make a Present to all the Nobility in general, of a Dog, a Sheep, and a Cow. The Festival opens with an elegant Collation. The Populace resort in Crowds to the Place appointed for the Solemnization of it; some either beating their Drums, or jingling their Bells, &c. and others arm'd with their Javelins and Bucklers, having their Faces and Bodies besmear'd all over with yellow Paint. Thither likewise the Peer, thus to be created, is carried in State, seated in a kind of Litter, with two Slaves crouching under his Feet, and attended by several young *Negroes* of Distinction. A little Page carries a Chair for him to sit on, when he is obliged to speak upon any particular Occasion. The Nobility, who go thither to congratulate him on his happy Advancement, take a Wad of Straw, and lay it under his Feet, which is look'd upon as a Testimony of the profoundest Veneration and Respect. The Court Ladies, likewise, pay all due Honours to the Spouse of this new created Peer: As for instance, they dress her to the best Advantage, adorn her Head with little Golden *Fetiches*, hang a Gold Chain about her Neck, present her with a Horfes Tail, to make use of as a Fan, which they besmear all over with white Paint, and throw Salt into her Lap. When the whole Assembly are seated in the Order generally observed amongst them, a Cow is introduced in Triumph by abundance of Nobility dancing and singing in the Procession. The Beast is afterwards fasten'd to a Stake, and surrounded by a Multitude of *Blacks*, who beat ^d their Drums, and play upon divers Instruments of *Moorish* Musick; whilst others, more sprightly and active, ^e dance, and divert the Company with their warlike Exercises.

THE Ladies likewise amuse themselves much after the same manner. 'Tis their peculiar Province to attend the new created Peer and his Spouse to their Chariot, and air them, throwing Flour in their Faces as they go along. In the Evening they conduct them home in abundance of Pomp and Grandeur. In short, the Festival concludes with the Sacrifice of the Cow, which is divided amongst the whole Assembly, the new-created Peer and his Wife only excepted; for should they partake of the least Share of it,

^a *Villault de Bellefond*.

^b *Purchas*.

^c *De Bry*.

^d A kind of *Biscayan* Drum. They have another Instrument besides, which very much resembles our Guitars. It has six Strings, composed of Reeds. *Villault de Bellefond*, and *Purchas*.

^e At the striking up of these Instruments, the Men and the Women first divide themselves into two opposite Parties; then set, and fall back in Time, snapping their Fingers, nodding their Heads, whispering in each other's Ears, and flurting their Fans. *Idem*.

they would infallibly die at the Year's End. However, they carry the Head away with them; and after they have painted it with fundry Colours, adorn it with little *Fetiches*, and hang it up in their Houfe, as a public Memorial of their Dignity and Advancement.

MOREOVER, the *Moorish* Nobility never fail to celebrate likewise the Anniversary of their Admittance. On that Day the Head of the Cow is dress'd in the most elegant Manner, and expos'd by every one to public View. They have another Festival-Day, on which the Nobility, to distinguish themselves from the Populace, paint their Bodies all over with white and red Streaks, and hang about their Necks some little Garlands, wreath'd with Straws, and a Variety of Greens.

The CUSTOMS which are observ'd on the BIRTH-DAYS of their Children; their NUPTIAL RITES, and FUNERAL SOLEMNITIES.

VILLAUT *de Bellefond* assures us, that the *Negroe-Women* hang round the Necks of their Infants, little *Trinkets of Gold*, strung with the Shreds of the *Fetiché-Tree*, in order to secure and protect them from all Disasters. "And moreover, adds he, in Proportion as they advance to the Age of four Years, they twist round their Legs and Arms several little Sprigs, wreath'd circular, like Rings, which they purchase of their Priests, as Preservatives against all Misfortunes." *Purchas*, on the Credit of some Travellers, tells us, That they dress the Bodies of their little Children with Bandages made of Bark, which they embellish with a Variety of *Fetiches*, being firmly persuaded, that after such prudent Precautions, the Devil can touch no Part of them; and besides, they look upon them as highly serviceable to supply their Want of Strength. It is also a common Custom amongst them to circumcise both Sexes. This Ceremony is perform'd with abundance of Solemnity, when their male Children are about sixteen Years of Age. At such Times they make Bone-Fires, and sing and dance at the Celebration of this joyful Festival. ^a But above all, the *Negroes* take peculiar Care to be furnish'd with a sufficient Quantity of Provisions of all Sorts, that the foul Fiend, or evil Spirit, may have wherewithal to regale himself, and not be at leisure to incommode, or injure their Children; but this is doubtless all Artifice and Priestcraft.

As to their Nuptial Ceremonies, we shall in the first Place give you an Extract from our *French Traveller*. ^b As soon as their young Men are able to get their Livelihood, their Parents, says he, begin to think of settling them in the World, and finding out such Wives as may be most suitable to their Inclinations. If both Parties approve of each other, the Maiden is demanded in Form, and the Parents meet together, attended by a Priest, who presents them with several *Fetiches*. The intended Bride swears by her *Fetiches*, and makes the most solemn Protestations before all the Company then present, of Love and Constancy to her intended Husband; after which they reciprocally join Hands. The ^c Bridegroom, however, binds himself by no farther Obligations, and the whole Ceremony consists in nothing more than what is delineated in the Print hereunto annexed. Although Polygamy is in vogue amongst them, the Wife, thus married, is look'd upon as the only Person who has a legal Right and Title to her Husband; and, moreover, if we may credit our Traveller, the Husband cannot

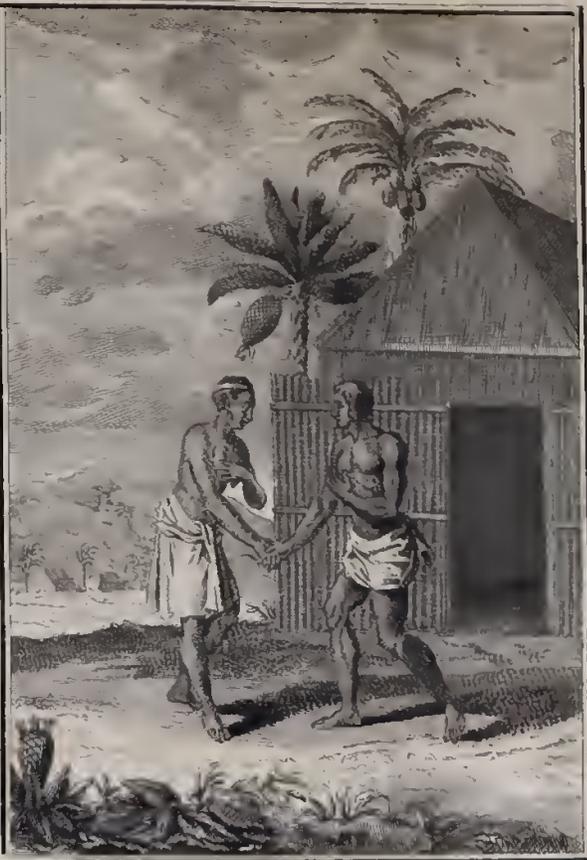
^a *Purchas*.

^b *Villaut de Bellefond*.

^c *Purchas*. See the Print.



MANIERE de se Saluer le matin en GUINEE.



Leur MANIERE de se MARIER.



H. P. sculp.

CEREMONIE de L'ACCOUCHEMENT.



L'ACCOUCHEE, va laver son ENFANT dans la Riviere.



take a second Wife, without the free Consent and Approbation of the first. His super-numerary Wives are, properly speaking, no better than Concubines, and only lie with him alternately, according to their Priority of Marriage; but his lawful Wife lies with him three Nights successively.

THE young Man's Father gives him no manner of Portion; ^a he has nothing to trust to but what he earns by his own Industry and Application to Business, and depends entirely on his own Ingenuity for the Support of his Family. The young Woman's Portion seldom amounts to more than six or seven Crowns, or thereabouts. Sometimes, indeed, there is an additional Present of a young Slave, to wait on the new married Couple. As soon as the true and lawful Wife begins to grow old, the favourite Concubine assumes her Place. From that Time, the former becomes a mere domestic Servant, takes care of the House only, and concerns herself about none of her Husband's other Affairs, all the Remainder of her Days.

^b ADULTERY is punish'd by a Mulct; or an Amerciament. If the Wife proves unchast, she is immediately divorced. If she is only suspected, she is obliged, in order to clear her Innocence, and justify her Conduct, to swear solemnly by her *Fetiche*, and eat a small Quantity of ^c Salt, or drink a small Potion of a particular Liquid. She never presumes, however, in case she is conscious of her Guilt, to take such Oath, firmly believing, that the *Fetiche* would resent the Affront, and destroy her that very Moment for her Perfidy and Profaneness;

As to their Funeral Solemnities, they ^d wash their Dead, and lay them afterwards in a kind of Coffin, made either of Oziers, the Bark of Trees, or Bulrushes. This Coffin is, properly speaking, no better than a large Basket. The Relations, Friends, and Neighbours of the Deceased repair to his House, and there with Sighs, Sobs, and Tears, beg of him to declare the true Cause of his Departure: After that, they dance and sing several doleful Ditties; then take a solemn Tour round his House, and make a hideous Noise with their Frying-Pans and Kettles. During this Ceremony, a female Friend goes a begging from House to House, in Behalf of the Deceased, and purchases with the voluntary Contributions so rais'd, an Ox, or a Sheep, for the Priest; who attends on this Occasion, in order to oblige and gratify the particular *Fetiche*, who is to usher the Deceased into the other World: The Priest, after he has sacrificed the Beast, thus presented to him in the Behalf of the Deceased, sheds its Blood in honour of all his *Fetiches*, which are after this rang'd ^e all in Order, close by one another, the largest in the Center, each furnished with his Bumper, and adorn'd with Corals, Beans, and Feathers. At the same Time his nearest Relation kills a Hen, with the Blood whereof the Priest sprinkles all these *Fetiches*. His Wives, or Relations, dress this Fowl, and serve it up to them in Form. After this, the Priest puts on a Collar, compos'd of particular Herbs, and begins his magical Incantations, by muttering a Parcel of obscure mystic Terms; then he takes some Water, or Palm-Wine, in his Mouth, and spirts it upon the *Fetiches*. In the next Place, he takes a small Quantity of those Herbs whereof the Collar is compos'd, and moulds them into the Form of a little Ball, which he passes and repasses twice or thrice together through his Legs. During the Performance of this Ceremony, he pays his Respects to the old *Fetiches*, and after a solemn Manner takes his Leave of them. He continues to squeeze, and mould the Residue and Remainder of the Herbs between his Hands, and ^f after he has mix'd them with the Tal-

^a Purchas.

^b *Idem ibid.*

^c A particular kind of Salt, according to Purchas.

^d Villault de Bellefond, and Purchas.

^e Immediately after the third Print in the Plate.

^f Villault de Bellefond.

low and Greafe of the old *Fetiches*, throws the whole into one large Mafs or Lump, which he dashes againft his own ^a Face, and afterwards divides it into fmall Parts or Parcels, which he ftrings upon the Bark of the fared Tree, and diftributes amongft the Company; the Remainder of the Mafs is interred with the Deceased, and look'd upon as the Guardian *Fetiche*, that attends him on his Journey to the other World.

^b After all thefe Preliminary Ceremonies, the Deceased is expofed for half a Day to public View, having his Head muffled up, and his Hands fspread open. Afterwards the Women convey him to the Grave; the Burial of the Dead being their peculiar Province. All his Female Neighbours follow the Corpfe, which is carried after the manner here delineated. The Men never attend the Funeral, unlefs the Party deceased is to be convey'd to fome other Town; for they are extremely ambitious of being bury'd where they were born; and in that Cafe, the Men wait on him Rank and File. As foon as the Corpfe is arrived at the Burying-Ground, they make a Grave for it, of about four or five Foot deep. There they lay him, and cover him up fo clofe, and fo carefully with Wood, that not the leaft Duft of Earth can poffibly touch him. His favourite Wife throws his *Fetiches* over him, lays the greateft Parr of the Implements, or Tools of his Trade or Occupation by his Side, and if there was any Thing befides which he had a peculiar Regard for, that is generally added to oblige him. All things thus adjusted, the Affiftants walk in Proceffion round the Grave, and with hideous Lamentations take their laft Farewel of him. When the Corpfe is deposited in the Grave, the Women that interr'd him, ^c crawl over it backwards and forwards; after this, they rife, and return home, ^d where they fpend the Remainder of the Day in Junketting, and other agreeable Amufements.

OVER the Tomb they erect a little Pent-Houfe. No one ever offers to meddle with the Provisions or Prefents which are made the Dead, and laid with them in their Graves, except their Sextons, and fuch Perfons as are employ'd in their Interment, who are allowed to take from thence their customary Fees. They furnifh their Dead with a new Stock of Provisions once a Year.

^e WHEN their King dies, they expofe him to public View for feveral Days together; and during all that Time, they wait on him with the fame Attention and Refpect, as if he were alive: But when he begins to fmell and be offensive, fome of his Slaves convey him away, and inter him in fome fecret Place, with all his *Fetiches*, his Fire-Arms, and other warlike Trophies, and fuch Provisions as they fee moft convenient. Whilst thefe Slaves are thus privately employ'd in the Interment of his Majesty, the Populace make it their Bufinefs to murder feveral Women, Maids, Boys, and Slaves, to accompany their deceased Monarch in his Journey to the other World. They are cut off, however, according to Custom, by Surprife; that their untimely Death, we prefume, may feem the lefs terrible and fhocking to them. The Bodies of thefe his new Attendants are buried with him, and their Heads are ftuck upon Poles all round his *Maufoleum*. Two Guards ftand Centry to fecure his Funeral Properties and Provisions.

Their MILITARY DISCIPLINE.

AS foon as the Signal of War is given, and they receive Orders to march, ^e every one paints his Face with Red or Yellow, according to his own Fancy. They paint likewife their Breasts and Arms much after the fame Manner, with an Appendix of Croffes,

^a Purchas

^b Villault de Bellefond.

^c Sec De Bry, and the Print annex'd.

^d *Idem*, *ibid*.

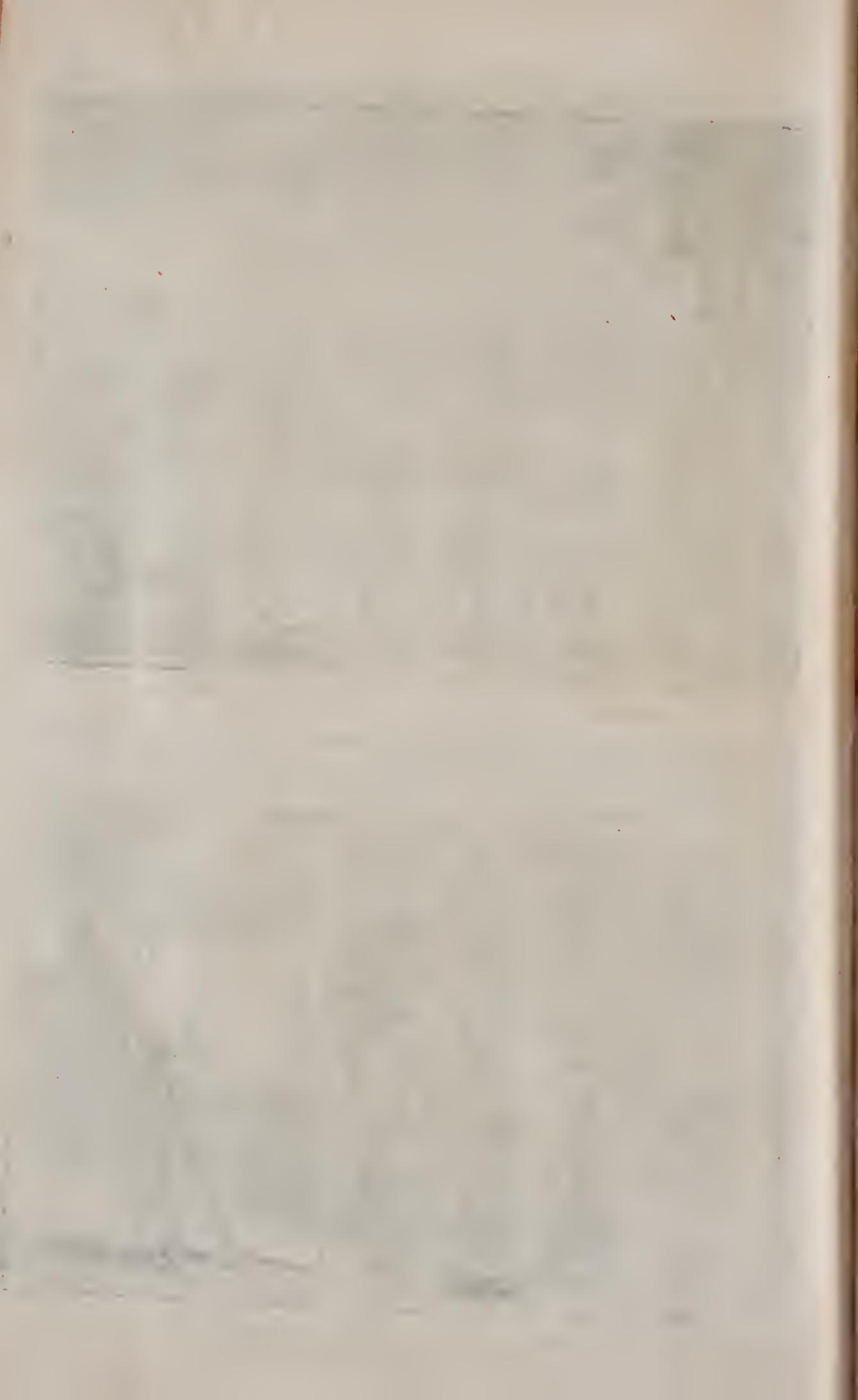
^e Purchas.



CEREMONIE FUNÈBRE des HABITANS de GUINÉE.



SEPULTURE d'un ROI de GUINÉE.



Serpents, &c. They protect and secure themselves with their *Fetiches* and large Grass-Collars, as thick as their Arms, which they imagine are capable of charming, or warding off the Blows of their Enemies. Every individual Person, Man, Woman, and Child, march into the Field of Battle; for 'tis an establish'd Custom amongst them, to leave their Houses perfectly empty on such emergent Occasions: Nay, when they are apprehensive that their Engagements will prove warm, precarious, and of long Duration, they set Fire to all their Towns, Villages, and Habitations, under the specious Pretence, that by such Means they shall deprive their Enemies of the Advantages they might reasonably expect in case of their proving victorious; and to prevent their own Soldiers from thinking of, and longing after their native Home. Such as are taken Prisoners they make Slaves; and such as are slain in Battle, they eat. When a Peace is concluded upon, they only send Hostages, or Pledges of War on both Sides, to ratify and confirm it.

THEIR Punishments and Corrections consist only in Penalties and Confiscations, even in Capital Cases; but if the Malefactor is incapable of answering such legal Amerciaments, his Life must be the Forfeit. He is beat to Death with their *Affagail*, and then his Head is cut off, (for till that decisive Stroke a Man is not thoroughly dead, in the Opinion of the *Negroes*) and delivered to his Relations, who order it to be boiled, the better to clear the Skull, which they afterwards hang up in the House as near as may be to their *Fetich*: The Body is quarter'd, and then the Women flock round about it, and bathe it with their Tears.

The RELIGION, of the Natives of Benin and Ardra.

DAPPER assures us, That the Natives of *Benin* worship the Devil, and offer up both Men and Beasts in Sacrifice to him. They acknowledge, notwithstanding, that there is a Supreme Being, who created the Universe, and governs it by his all-wise Providence, tho' they make no manner of solemn Vows or Supplications to him. For, say they, 'tis needless, if not impertinent, to invoke a Being, that, in his Nature, is good and gracious, and by Consequence, incapable of injuring or molesting us. But that is not the Case with respect to the Devil; they endeavour to appease his Wrath, and sooth him with Sacrifices, being conscious of the Mischief he does, and is capable of doing. Moreover, each of them have their *Fetiches*, and their *Fetifero*, who is a kind of Father Confessor, by whose Assistance they consult their *Fetich* on all emergent Occasions. This Oracle, according to the same Author, resolves their Queries thro' a Pot, with three Holes in it. They are likewise profuse in their Sacrifices to the Sea, in order to ingratiate themselves into her Favour; and when these People swear in the most solemn Manner, 'tis either by the Sea, or the King upon the Throne.

THE *Quoias* call the Supreme Being *Canon*: And the Author, who has abridged *Dapper's* Account of *Africa*, in his *Biblioth. Univers.* is of Opinion, that the Term *Canon* comes from *Cana*, a *Hebrew* Word, which denotes actual Possession.

^b SOME of their Neighbours acknowledge but one God, and hold that he rewards the Righteous, and punishes the Wicked. They have likewise an obscure and faint Idea of

^a Description of *Africa*.

^b The same Author in the Description of the Natives of *Cabo de Monte*, and the Parts adjacent.

the Day of Judgment. They * imagine, that the Souls of the Dead take Cognizance of all Tranſactions here below, and for that Reason offer up their moſt ſolemn Addreſſes, Vows, and Oblations to them. Whenever they purſue the Chace, or engage in any Undertaking, though never ſo trivial, they take peculiar Care to make ſome ſort of an Oblation to the Souls of their Relations. They likewiſe make ſumptuous Entertainments in honour of the Dead, eſpecially of their neareſt and deareſt Kindred, who are the Patrons and Protectors of their reſpective Families; for, to talk in their own Dialect, every Soul is the Guardian of its Relations; and 'tis for that very Reason, that their King never enters upon any Projects, or comes to any determinate Reſolution, till he has firſt invoked the Souls of his Anceſtors.

THESE Souls, or Spirits, for the generality, reſide in the Woods. Such as are afflicted either in Mind, Body, or Eſtate, reſort to their ſolitary Retreats, and there moſt humbly implore their Aid and Aſſiſtance. For the reſt, they have neither Temples, Chapels, nor Congregations. The Wood that is adjacent to their Town, is, as we have already obſerved, all the Temple they can boaſt of. There they offer up their Sacrifices, perform their Libations, and make their Preſents to the Spirits. Their own Wives and Children, and all Strangers, are excluded from theſe Acts of Devotion; for, according to their Notion, the Spirits would inevitably deſtroy them.

WE ſhall not dwell on their Cuſtom of Circumciſion, which is as much in Vogue with them, as the other *Negroes* and *Moors*; and their little Ones never fail to undergo the Operation, ſooner or later, as they judge moſt convenient, or the Strength of the Infant will beſt admit of.

THO' the Natives of *Ardra* have no Congregation, or Place ſet apart for divine Service, yet each of them has, as we have before obſerved, his particular *Fetiſſero*, or Father Confeſſor. Whenever a *Negro* happens to be ſick, he ſends for his *Fetiſſero*, who offers up ſome Sacrifice on his Behalf, and ſprinkles the *Fetich* belonging to his Family, with the Blood of the Victim. We have before likewiſe obſerv'd, that they have no particular Aſſembly, or Place devoted to the Service of the Deity; for which Reason, every Family conſtitutes a Congregation of its own, once in ſix Months, at which their *Fetiſſero*, or Father Confeſſor, acts always as Principal, or Superintendent. There they ſacrifice to the *Fetich*, which lies conceal'd under a Pot with three Holes, as before mentioned. There they conſult this Oracle, and if the Sacrifice proves an acceptable Service, it pronounces a gracious Answer; or, more properly ſpeaking, the Prieſt performs that Office for it.

As to the Dead, none but thoſe who die in Battle, according to their Notion, ever riſe again. We are fully ſatisfy'd, ſay they, by long Experience, that ſuch as die in the Bed of Honour, are never confin'd to their Graves for two Days together. But this is all Artifice, and a Stratagem of their *Fetiſſeros* to animate their Courage. We ſhall demonſtrate, in the Sequel of this Diſſertation, that other Nations have entertained this Notion as well as the *Negroes*.

*The *Quoias*, and indeed all theſe *Negroes* in general, are of Opinion, that the Souls of their Dead are the Guardians and Protectors of their reſpective Families; for which Reason they conſult them on all emergent Occaſions; and at the ſame Time make a ſolemn Sacrifice to the *Manes* of their Relations, that is, an Oblation of Palm-Wine and Rice. This Notion, which is ſo univerſally eſtabliſhed amongſt moſt of the idolatrous Nations, and which may viſibly be trac'd in the Religious System of ſome other People that are no Pagans, is exactly conformable to the Idea which *Hefiod* has given us in his *Theogonia*. Theſe Heroes, ſays he, become Demons, that is, *Genii*, or inferior Deities, by the Decree of *Jove* (that is, the *Supreme Being*) are the Guardians and Protectors of Mankind, and beſtow Bleſſings upon them, &c. See our Remarks before on the ſame Topic, under the ſeveral Articles of the *Indians*, *Chineſe*, *Lapländers*, &c.

THE Natives of *Biafara* offer up all they have, even their most darling Infants, to the Devil. They are extremely addicted to the Study and Practice of the Black Art, and all magical Incantations; flattering themselves, that by those mysterious Operations they can influence the Elements, and all the Products of Nature. When we talk here of the Devil, we do not mean that Evil Spirit, which our Christian Divines treat of; but a Thing, a Being, a Spirit only, which we are at a Loss to define, or give any adequate Idea of; but in all probability it may be the sole Object of some People's Worship, and frequently is no more than a Chimera of their Priests Invention, or a strong Impulse, or Delusion of their own distemper'd Imagination.

Their CIRCUMCISION; *their* NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES.

WE shall here amuse our Readers with one particular Custom, which is as idle as 'tis extravagant; and in all probability, extremely painful. The Natives of *Rio-Real*, and the Parts adjacent, as also the *Negroes* of *Ardra*, decline the Ceremony of Circumcision with respect to their Females, as well as several others amongst the *Africans*, but have substituted another in the Room of it, which is much more incommodious and uneasy. About the Time that their Daughters arrive at the Age of Maturity, they lodge a small wooden Instrument, plentifully stored with Emmets, within their *Puenda*, which they frequently shift, lest in Time those little Insects should lose their innate Quality, and not be able to sting with that Pungency as required. This severe kind of Probation continues near three Months, nor is left off till they have qualified them for the Marriage-Bed. As to the mysterious Circumcision of the *Negro* Women, we shall treat of it hereafter in another Paragraph.

THE *Negroes* of *Cabo de Monto*, and the Parts adjacent, have nothing very remarkable in their Nuptial Ceremonies, except that the Presents which a young Lover makes to his Mistress, are look'd upon as an Earnest, and give him a kind of Right and Title to her. For instance, if a Virgin is too young, and not altogether marriageable, her Lover may retain her by proper Presents. If he has none to give her, he may work for her, build her a Hut, and manure her Ground for her. In case his Mistress is independant on any of her Relations, and perfectly disengaged, 'tis customary for the Gallant to invite her to his own House, and for her to accept of the Offer, tho' with Abundance of seeming Modesty and Reluctance; after which, she grants him the last Favour for ten or twelve Nights together, before she insists upon the Present which is to bind their Engagement. If a Son proves the Result of their amorous Interviews, the Father provides for it; if a Daughter, she is entirely left to the Care and Conduct of the Mother. Such Love-Adventures as these prove of no ill Consequence, are no manner of Prejudice or Disappointment to the soft Sex. Maids or not Maids, they never fail of finding Customers. What a World of Noise and Confusion should we prevent, were we licens'd to carry on such a free Trade; were we entrusted for a Week or a Fortnight together, with such Staple Commodities, by way of Probation, before we struck an absolute Bargain, and paid down the Purchase-Money!

If the Lover, after Trial, finds his Mistress to his Taste, and for his Turn, he makes his Applications to her Parents in Form, and sends her some suitable Presents. She accepts of them, in case she approves of her Bed-fellow, and if not, returns them directly.

* Extracted from *Dapper*, who does not quote his Author.

THE naming of an Infant is perform'd with abundance of Solemnity. The Ceremony is generally perform'd betimes in the Morning, when the Child is about eight or ten Days old, accompanied with vocal and instrumental Music. The Celebrant takes the Child from the Mother, and lays him on a Shield or Buckler, in the midst of the whole Assembly, who are all arm'd in Form. Then he puts a little Bow into his Hand, and makes an Harangue of about half an Hour long, according to the best of his Knowledge, and the establish'd Principles of the Negroes, on the Duties required of the Nominée, in order to be hereafter a happy Man, and a Man of Honour. After this Exhortation is over, he returns the Child into his Mother's Arms. The Nomination of a Daughter is perform'd much after the same Manner, tho' not with equal Solemnity. The Woman who is the Celebrant takes the Girl, and lays her on a Mat, in the midst of the whole Female Assembly, and puts into her Hand a Ladle, which they make use of to stir their Porridge. After that, she makes an Harangue, according to their Principles, on the Duties of a good Housewife.

SOME of the Natives of the *Golden Coast*, are addicted, notwithstanding they are indulg'd in Polygamy as well as their Neighbours, to strolling abroad, and lying with Strangers. In case they are detected, the Affair is with Ease accommodated, by paying the injur'd Wife only some trivial Amerciament; tho' should she on the other Hand chance to trespass, and prove false to her Husband's Bed, she would run the Risk either of being divorc'd, or sold for a Slave. The Courtship of these People is not very ceremonious. The young Man asks the Question, and seldom meets with a Repulse, if he is not a Slave, or does not forget his nuptial Presents, which consist only in a few worthless Baubles. She is conducted to her Husband's House in the Evening; and there a Bride-Man is nominated to be her Guardian, and to lie for about eight Days between the new-married Couple, to give a Check to the Violence of the Bridegroom's Passion, till in Time they become better acquainted.

Now we are upon the Topic of Matrimony, we shall make bold to mention one particular Ceremony, which, though there is very little Religion in the Case, 'tis true, cannot so properly be introduced in any other Place. Every Village amongst the *Negroes*, maintains two or three common Women; whom they instal, or put in Possession of their Posts, in the Presence of a very numerous Assembly. The Candidates are expos'd to public View, and seated upon a Mat. In the interim the oldest of them cuts the Throat of a Fowl, and lets the Blood trickle down upon her Head, Shoulders, and Arms; and then solemnly promises upon Oath, to oblige any Townsman whatever with her Favours upon a very reasonable Terms. After this, she admits one of the Company to her Embraces, and then goes and washes herself with one of her Comrades. The Ablution ended, she resumes her Post, and is rubb'd all over her Arms, Breast, and Shoulders with white Chalk. To close the Ceremony, two young Fellows take her upon their Shoulders, and carry her in Triumph all over the Town. After that, she is obliged for eight Days together to sit in public upon her Mat, and there recommend herself to the Generosity of her Gallants.

THE Courtiers, in the Kingdom of *Benin*, are not allow'd to cover their Nakedness, nor to marry, without his Majesty's Licence and Consent first had and obtain'd. The Privilege of Raiment entirely depends on his Royal Pleasure; and whenever he confers that Favour, he obliges them with a Wife at the same Time. Neither do the Wives ever dress themselves, without their Husbands Permission; who, when they grant any of them that Favour, take up their Lodging with them. A Widow, that has a Son, must never marry again, without his Consent; nay, she absolutely becomes his Servant.

* About four Pence, or five Pence.

If any one makes his Addressees to her, with her Son's Knowledge and Approbation, the Gallant always engages to settle the Youth, and find out a Wife to his Inclinations. Parents never marry their Daughters before they are duly qualified; and after their Nuptials, concern themselves no farther about them. We omit several other Customs, as being, in our Opinion, not worth Observance. They have one Notion, however, that is very particular. To be brought to Bed of two Children, is by them accounted perfectly scandalous; and as they are fully persuaded, that Twins are the Result of their Wives Incontinence and Loss of Honour, they not only discard one of them; but sometimes, as we are informed, make away with and destroy it. What hard Thoughts would they entertain of a Superfetation? and how would they asperse and stigmatize such Women as have sometimes three at a Birth?

WE shall now come to their Funeral Solemnities. The *Negroes* of *Cabo de Monte* in the first Place weep and lament over a dead Friend, and mingle the Commemoration of some of his most laudable Actions with their Tears. After this Testimony of their Respect, they wash his Body, curl his Hair, dress him, and in order to make him stand upright, tie him fast behind, and under his Arms. They furnish the Deceased with a Bow and Arrow, and adorn him with all the gayest Things he was possess'd of in his Life-time; and in that Attitude, each of them makes him some suitable Present. The Relations and Friends sit on their Knees all round about, with their Backs turn'd towards him, having their Bows in their Hands, drawn with such Violence, that they seem in Danger of being broke. This Ceremony, say they, declares, that they are prepar'd to take Revenge on such as might any ways have been instrumental to his Death. When they put him in the Grave, they bury not only the Presents that are made him, but some of his most valuable Effects along with him. If a Prince, or a Nobleman dies, they bury a sufficient Quantity of Slaves with him, to attend and wait on him in the other World.

THEIR Mourning consists in making a solemn Vow, and binding it with an Oath, to fast about eight or ten Days together. If some very valuable Friend happens to die, whose Loss is a more than common Concern to them, they sometimes hold it for a Month. During all that Time they neither care for their Wives, nor have any familiar Conversation with the Female Sex: They wear no colour'd Clothes; they shave their Heads, and lie upon the Ground. When the Term of their Fasting is expired, they discharge themselves of their Vow, by repeating the same Ceremony they observ'd at first, that is to say, extending their Hands in Presence of a *Fetiché*. After this, they make a sumptuous Entertainment in honour of the Deceased.

WHEN any one is suspected to have died an unnatural Death, they neither weep over the Corpse, nor wash it, nor dress it, till their Jealousy is removed, and the Fact cleared up. For, say they, should we mourn over it first, it would be impossible to find out the unhappy Cause; since the Spirit whom we should consult on this melancholy Occasion, would then be silent, and resolve none of our Queries. In order to discover the Fact, in such Cases, they take a small Piece of the Deceased's Garment, the Parings of his Nails, and a Lock of his Hair, all which they bind up together, and cover them over with the Dust of some particular red Wood. After this, they fasten this little Pacquet to a Stick, the two Ends whereof are laid upon the Heads of two Men. Then one amongst them, whom they look upon as the best Orator, takes two Iron Implements; as for Instance, two Hatchets, or the like, and striking one against the other, conjures the dead Person to disclose whether his Death was the Result of Violence, or a Decay in Nature: If the latter, the Spirit, who actuates, or influences the two Men, compels them to bow down their Heads; if the former, to shake them. They continue in the same manner to ask

him further, in order to be fully satisfied what he died of, if the Dose, or Potion, that was given him, was too strong for his Constitution? if he was poison'd? who administered it? and the like. In short, when they have discover'd, as they imagine, the Malefactor, they charge him with the Fact, and make him swallow down, fasting in the Morning, the Quantity of three or four Cups full of a very strong Liquid, extracted from the Bark of some particular Tree. This Draught, they say, infallibly kills the Party accused, if guilty; if innocent, he instantly throws up every Drop of it. Sometimes there is a Spell or Charm laid upon the Spirit, which prevents him from giving an Answer to all their Interrogatories. In that Case, they apply themselves to some Magician, to remove the Fascination, and then they proceed to the Experiment above describ'd.

AFTER the Decease of a Father, the eldest Son takes Possession as Heir of all his Effects; and in case he has younger Brothers, undertakes to be their Tutor. He is entitled to both, even before he is twenty Years of Age. He is oblig'd, however, to testify his Abilities before the King in the following Manner. He repairs to the usual Place where they practise the Art of shooting, in the midst of a Croud of his Relations, with his Father's Bow in his Hand, and his Quiver at his Back. He grounds his Bow as an able Archer, and in that Attitude asserts, that he thinks himself capable of making a proper Use of the Arms his Father has left him. After this formal Declaration, he gives a Specimen of his Art, and then makes a kind of an Harangue, wherein he assures his Majesty, that he will maintain his Family, defend the Rights and Privileges of his Brothers, and take care, as far as in him lies, of all their Lands and Effects, &c.

IN the more remote Parts of *Guinea*, beyond the Kingdom of *Benin*, there is nothing very remarkable in the Funeral Solemnities of the *Negroes*, except, that after the Decease of one of their Heroes or Commanders, they hollow a Tree, and impale a Youth alive in it, in order to be his Slave and Attendant in the other World.

SUCH as die at *Benin* are always accompanied by a considerable Number of Slaves. As soon as the Corpse is laid in the Grave, they dance and sing over it for seven or eight Days together; and sometimes take the Body up again, in order to honour it with a fresh Sacrifice of Beasts and Slaves.

As to their King, when he dies, they dig a Grave for him of an uncommon Depth, in the Center of the Court, and there inter him. His Courtiers are all ambitious of attending him; but that Honour is reserv'd only for his peculiar Favourites. When they have selected their Complement, they bury them alive along with him; and afterwards a large sepulchral Stone is roll'd over the Grave. The first of these Favourites that dies, is always commemorated with the most Reverence and Respect. To conclude, the new King orders an elegant Entertainment to be made for the Populace upon the Monument, which is the Ceremony of his Coronation; and is often attended with the Massacre of several of his Subjects, in honour of his happy Accession to the Throne.

The Initiation of the NEGROES of Cabode Monte.

THERE never was any one Religion whatsoever, that had not a particular Set of Mysteries, which none but a few select Devotees could ever attain to. In order to arrive at that Pitch of Perfection, there have always been such extravagant Ceremonies to be observed, as were sufficient to surprize, blind, shock, and even confound,

found, the inferior Class of Devotees. Fasting, Penances, and a thousand Austerities have been, for the generality, the Preludes, if I may be allow'd the Expression, to these mystic Ceremonies; and every Body well knows, that the Imagination of a Devotee who is thus to be initiated, is all on Fire on this spiritual Occasion. This is evident from the Initiations of the Antients; and we have before observ'd the same, according to the best of our Remembrance, with regard to the Idolaters mention'd in the preceding Volume. The Regeneration of the *Negroes* of *Cabo de Monte* is of the same Stamp, Nature, and Degree. In order to have a familiar Intercourse with Spirits, and be admitted into their refin'd Society, the Candidate must *die, and be born again*. The Mysteries of such regenerated Assemblies are conceal'd, and hid from the Eyes of Women and Strangers. If the Person thus qualified, should inconsiderately reveal any of these divine *Arcana* to a Friend whom he never so much lov'd, or could confide in, the Spirits would resent the Discovery, and inevitably destroy the one for his Indiscretion, and the other for his too curious and impertinent Enquiry.

THE Ceremony of this Initiation is solemniz'd but once in twenty, or five and twenty Years. The *Negroes* in their common Discourse about it, talk, for the generality, in the Language of Enthusiasts. They ^b die, are purified by Fire, and perfectly change their Constitution; their Corruption is put away; they put on Incorruption; and, in short, their Understandings are perfectly enlightened. The Marks or Signatures of the *Belli-Paaro* (for that's the Name or Title of their Regeneration) are several long Slashes down the Neck and Shoulders. Such as are favour'd with these mystic Characters, pretend to a much larger Share of Knowledge than their Neighbours. They sit as Judges, both in civil and criminal Causes. As to those who are not as yet in a State of Regeneration, they are reckon'd (as the Author quoted in our ^d Remarks below plainly intimates) by those who are, amongst the Number of the Profane, Impure, and Illiterate, incapable of giving a just Judgment in an intricate Affair of any Importance, and unworthy of being admitted into any public Assemblies, Civil or Ecclesiastic. Who can forbear observing here, something like that Spirit which presides over a Council, a Synod, a Chapter, a Consistory?

WE shall here give the Reader as concise a Description as possibly we can, of this Initiation of the *Negroes*. By his Majesty's special Command, they make choice of some commodious Place in the Woods, that abounds with Olives and other Fruits; and, in short, is plentifully stor'd with all manner of Herbs and Plants, which are wholesome Food, and proper for the Sustenance and Support of the human Species. To this sacred Solitude their Youth are conducted; but, according to our Author, 'tis with the utmost Reluctance; for they look upon it as a melancholy Journey to encounter Death. Before they set out, they give away all their Effects, of what Nature or Kind soever, to their Friends and Relations. This is a kind of solemn Renunciation of the Poms and Vanities of a vain World. Some veteran Devotees, who have for many Years arriv'd to this happy State of Regeneration, accompany them to

^a Extracted from *Dapper's Description of Africa*.

^b This Form, or Manner of Expression, with respect to such Persons as are newly regenerated, may be met with in the Mysteries of *Isis*; which *Apuleius* has so accurately describ'd in Lib. XI. of his *Metamorph.* *Accessi, says he, confinium mortis, & calcato Proserpine limine per omnia vetus elementa remeavi. . . . Deos Inferos & Deos Superos accessi covam & adoravi de proximo.*

^c *Belli-Paaro*, says the Author of the *Biblioth. Univ.* in his Extract before quoted, bears a manifest Affinity to *Baal-Peor*. 'Tis agreed to, and nothing remains but to find a Conformity in the Mysteries of the one and the other. If *Baal-Peor* was *Priapus*, the God of Fertility; the Age of Maturity, which is that wherein Persons are usually regenerated, would help us in some measure to discern that Conformity which is here mention'd; but if *Baal-Peor* be the God of the Dead, the Analogy will appear much more conspicuous. The nine Days Devotion in honour of the Dead, which were observ'd at the Festivals of *Baal-Peor*, are conformable enough to the Ideas of the *Negroes*, and to all their Solemnities, in honour of their Ancestors, when they celebrate their Festivals of *Belli-Paaro*.

^d *Dapper, ut sup*

the Grove, and reside there amongst them, as their Superintendants and Instructors. They inform them of all the Ceremonies and Customs which must be religiously observ'd; they inure them, by frequent Exercise, to a particular violent Dance, that shakes them prodigiously; and they teach them some few poetical Fragments, which abound with the Encomiums of their ^a *Belli*. All these Probationers receive a new Name at their Regeneration. This mysterious Ceremony holds for about four or five Years, and during all that Time there are fresh Novices constantly brought in, both young Men and Slaves. Such as are enter'd late, have the Happiness to be qualified in a very short Time. The King himself honours them with his Presence for several Days. As to their Youth, they are not permitted to stir out, nor appear amongst the Prophane, and such as have not been Partakers of these sacred Mysteries. The Parts adjacent to this Grove, for three or four Leagues Distance round about, are look'd upon as holy. No prophane Person must presume to enter therein; their Women are all excluded; but if ever there is an absolute Necessity for them to set their Foot upon this sacred Ground, they are oblig'd to give Notice thereof, by singing as loud as ever they can stretch their Throats. Such as neglect or contemn this Direction, vanish away, and are punish'd as prophane and profligate Persons; the Spirits lay hold of them, and carry them invisibly no Body knows whither.

AFTER the Term of this their Regeneration is expir'd, the Elders or Tutors conduct their young Pupils to some particular little Mansions, where there is Provision made for them, and where several Women attend them. This is their first Interview with the soft Sex after their long and tedious Absence. 'Tis here likewise that they are instructed in every Thing that relates to their Politics or Morals; for which Reason these Habitations may be call'd, with Propriety enough, the Academies, or Seminaries of the *Negroes*. At their Dismission from thence, they affect to appear as perfect Strangers, and Persons but just come into the World. They know neither Father, nor Mother, nor their dearest Friends; a total Oblivion of all Things past is the first Consequence of this new Life. They remember nothing of their former Name, or their Extraction. On the other Hand, their whimsical Equipage contributes very much to their not knowing themselves. At their Return to the World, they are dress'd all in Feathers, with a Cap made of the Bark of a Tree, which hangs over Part of their Faces, with jingling Bells at their Feet, and a Set of Leopards Teeth, hung round their Neck like a Collar. Thus equipp'd, they resort to public Assemblies, to practise their solemn Dances, and perform, before a Multitude of People, that which in a more particular Manner is devoted to the Service of their *Belli*, and was taught them by their Tutors in the Grove, during the Time of their Regeneration. This is so essential an Accomplishment, that such as are so unhappy as to be incapable of performing it aright in public, are treated with all the Marks of Ignominy and Contempt. At the Conclusion of the Dance, the Elders, or Tutors, call their Pupils by their new Names, and then introduce them to their Relations.

THE Power and Authority which is granted to such Persons as are thus initiated, is the Result of Policy and Superstition blended together, which have at all Times been made use of to keep the Populace in Awe. When they are inclin'd to make a public Prohibition of any particular Thing, they practise a kind of magical Operation, by Virtue of a Stick drove fast into the Ground, at the Top whereof hangs a Bundle of Reeds. But what makes them the most formidable to the People, is their delivering over such as transgress their Orders, to the Power of the Spirits; and by this Artifice, which consists in hurrying them away with a deal of Bluster and Violence, by some of their Attendants and Creatures, whom they have at their Beck, they bear such an ab-

^a The Name which *Dapper* gives to the Deity of these *Negroes*.

solute Sway over them, and keep them in such profound Ignorance, that no Person dares presume so much as to look, or make any Enquiries, when these inaginary Spirits seize such as are found guilty; lest they should fall into their Hands themselves, be hurried away into the Recesses of the Grove, and there perish with them. Such and so great are the Consequences that attend the Mysteries of this Initiation; Mysteries which are so profound and so formidable, that their Sovereign acknowledges himself to be dependent on, and subservient to their *Belli*.

WE have already mention'd a particular Liquid which they make use of for the Discovery of Murders. The Experiment is made upon the Arm, or Thigh of the Person suspected; but before the Water can be made use of, it must be boil'd, and the suppos'd Criminal named, as soon as ever it begins to rise. That Moment they try the Experiment, they must address the Spirits in the following Terms: *Is the Party on whom I pour this Water guilty, or not? If he is, may it scald him, and scurvel up his Skin.* If it has not that Effect, the Party suspected is absolutely discharg'd, and accounted innocent.

THE *Negro* Women have likewise their particular Mysteries, which bear some kind of Analogy to those we have before describ'd, and amount to a kind of Circumcision. Their most venerable Matrons take with them into some sacred Grove, several Virgins of a proper Age, and commit them into the Hands and Custody of a kind of Priestess, who treats her Visitors with a Dish of Chickens, which is a Sort of Contract or Agreement betwixt them; for they are call'd the *Chickens of Alliance*. After this the young Virgins are shav'd, and then conducted to a River, on the Banks whereof the Priestess circumcises them. After this Operation is over, she makes them lay aside all their Clothes, and keeps them with her for three or four Months together, in order to teach them some spiritual Hymns and solemn Dances. But when the Term of their Solitude and Retirement is near expir'd, they are dress'd all a-new, with the Bark of a particular Tree; and their Relations carry them abundance of Trinkets, that they may appear as fine as possible, when they make their public Entry into the Town; at which Time there is an elegant Entertainment provided for them, accompanied with Music and Dancing.

THE Initiations here describ'd are universally practis'd by all the Natives of *Guinea*; and therein the Footsteps of the Mysteries of the Antients may be easily discern'd. There is a great Conformity likewise between them and the Initiations of the ^a New World. 'Tis well known, that the Antients look'd on theirs,^b as the Entrance into a new Life; which is the very same Idea as that of the *Americans* and *Negroes*. 'Tis likewise well known, that the Antients thought "the ^c Spirit and Essence of Religion" was included therein, and that such as were unregenerated, saw nothing but the Shell, "as it were, or external Part of it. In them were compris'd the true Interpretation "of the Grounds and Principles of their Religion, and the Maxims of their Morality." Every Body knows, in short, that such as were initiated, enter'd upon their Regeneration with Retiring from the World, and with divers Austerities, Fastings, and Penances; all which were requir'd to be religiously observ'd by the Probationer or Novice. These severe Trials were likewise to be accompanied with an absolute Freedom and Disen-

^a See in the preceding Volume what is there offer'd with respect to the Ceremony of *Adoption*, as practis'd amongst the *Indians* of *Cinaboa*; to that of the *Lying-in*, or *Delivery* of the *Iroquois*; the *Probation-Time* of the Natives of *Virginia*; the *Initiation* of the young *Caribees*; the *Discipline* of the Youth of both Sexes observ'd amongst the *Mexicans*; the *Initiations* of *Paria*; the *Retirement* of several adult Virgins amongst the *Caribees* on the Continent; the *Initiation* of the Priests of *La Plata*, and the *Discipline* of the Vestals at *Peru*.

^b *Initia, seu principia Vita.* Cicero de *Legib.*

^c Father *Lafitau's* *Manners, &c.* Tom. I. publish'd in Quarto.

gement from all sensual Objects; and when the Soul was in that happy State of Indifference, that nothing terrestrial could influence or affect it, they then thought it qualified for the Participation of the most sublime Mysteries of Religion.

As to the Initiation of the *Negroe* Women, and their Circumcision, there are some Circumstances in them which give us good Grounds to imagine, that these two Customs bear a very near Affinity to those Retirements, and that peculiar Discipline, which divers People amongst the *Americans* oblige their adult Virgins to undergo, when they begin to be conscious of their periodical Pollutions, or monthly Courses. We have given our Readers an ample and satisfactory Description, we presume, of such Discipline in the preceding Volume. There is one particular Circumstance, however, which Father *Laftau*,^a on the Veracity of *Thevet* the Cosinographer, gives us a Description of, entirely omitted, though very remarkable, and worthy of Observation. As soon as the young Virgins of *Brazile* arrive at the Age of Maturity, they are mortified to that Degree, that we may term their unhappy Situation, with Propriety enough, a State of Martyrdom. “ In the first Place they either burn, or cut the Hair off their Heads as close as possibly they can. After this, they oblige them to stand upright on a flat Stone, whilst their Flesh is slash’d and mangled with a sharp *Ivory Tooth*, from their Shoulders to their Waist, cross-ways, in such a violent Manner, that the Blood trickles down from every Part. The Agonies which these poor Girls are in, are visible enough, by their various Contorsions and Grimaces; but their Modesty obliges them to conceal their Torture as much as possible, and not one of them dares to vent a Sigh, or shed a Tear. After this, they dab the Wounds with the Dust and Ashes of a wild Gourd, which is as strong a Corrosive as Gun-Powder; inso-much, that the Marks can never be eras’d. After this, they bind their Arms; and, in short, their whole Bodies, with a Cotton Fillet; hang the Teeth of a particular Animal round their Necks, and lay them so low in their Hammocks, that no Body can see them. They are there confin’d for three Days together at least, without being able to stir, and are not allow’d to speak, eat, nor drink, during all that Term. At the Expiration thereof, they are taken down, in order to have their Bandages pull’d off; and then they are oblig’d to stand again on the flat Stone before mention’d, on which they underwent their first severe Mortifications, that their Feet may not touch the Ground. After that, they are to be put to Bed again, where their whole Diet consists in a few boil’d Roots, a little Meal and Water, and no other Refreshments whatsoever. In this low Condition are they kept till their second Purgation; at which they are slash’d and mangled again from Head to Foot, in a more barbarous and inhuman Manner than before; then they are carried to their Hammocks once again, but not so closely confin’d for the second Month, nor oblig’d to undergo such severe Abstinence as before; but, however, they are not suffer’d to appear abroad, to converse with any in the Family, or do any manner of Business, but card or spin Cotton. The third Month they besmear them all over with a black Ointment, made up with a particular Oil; and after this they begin to go abroad, and appear in the Fields.”

^b THE *Negroes* of *Iffiny* shun their Wives Company during their periodical Fluxions. Every Town has a kind of a Pest-House, situate at about a hundred Yards Distance from the rest, call’d *Bournamon*, into which all the Women in general, Maids, as well as Wives, are oblig’d to withdraw, and exclude themselves from all manner of Society till their Purgations are perfectly ceas’d; after which, they are at Liberty to return to their Families again, as soon as they think convenient. Their daily Provisions during those Times are brought them, with as much Care and Precaution as if they were in-

^a Father *Laftau*'s Manners, &c. Tom. I.

^b Father *Loier*'s Travels to *Iffiny*.

fected with the most malignant Distemper: They durstn't, notwithstanding, conceal their natural Infirmary by any manner of Means, when it comes upon them; for it would be inevitable Death, should they be discover'd to dress any Victuals for their Husbands at such a Conjunction. Accordingly they are oblig'd to eat of the *Fetiche*, and take a solemn Oath, that they will declare their Infirmities to their Husbands, and voluntarily withdraw to their *Bournamon*, as soon as ever they are conscious of the least Pollution.

The Religion of CONGO, ANGOLA, and of the JAGES, or GAULS.

THE King of *Loango* (a particular Province of *Congo*) is in some Measure the Object of his Subjects divine Adoration, ^a who honour him with the Attributes or Titles of *Samber* and *Pongo*, that is to say, the Deity, and for that Reason look on him as an omnipotent Being. The Populace, nay, the Grandees of his Kingdom, being fully persuaded that he can bless them with Rain at his Pleasure, make their public Addresses to him ^b once a Year, with abundance of Solemnity, and with Presents in their Hands, for that Intent. A Day is by him appointed for the Celebration of this Ceremony; at which Time they pay him the most solemn Homage, and entertain his Majesty with a Trial of their Skill in Archery, and with a *Moorish*, or rather *Ethiopian* Concert of Music. After their Adorations are paid, the King lets fly an Arrow into the Air. The Day is spent in all the Demonstrations of public Joy imaginable, especially if the Rain happens but to descend never so little upon them; and we may reasonably suppose, that these People, as well as other Nations, make choice of such Times as are likely to be most favourable, and give a Sanction to the Miracle they petition for.

His Majesty, moreover, is, as we are inform'd, a profound Magician. He orders and requires the divine Worship of two Idols, one call'd *Mokisso*, the other *Checocke*. The former, to whom they give the additional Title of ^c *Gomberly*, is serv'd and attended by an old Sorceress, whose Appellation is *Ganga-Gomberly*. She is the *Pythian* Priestess of *Loango*; but, like *Triphonius* of old, she delivers her Oracles in subterraneous Caverns. There is a Chapel erected in the high Road, which is consecrated, and set apart for the Service of *Checocke*; wherein stands a little black Image, or Representation of him, in which he sometimes condescends to communicate himself at Midnight to his favourite Devotees. Such nocturnal Honours are attended with Raptures, and enthusiastic Agitations for some Hours. Every Sentence that such Persons utter, under their Inspirations, is look'd upon as an Oracle, and the solemn Declaration of the divine Will and Pleasure of their *Checocke*. All Artificers, Fishermen, and Magicians, look on this Idol as the peculiar Object of their divine Adoration. ^d One Branch of their Worship consists in clapping their Hands.

^e BESIDES these two Idols, the People of *Loango* have several household, as well as rural Gods, whom they worship and adore under divers extravagant Figures. Each Idol has his peculiar District and Employment. ^f Such as preside over the Fruits, the

^a Purchas's Pilgrims.

^b In the Month of December.

^c See the Remark in the Sequel of this Discourse, on the Idol *Mokisso*.

^d *Plausus*. The Antients observ'd the very same Ceremony in their religious Worship.

^e Extracted from *Dapper's Description of Africa*. This Author has given us a very full Account of the Idolatry of these *Africans*.

^f *Cavazzani*, in his *Historica Relazione de Congo, Matambo ed' Angola*.

Corn, and other Products of the Earth, are nothing more than Scare-Crows, or Bug-Bears, compos'd of Bones, Feathers, Horns, Hoofs, and Skins of Beasts, &c.

..... *Furum aviumque*
Maxima formido.

Notwithstanding all these ridiculous Instances of Idolatry, they acknowledge a Supreme Being, whom, however, they neither concern themselves about, nor any ways regard; which Neglect proceeds either from their profound Ignorance, or a Notion which many others entertain as well as they, *viz.* that God governs the World by his Deputies, or Vicegerents, to whom alone, by consequence, Mortals ought to make their immediate Addresses, as 'tis customary for us to make our Applications to some favourite Minister of State, for such Favours as we are ambitious of obtaining from the Prince upon the Throne.

THE formal Manner in which the King of *Loango* generally drinks a Glass of Liquor, may be reckon'd, with Propriety enough, amongst the Number of their religious Customs. The Officer, who attends him on that Occasion, has a little Bell in his Hand, which he tinkles, on the Delivery of the Cup, and turns his Head another Way. At the same Time, all such other Persons as are present, prostrate themselves before him, and hide their Faces, till the Ceremony is over; for 'tis no less than Death for any one to presume to see his Majesty drink: So extravagant and fantastical is the Veneration which this *Princely God* exacts from his Subjects! Moreover, he eats by himself in a Withdrawing-Room, set apart for that particular Purpose; and when he rises from Table, he either knocks or rings a little Bell, and then departs without any farther Notice or Ceremony whatsoever; which superstitious Custom is grounded on an idle Notion the *Negroes* entertain, that his Majesty would inevitably die that Moment he was seen to eat or drink by any of his Subjects. Yet who knows after all, but this Custom was first establish'd with a political View, and that the Assassination of some Prince at his Table was the original Cause of its Institution?

^a WHENEVER any of these *Blacks* have white Children (a Circumstance, however, which but seldom happens) this King of *Loango* orders them to be brought up, and instructed in the *Black Art*, and the Ministry of their Idols. These Priests have a peculiar Privilege to make whatever they take a fancy to, their own Property; and the Veneration and Respect which the People have for them is so great, that they never thwart or oppose their Inclinations. ^b

THERE is an Idol ^c in the Province of *Matambo*, called *Maramba*, whose Priests are all Sorcerers or Magicians. This Image stands upright, directly over-against the Temple dedicated to his peculiar Service, in a Basket, made in the Form of a Bee-Hive. To this Deity in particular they apply themselves for Success, when they go out a hunting or fishing; and for the Relief of all such as are indisposed, &c. 'Tis before him

^a *Purchas.*

^b It is presumed, according to *Dapper*, that these ill-looking Persons are Lepers; their Whiteness is dead and languid, and void of that Intermixture of Red and White which is called Flesh-Colour, and flushes in the Faces of such as are in perfect Health. Their Sight likewise is very weak and imperfect, and they can discern Objects much quicker, and more distinctly by Night, than in the Day-Time. The same Author quotes *Isaac Vassus*, who informs us, that in the inner Parts of *Guinea*, there are entire Nations who are all white, and whom the *Moors* avoid with the utmost Precaution, their Breath and their Touch being equally contagious; for which Reason *Dapper*, who understood Physic, is of Opinion, that these white People owe their Colour to nothing but their leprous Distemper, while the excessive Heat of the Climate parches up and consumes their Skins. The *Moors* secure themselves from that Misfortune, by greasing and anointing themselves every Day without Intermision, which preserves that Colour which Nature gave them, and contributes at the same Time extremely to the Health of their Bodies. There are several of these Whites in the Island of *Borneo*, *New Guinea*, and *La Terra des Papous*.

^c *Purchas*, *ibid.*

likewise, that a Person who is charged with the Commission of any Crime is obliged to plead his Cause, and clear his Innocence. In the first Place, he falls down on his Knees before *Miramba*, and then, embracing the God with the profoundest Veneration, pronounces these Words; *Behold, Miramba! thy Servant is come to justify himself before thee.* In case he is really guilty, and is impiously perjured, he falls down dead upon the Spot. The Devotees preserve with Care, and carry always about them, some little Images of this *Miramba* in small Boxes, which may be look'd upon, with Propriety enough, as the Relic-Cases of these *Negroes*. Sometimes they wear a *Miramba* about their Necks, or on their Left-Arms. *Miramba* always marches at the Head of their Armies; and he is presented with the first delicious Morfel, and the first Glass of Wine, that is served up at the Governor, or King, of *Matambo's* Table.

THE Natives of the Province of *Bamba* worship an Animal with two Legs only, a long Tail, and a Pair of Wings; an Animal, in short, like a Dragon, according to the Description we have of that imaginary Creature; and as 'tis but seldom to be met with, 'tis on that Account, in all probability, look'd upon and rever'd as a Deity.

THE Blacks of the Province of *Songo*, the *Bramins*, and other Neighbours of the *Anzicains*, worship the Sun and Moon, which they represent, as we are inform'd, under the Figures of a Man and a Woman. They have several other little Deities, however, which they likewise worship; but the Sun, and his Consort, the Moon (for that's the Notion they entertain of these glorious Luminaries) are always their principal Deities.

IN the Island of *Quantalla* there is an Idol made of their current Coin, to which the Natives make voluntary Oblations of their most valuable Effects; which all Persons are strictly enjoyn'd not to touch, on any Account whatever. They let them lie till they decay, through Time and Putrefaction, in an Enclosure, fenced in with ivory Palisades. One Priest alone receives the free-will Offerings of the Devotees, and presents their Homage to the Idol. This Vicegerent of his industriously conceals from every Body the secret Avenues which lead to the Deity; for he never goes twice the same Way. This wondrous Precaution of his, in all probability, is no more than a Piece of Priestcraft, to animate the Zeal of the People, whom he thus keeps ignorant of the God whom they adore. But, however that be, *Plura transcribimus, quam credimus.*

IN short the People of *Congo* pay divine Adoration to Dragons, Serpents, Goats, and Tigers; as also, to a vast Variety of Birds and Plants; being in all Appearance like the antient *Egyptians*, whose Religion principally consisted in *Symbols*, or *Hieroglyphicks*. The People of *Congo* have likewise several Images and Figures, made both in Stone and Wood, which seem to bear a very near Affinity to the *Fetichés* and *Talismans* before-mentioned; but as they acknowledge a Supreme Being, it must be supposed, that they look upon these Idols as inferior Deities, though worthy of the Esteem and Veneration of Mankind, on account of their relative Power, and their easy Access to that Supreme Being. But be that as it will, the Images of these Idols are certainly honoured with the respective Names of the Divinities they represent, and receive the Vows of their respective Votaries, as their Deputies or Vicegerents. The *Ganga's*, or Priests, when they visit their Sick, present them with these Images, which they set before their Eyes, in order to restore their Healths, and excite their Fervor and Devotion. There are some of these *Negroes*, however, adds our Author here quoted, who are so

^a Dapper's Description of *Africa*.

^b We are inform'd, that at present they are *Christians*, but such Authors as we best can confide in, assure us, that their Notions of our Religion are very superficial; accordingly it frequently happens, that they apostatize, and turn their Backs upon the Deity, and, as Father *Cavazzi* expresses it, return without Reluctance to their old Masters.

^c *Cavazzi* in his *Istoria Relazione*, &c.

rational in their Conduct as to abstain, with the utmost Precaution, from the Worship of a Plurality of Gods, and invoke only the Supreme Being, whom they distinguish by different Appellations, that is *Deuscata*, the only God, and *Desu*, the God of Heaven.

THEIR religious Testimonies of Duty and Respect consist principally in their Genuflexions, Prostrations, and, as we have before observed, Applauses, or Clapping of Hands. To these, however, we must add their Prayers, Vows, and Sacrifices; as also, some particular Gesticulations, which are the peculiar Signatures or Characteristics of Humility and Devotion. Their Priests are all Sorcerers and Magicians.

THE Art of Divination, or Prediction by Birds, is particularly studied, and practised by the Natives of the Kingdom of *Angola*. Their Flight and various Cries are Prefages, as they were amongst the Heathens of Antiquity, of future good or bad Fortune.

* THE *Mokiffos*, or *Fetiches* of *Angola*, are composed either of Wood or Stone; some few whereof are erected in Temples or Chapels, but the much greater Part of them in the public Streets, or the High-ways. They have various Denominations, according to their respective Employments. To them they make their Vows, and to them they offer up their Sacrifices, either to appease their Anger, or obtain their Benediction. Some of these *Mokiffos* are made in the Form of four-footed Beasts; others like Birds, &c. They are, in short, their Oracles; but not the only ones these Idolaters of *Angola* consult: They have a religious^b Dance which fully answers that Purpose; tho', in all probability, it consists in nothing more than the Art of throwing themselves into enthusiastic Raptures, thro' the Violence of their Agitations. 'Tis in this Situation that the first inspir'd Dancer talks in a sublime and spiritual Language to his Audience, and is listened to with as much Attention as an Oracle. We shall have occasion elsewhere to return to the religious Dances of these Barbarians. The *Mokiffos*, of whom we have been speaking, are subordinate to a superior Being, who is call'd by the Natives of *Angola*, *Zamban-Pongo*, and acknowledged to be the God of Heaven.

Their INITIATIONS; *their* RELIGIOUS DANCES; *their* PRIESTS, &c.

IN the Province of *Miambo*, those who solemnly devote themselves to the Service of *Maramba*^c are shut up by the *Ganga's*^d in a close, dark Apartment, and there obliged to spend some considerable Time in the Exercise of the strictest Abstinence. After this Retirement, they are likewise directed to observe a profound Silence for several Days together; and not to violate this Injunction on any Occasion whatsoever, not even the hardest Treatment possible, which they generally meet with, in order to try their Patience. When the Term of this Penance is expired, they are introduced into the Presence of their Idol, and there undergo the painful Operation of two Incisions, which are made on their Shoulders in the Form of a Crescent. After this, they are sprinkled with the Blood that trickles down from their Wounds, which completes the

^a *Mokisso* is the general Appellation of all the Idols of this People, if we may give Credit to Travellers, whose Word must be taken till we have some better Authority to depend on. It is no ways inconsistent, however, to look on these *Mokiffos*, as *Genii* and *Spirits*, bearing a great Affinity to the *Fetiches*, *Manitous*, &c. beforementioned. All such Things to which they ascribe any extraordinary Qualities, are comprised, as *Dapper* expresses it, under the general Denomination of *Mokiffos*.

^b This Dance is called *Quimbava*.

^c An Idol already mentioned

^d The Priests.

^e *Purchas's* Pilgrims

Ceremony of their Consecration to *Miramba*, to whom they are solemnly engaged to be ever true and faithful, and always carry about them one of his Images. After this solemn Dedication, they must not presume to taste some particular Provisions; which are not, however, prohibited alike to all; some^a being forbidden to eat one Thing, and others another. This is the Ceremony of the Initiation of their Youth of both Sexes, as soon as they are twelve Years of Age.

THE Idolaters of *Congo* describe their Gods as subject to various Passions, who,^b if we may credit their Account of them, look down with a jealous and angry Eye on the partial Adorations of their Votaries. When a *Negro* imagines that he lies under some more than ordinary Obligations to one particular Idol, he worships it with an uncommon Zeal and Veneration; erects Statues, and consecrates Images to that favourite Deity; which partial Respect of his is not only resented, but severely punished by some other God that thinks himself neglected: The Devotee is sure to feel at long run the dire Effects of his Indignation, which obliges him to consecrate some Image in honour of him, in order to appease his Resentment: But this is not all; for if any other God interposes, and demands a Share of his Respect, he is by no means to be slighted; so that the Devotee is frequently compell'd to consecrate a far greater Number of Images than ever he intended. Such are the Ideas which the *Negroes* of *Congo* entertain of their religious Duties, if we may credit such Authors as have given us a Description of those Countries.

'Tis the peculiar Province of one of their *Ganga's* to consecrate these Images in the Presence of the whole Family, Friends, and Neighbours of the Devotee; the Ceremony whereof is somewhat mysterious; for the Votary is obliged to be duly prepared for it, by Retirement for about a Fortnight into a little Palm-Tree Hut, and by a profound Silence for nine Days. After this Preparation, the *Ganga*, the Devotee, and a numerous Train of his Neighbours and Relations, repair to a spacious Plain, where, being ranged all round a Drum, the *Ganga* sounds forth the Praises of the *Mokisso*, and the whole Assembly dance to the martial Beating of the Drum, in honour to the new Idol. At the Close of the second or third Day, the Devil begins visibly to actuate and possess the Devotee. After that, the *Ganga* mutters some particular mystic Terms, and stains his own Temples, the Corners of his Eyes, and his Breast, with red and white Spots. In the same ceremonious Manner, he paints the Devotee, whose Possession is now conspicuous, by the various Contortions of his Body, the rolling of his Eyes, his wild Grimaces, and convulsive Agitations. We are fully assured, that in these enthusiastic Transports, he handles and eats Fire, without the least Damage or Inconvenience; but the most surprising Circumstance of all is this, that the Devil oftentimes transports the Person, thus possess'd, to some solitary Desert, where he is detain'd for three Days together, without any one knowing what is become of him. The Magician and his Relations, therefore, search diligently all over the Country in hopes to find him, and recal him by Beat of Drum; at last, when they have happily found him, they conduct him home with abundance of Formality; but find him so prodigiously fatigued with his Possession, that he is scarce able to stir a Limb.

IT is reasonable to suppose, that by long Retirement, Abstinence, and some particular Potions which the Devotee is obliged to take, his Imagination is artfully wrought up to

^a *Libris prophanis temperare jussi, quo relictis ad arcana purissima religionis secreta pervadant, says Apuleius, in Lib. xi. of his Metamorphosis in the Description of the Mysteries of Isis.*

^b *Tangit & ira Deos; at non impune feremus, Quique imhonorati, non & dicemur inulti.*

OVID. Lib. viii. Metam.

By this Passage, there appears a manifest Conformity between the Ideas of these Pagans of *Congo* and the Antients. In order to avoid the Vengeance of the Gods, the latter had several Solemnities, in which they revered the whole celestial Hierarchy all together.

such

such enthusiastic Raptures, and violent Emotions, as induce the whole Assembly to imagine, that the Devil actuates and informs him: The Quack Sophistry of the Magician, the solemn Beat of the Drum, and the excessive Movements of the Dance, finally complete the Disorder of his distemper'd Brain. ^a And if 'tis true, that the Consecration of those Images is, for the generality, the Result of a solemn Vow, made in Sicknefs, Adversity, or old Age, what can possibly contribute more to a perfect Possession, and to make a finished Madman of the poor ^b Visionary? But what shall we say with respect to the Fire which the Person so possess'd eats without any manner of Inconvenience? The Answer is very obvious, that 'tis all Artifice and Legerdemain; but so well couched, as easily to impose upon the ignorant, unthinking *Negroes*, in the same manner as our Ancestors were formerly deluded by their *Ordeal* Trials.

DURING the Time that the Devil actually possesses the *Negroe*, he is asked to what solemn Obligations he means to tie him, which when he has publickly declared, a Ring; or Bracelet, is immediately put upon the *Negroe's* Arm, and as often as he takes an Oath, or makes any positive Affirmation, his Veracity must not be called in Question, provided he swears by his Bracelet.

THE Obligations, or religious Duties of the *Negroes* are innumerable. There is not one amongst them all, that does not solemnly engage to abstain from some particular sorts of Fruits, Plants, Herbs, &c. They lay themselves, likewise, under voluntary Restrictions, both publick and private, with respect to their wearing Apparel: As for instance, the Men are obliged to wear the Skin of some particular Beast around their Waists, which must hang down so low, as to cover one half of their Thighs; and always to wear a Cap, or something of the like Nature upon their Heads; or at least a Head-band round their Temples. On the other Hand, the Women go with their Head and Hair always uncovered. The following Custom is still more singular and remarkable: If any one sits upon a Bed-side, in which there are two Persons of different Sexes, tho' legally married, he becomes polluted; and the Master of the House must exhort such Delinquent in a friendly and charitable manner, to go directly and purify himself. His Clothes are accordingly laid before the Fire, and the Party who officiates as Purificator, pursues the Ceremony by hooking his little Finger with that of the Left-Hand of the Party polluted: Thus united, both lift up their Hands above their Heads, and turn themselves round. After this, the Purificator takes two Implements made of Iron, which he clasps one against the other three or four times successively, and then blows in the Palm of his own Hand, as well as that of the Person whom he purifies. During these formal Grimaces and Gesticulations, he mutters a dozen mystic Words, which compleats the Purification. A Person who has any illegitimate Issue is obliged to abstain from the Breast of a *Buffe*, or wild Ox; but is acquitted from that Penance, and acquires a just Title to his Children, by being duly married. All these religious Rites and Ceremonies are confirmed and established, by an habitual Dread of being severely punished by their *Mokiffos*, who seldom, or never fail to chastise such as neglect the Observance of them.

SINGING and Dancing are two fundamental Branches of the religious Worship of the *Negroes*; for 'tis at the Celebration of those Solemnities, that the Spirit actuates and possesses their *Ganga's*, and for the most part, those who dance with them. It would be tedious, if not impertinent, to describe all their Follics and Grimaces, which in many respects very nearly resemble the Extasies and Transports of the antient Soothsayers.

^a See *Dapper* in his Description of *Africa*.

^b The Distemper which affects the Imagination of this *Negro* is called *Lycantrophy*. See what *Wier* says of it in his Treatise of the *Lamii*, and what has been before remark'd concerning the *Lapländers*.

THE Sovereign ^a Pontiff, or supreme Head of the Hierarchy of *Congo*, is called *Chitombe*. He is reverenc'd after a very singular Manner, and is look'd upon as a Deity, or at least as a Being somewhat more than mortal. He is presented with the first Fruits of all the Products of the Earth. There are solemn Supplications made to him for his spiritual Benediction on their Harvest; and accordingly he always blesses the Seed, and Ground before they presume to sow it. If he does not perform this Ceremony himself, he does it at least by Delegation of his Vicars, or Assistants. This *Chitombe*, likewise, keeps up a sacred Fire, at which some considerable Quantity of Brands are kindled, and afterwards distributed amongst the *Sovis*, or Governours of their Provinces, who receive them with all the Testimonies of the most profound Veneration and Respect; and are incapable of exercising their public Authority till they are possess'd of them. The People are so far prejudic'd in favour of this their *Chitombe*; or Sovereign Pontiff, and pay him such awful Homage, that they will not acknowledge, or obey their *Sovis*, unless they wait on his Holiness for his heavenly Benediction, and pay their Obedience to this visible God, before they enter upon their respective Posts. This Submission of their *Sovis* is as humble as can well be imagin'd. They attend the Levy of their *Chitombe*, and there prostrate themselves before him; and the People who accompany them, prostrating themselves likewise at the same Time, implore his Holiness to receive their Governors under his Patronage and Protection. After this; the Pontiff sprinkles Water and Dust upon these *Sovis*, and extending them on their Backs, walks over them backwards and forwards several Times, treading upon their Breasts, and making them swear in that humble Posture, that they will always remain dependant on, and be implicitly subservient to, his Orders and Decisions. If the *Chitombe* in the Celebration of this Ceremony shou'd boast of his ^b *walking upon the Aspick; or treading the Basilisk under his Foot*, one should almost be tempted to believe, that he had copied this haughty and imperious Ceremony from the Life of one of our Popes. There are some, however, who in all probability will question the Veracity of the Missionary who has published this Description; and the Reflection which he immediately subjoins, gives good Grounds for such Suspicion. It must be allow'd, to speak of him in the most favourable Manner, that he was not conscious of the ^d Consequences that might be drawn from a Reflection so foreign to the Purpose.

BUT to proceed with our Capuchin. Should the *Chitombe* prove guilty of the most flagrant Crime imaginable, no Person whatever has any Power to judge or correct him. 'T would be to no Purpose there to appeal to a future Council. When his Duty requires him to visit his Diocese, there must be a general Preparation, by a strict Abstinence from all unlawful Pleasures, to receive him. Such as are married must even refrain from the Conversation of their Wives, whilst he is taking a Review of his Flock, and contribute, by their exemplary Temperance and Chastity, towards the Preservation of their spiritual Pastor. Moreover, the *Negroes* are of Opinion, that should their Pontiff die a natural Death, it would prove of fatal Consequence to the whole Race of Mankind; for which Reason, when they think him past all hopes of Recovery, his Successor is empower'd to strangle him, or dispatch him in such decent Manner as he thinks most proper.

THEIR *Negombo*, tho' less reverenc'd and respected than their *Chitombe*, is notwithstanding extremely valu'd, and at the same Time look'd upon as both a Priest and a Prophet. He not only professes to foretel future Events, but ascribes to himself an innate Virtue or Power of healing all manner of Diseases. He is always sufficiently provided

^a *Cavazzi Istoria Deserzjone de tre Regni Congo, Matamba, &c.*

^b *Super aspidem, & Basiliscum ambulabis & conculcabis, &c.*

^c *From this Ceremony I could not but observe, that Nature dictates to the most barbarous Nations the awful Reverence and Respect which is indispensably due to the Sovereign Pontiffs of all Religions whatsoever.*

^d *If in all Religions whatsoever the same Deference and Respect must be paid to the Sovereign Pontiff, as to this Chitombe, his Decisions must be implicitly submitted to; from whence it follows, that Idolaters must be Idolaters still, and by Consequence, &c.*

with a vast Variety of Medicaments, the Virtues whereof are so deeply impress'd on the Minds of the *Negroes*, that the Miscarriage of the Magician, or his Prescriptions, is always imputed to the Patient. We need not, however, travel so far as *Congo*, to meet with Instances of Prejudice and Prepossession equally extravagant.

THE Priest who assumes the Title of *Negofci* must always have eleven Wives, each of whom is honour'd with the Denomination of some particular *Mokisso*. They burn Straw in the Presence of these Idols, and their Worshipers take peculiar care to hang their Heads over the Smoke; because 'tis a receiv'd Opinion amongst them, that the more they suffer themselves to be blacken'd and besmear'd therewith, the more they ingratiate themselves into the Favour and Affections of the Idols. Such as meditate Revenge on their Enemies make their Applications to the *Negofci*, who cuts off some Locks of their Hair, and after he has bundled them up together, throws them into the Fire. The Magician in the mean while pronounces some formal Imprecations against the Enemy particularly mentioned, and against his whole Family.

THE *Nepindi* styles himself the Master of the Elements, and pretends to over-rule and controul the Thunder, Lightning, Storms, and Tempests: In order to render his Power conspicuous, he erects large Heaps of Earth contiguous to his Habitation: After he has finished the usual Sacrifices and magical Operations, a little Animal, say they, creeps out of the Foot of one of them, which raises itself by slow Degrees, and at last takes its Flight towards the Heavens. Then thick Clouds darken the Skies, and Thunder, Lightning, and Rain immediately ensue.

THERE is a Sect of *Negroes* at *Congo*, who celebrate their Mysteries in particular dark and retired Places, and are call'd by Father *Cavazzi* the *Nequiti*. Every Person that is inclin'd to become a Member of this Society, is obliged to walk too and fro so often on a Rope, that at last he falls down by Virtue of an Inchantment, or rather the Artifice of some Member, or, in short, through the Giddiness of his own Head. But be that as it will, as soon as he is fallen down, he enters into an extatic Fit, and is carried into their public Assembly; when he comes to himself, they oblige him to swear, that he will never abandon or forsake their Fraternity. Such as violate this Engagement are sacrificed to their tutelary Gods.

THE Priest, or *Ganga*, who is likewise stiled *Mutinu*, and assumes the Title of *King of the Waters*, makes the *Negroes* believe, that he extracts from thence infallible Remedies, and Antidotes against the most malignant Distempers. He causes all such as are afflicted with any Maladies, to assemble themselves together on the Banks of a River, into which he throws an empty Pitcher, muttering at the same Time a Number of mystic Words. The next Moment he draws it out full of Water, wherein the pretended Remedies, which he distributes amongst the Spectators then present, are all included. But to what Purpose should we expatiate any further on the magical Operations of these *Negro Priests*, since the Account we have already given, will furnish the Reader with an adequate Idea of their Power, which in reality consists in nothing else but the Tricks and Artifices of Empericks and Impostors?

THE Province of *Sondi* has a *Chitombe* peculiar to itself. He resides on the Summit of a Mountain. He wears his Hair very long, embellished with divers Trinkets, which are the Objects of these *Negroes* Veneration. They pay him such a profound Respect, that they never presume to speak to him without prostrating themselves before him with their Faces to the Ground. 'Tis accounted an Act of the highest Presumption to look this venerable Pontiff in the Face, unless by a peculiar Condescension he gives them that Freedom. When he appears in Public every one bows down before him with Devotion, and when he goes abroad, a wooden Idol is carried before him on a kind of Litter.

THE

THE *Gangas* have their respective Posts or Offices assigned them. *Amobondu* is the Guardian of their Corn, thro' the Aid and Assistance of a *Mokisso*, or *Fetiche*, made of Clay and Feathers, which he buries in the Middle of such Fields as are under his Protection. *Amoloco* restores such to their former State of Health, who had lost it by Virtue of any magical Incantations; for 'tis a receiv'd Opinion amongst the Natives of *Congo*, that no Person is either sick or dies, but by Virtue of some magic Charms, or Fascinations. We shall in the Sequel of this Dissertation treat more amply of the fatal Consequences that attend this Notion. *Molonga* foretels their good or ill Success in all Distempers. *Neconi* and *Nezali* have the Influence or Power of healing the Sick, *Negodi* cures the Deaf, *Nesambi* cleanses the Lepers, *Embungula* charms the Slaves, and makes them attend him by blowing a Whistle. And lastly, the *Ganga-Metambola*, if we may depend on the Veracity of our Friar, raises the Dead by his magical Incantations.

THE Idolaters of *Angola* pay an equal Regard and Veneration to their *Gangas*. They imagine that their Life, Health, Fortune, and the Preservation of all their Effects, are dependant on them. They have an Order of Magicians, call'd *Chibados*, who always dress themselves in Women's Apparel.

Their solemn OATHS, and METHOD of Examination, or Tryal of their Criminals, &c.

IN our Dissertation on the Religious Customs of the Natives of *Guinea*, we gave a Description of their Tryal, or Experiment by the *Quoni*. That which is generally made use of at *Congo* by the *Imbondo*, or *Bonde*, is of the same Kind. The Prisoner is oblig'd to drink a stated Quantity of the Juice of this Root. If he be able to make Water freely after he has taken the Draught, he is clear'd, and declar'd to be innocent; but if he has the Strangury, and falls down after it, 'tis look'd upon as an incontestible Evidence that he is guilty, and as such, he is instantly condemn'd to die, without the least Hopes of Pardon or Reprieve. This public Experiment is made before the King, or the *Moni-Boma*, who acts as Judge in these criminal Causes. There is a Fee or Duty to be first paid to his Majesty; after which the Judges, the Prosecutors, and their Relations, meet together in some large Square, or public High-Road, where the Prisoner, with all his Friends and Relations likewise attends. The latter are all feated by one another; for if the Party charged, and suspected, undergoes the Experiment with Success, his Relations, Friends, and Acquaintance, must submit to it in their Turns, till the *Imbondo* has made a Discovery of the pretended Malefactor.

ANOTHER Author adds, that as soon as the Prisoner has drunk this *Imbondo*, the Judge rises, and throws a small Rod, or Wand at his Head; at the same Time making use of the following Form of Words, which doubtless amount to an Imprecation; *If thou art guilty, fall down; if innocent, stand up, and make Water.* After this, he cuts the *Imbondo* into several small Pieces, and throws them on the Ground. All such as are suspected, are oblig'd to walk on these little Bits of the *Imbondo*, and such as have the

* We have already observ'd, that these are one and the same Thing, and differ in nothing but the Name.

† This is a Root that is exceeding bitter. *Purchas* assures us, that one of these Roots will serve to make a hundred Experiments. The Juice of it is either squeez'd out, or else the Root itself is grated, and infused in some Liquid. When the Dose is made too strong, the Party prosecuted can seldom, if ever, make Water freely; and the intoxicating Power of it stupifies his Senses, and makes him fall; From whence we may easily conjecture what numberless Acts of Injustice may daily be done, thro' the partial Proceedings of such as preside over these public Experiments.

‡ *Dapper's Description of Africa.*

§ *Cavazzi, ubi sup.*

¶ *Dapper ibid.*

Misfortune to fall in the Experiment, are look'd upon as absolutely convicted. Notwithstanding the many Frauds and Abuses that are committed on these Occasions, the *Negroes* lay a prodigious Stress on the Practice and Observance of these Experiments. Nay, tho' they have been sufficiently convinced of the Deceit and Folly of these Tryals, 'tis with them, ^a as with many others, the Imposture, evn after 'tis detected, is still carried on with Success.

^b The *Negroes* of *Congo* are very strict in the Observance of their Oaths; but if however they should accidentally at any Time break it, in the Heat of their Passion, 'tis customary for them to make a kind of Confession to one of their *Ganga's*, and ask his Absolution. If the Oath has been thus rashly violated but once, a single Confession is sufficient; but if the Crime has been aggravated by a frequent Repetition, the Delinquent must humble himself several Ways before he can procure his full and free Remission. The *Ganga* reduces some particular Roots to Powder, which he encloses in a Phial, and thereupon pronounces several Imprecations against the Person who is perjured. After this, he orders the Penitent to prostrate himself on the Ground, and from the Bottom of his Heart to renounce and detest his Sins; which done, he raises him up, and presents him with a Glass of Water. This salutary Potion being drank with a contrite Heart, the Sinner returns home perfectly pardoned and absolved; having first made the *Ganga* some grateful Acknowledgment for his spiritual Consolation. Sometimes this *Ganga* anoints the Tongue of the Person perjur'd with the Oil of Dates, and accompanies this Unction with sundry Imprecations.

WE shall close this Article with the Ceremony which these People practise before they enter on any warlike Expedition. Curious, and fond of knowing the Consequences of the approaching Engagement, they put a Vessel full of Water, with several other Ingredients, upon the Fire, which must all be first consecrated and duly prepared by a *Ganga*. As soon as the Pot begins to boil, they enter upon their magical Incantations, which, as they imagine, irresistibly attract the tutelar Genius of their Enemies, and oblige him to plunge himself into it. In this painful Situation, they confine him for some considerable Time; but when he has done sufficient Penance, as they conceive, and that the Torments he has endured must indisputably have humbled him, they ask him several Questions relating to the Success of the ensuing War. Whether he gives them any express Answer or not, we are not informed; they always Conjecture, however, that they shall either conquer, or be conquer'd from the peculiar Fermentation of these magical Ingredients, and in all probability the Genius never gives them any other Satisfaction or Reply. Sometimes, likewise, as we are informed, they set an empty Pot upon the Fire, and when 'tis red hot, turn the Bottom upwards, and hovering over it, receive the Heat, which, as they imagine, inspires them with an invincible Courage. A Prepossession of this Nature may often, in all probability, meet with the desired Success, and numberless Instances of the like Nature might be produced from the History of all Ages; but 'twou'd be impertinent, and foreign to the Purpose, to quote them in this Dissertation.

^a The following remarkable Story is extracted from the Author of the *Bibliothèque Universelle*. Tom. ix. Anno 1688. A King of *Macoco*, being very desirous to discover whether such Experiments were really effectual, and might be depended on or not, pretended one Day that some Rogue or other had stole from him a considerable Quantity of Snail-Shells, which are the current Money of the Country. Two of his Domesticks were strongly suspected, and immediately taken into Custody, who underwent with Courage and Resolution a very strict Examination. The King, who declared with seeming Repentment, that he was resolved to discover the Truth, if possible, order'd that they should undergo the customary Trials, and charged the Priest who was to preside over this Affair, to use his utmost Endeavours to do him Justice, and find out the Malefactor. The Dose was accordingly prepar'd, but made so strong, that it had the same Effect on the innocent, as it would have, as they pretend, on the guilty only. The Persons prosecuted were immediately condemn'd, and hurried away, in order to be punished according to their Demerits: But the King, who was then present, starting up, discover'd ingeniously the Stratagem he made use of before the whole Company, and order'd the Judge to be instantly executed, in the Room of his innocent Domesticks.

^b *Cruazzi Istoria Relazione, &c.*

Their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

NOTWITHSTANDING the *Portuguese* have introduced Christianity amongst the Natives of *Congo*, yet they have not been able to abolish and extirpate the Practice of Polygamy. ^a The *Negroes*, as well Christians as Idolaters, have not only several Wives that are Free-Women, but a Number of Concubines likewise, who are Slaves. The former live in a separate Apartment from their Husbands. The Principal, or Governante, has the Superintendance of the whole Family, and is allow'd a Deputy to aid and assist her.

WHEN one of these free Wives proves false and inconstant, or is barely suspected, her Husband discards her, without the least Disgrace to either Party: Nay, the Woman herself quickly finds out another Partner with abundance of Ease. As to their Concubines, who are their Slaves, they buy them for the generality when they are very young: Sometimes they bargain for them whilst the Mother is with Child, who, in case she be brought to Bed of a Boy, is obliged to procure the Purchaser a Girl in his Stead. In short, they marry, by way of Trial, according to the Custom of several People on the Coast of *Guinea*. This is the Purport of what we judg'd most material, and worthy of Observance in our Author before quoted. ^b But we are farther assured, that they are so courteous to any Friend and Acquaintance, or any Stranger, that accidentally pays them a Visit, that one of their Wives is always devoted to his Service.

WE shall now proceed to a more particular Detail of their Customs: 'As soon as their Daughters attain the Age of Maturity, their Heads are shaved all over, except on the Foretop, on which is purposely reserved a little Tuft, like a Crown. After that, their Admirers begin to view them with Transport, and are very importunate in their Addresses to them. If a young Virgin violates her Chastity before she is conscious of her natural Purgations, both she and her Gallant are obliged to undergo a Trial, something like what the *French* call the *Congres*, in the Presence of the King and all his Court. A Wife there is under an extravagant Subjection to her Husband; and if we may rely on the Veracity of some Authors, those who have the most Liberty in *Loango*, or *Congo*, are much more passive and subservient, than any of our meanest Domestics. Nay, the Kings Consorts themselves in this Country are perfect Slaves, and ^c obliged, however whimsical it may appear, to work for their daily Subsistence. These Wives are lock'd up, and live like Nuns, till his Majesty is graciously pleas'd to make choice of one of them to be the Partner of his Bed. Notwithstanding this Plurality of Wives, neither the King, nor their Subjects, are Strangers to the Torments of Jealousy. When the latter are apprehensive of their Wives Inconstancy and ill Conduct, they immediately put them away; but the former are more severe in their Resentments, and Death is the sure Consequence of Infidelity. Nay, they carry their groundless Jealousies to such an extravagant Pitch, that whenever any of their Wives prove with Child, they are constantly obliged to drink of the *Imbondo*, in order to give a public Demonstration of their Virtue, and unspotted Honour. If they should have the Misfortune, ^e as abundance of innocent Persons have, to be deem'd guilty by such Trial, there are no hopes of Mercy for them; they are

^a *Cavazzi* in his *Istoria Relazione*.

^b This Custom is practis'd also in other Places, and is particularly ascrib'd to *Iceland*. See the Description of *Iceland* in Tom. 1. of the Collection of Travels to the North.

^c *Dapper's* Description of *Africa*.

^d *Idem*, *ibid*.

^e Turn two Pages backwards.

order'd to be burnt, and their imaginary Gallants to be buried alive, without Reprieve : Such is the cruel Fate of the Concubines of these Sovereigns! But the Lady whom they call the *Macunda*, enjoys a special Privilege at *Lovango*. She is one of the most antient Matrons of his late Majesty's Seraglio, who is elected Regent of the Kingdom, or, more properly speaking, the Superintendant of the Actions of the Prince upon the Throne. This *Macunda*, who is stiled *the Mother of the King*,^a may have as many Admirers as she pleases, and grant them the last Favours, if she thinks convenient. Moreover, she sits as President in their Councils, is Guardian to the Prince, and has an unlimited Power and Authority to pardon any Malefactor, though never so notorious.

THE King of *Congo's* principal Consort is stiled *Mani-Mombanda* ; that is, *Sovereign of the Wives*, for whose Service there is a public Assessment made which is very singular and remarkable. On her Wedding-Night, every Bed throughout the Kingdom is survey'd by proper Officers, and rated in Proportion to their respective Dimensions. This Queen lives in an Apartment of the royal Palace, with her Maids of Honour, who have free Liberty to spend their Nights abroad with his Majesty, or such other of the Court as they think proper. This Indulgence is owing to the Coquetry of their royal Mistresses, who studies all the Ways she can to oblige them.

As the Profession of Christianity at *Congo* appears to be so superficial and insignificant, we shall pass it over, and proceed, for the Amusement of our Readers, in the Description of their Nuptial Solemnities. It must be acknowledg'd, indeed, when they enter into the State of Matrimony, they observe the Form prescribed by the Catholic Church ; but from what we have already related, and what we have still farther to offer on that Topic, it is demonstrable, that they pay very little, if any, Regard to her Laws and Institutions. As for Instance, in case there be three Brothers, all of the same Family, and one of them happens to die, the other two divide his Concubines between them, Share and Share alike. Again, in case one of those two should depart this Life, the Survivor claims them all as his Right and Property. And after his Decease, the next Heir, though it should be his Son, as we are inform'd, comes into the peaceable Possession of the whole Stock.

THE Women of *Lovango* are as subservient, to the Men as our Cattle are to us. All of them in general, in the Month of *January*, are obliged to make their personal Appearance at the King's Palace, in order to be employed in the sowing and manuring of his Lands. The Men likewise give their Attendance along with them ; and each of them is provided with proper Arms for his Service ; not with Intent, however, to work themselves, but to chastise such Women, as are indolent and remiss in their Duty ; and, in short, to be their Superintendants and Directors. As for the rest, they spend their Time in such Amusements as they think most proper. This *Lovango* is situate in one of those unhappy Climates, where the Men are perfect Strangers to that Complaisance, that Tenderness and Indulgence which we naturally have for the soft Sex. It must be acknowledg'd, indeed, that the Women have sufficient Grounds for Complaint, on account of their ungenerous Treatment ; and yet, in all Probability, they think themselves happy, and never murmur or repine at their abject Condition.

^a The King's own Mother, his Sisters, and all the *Negroe* Ladies of the royal Family, have the same Privilege. So far are they from punishing them in Cases of Incontinency, and Breach of their conjugal Engagements, that they severely correct their Husbands, in case they prefer other Mistresses. 'Tis no small Misfortune, in short, for a Man in that Country to be married to one of the royal Family.

DAPPER assures us, that when the young Maidens of *Congo* begin to be tired of that heavy Incumbrance, their Virginity, they withdraw into a particular solitary Place, dress'd to the best Advantage, according to the Custom of their Country; that is to say, their Skins plentifully anointed with Fat, and beautifully varnish'd, and their Cheeks, and such other Parts as are for the generality expos'd to View, besmear'd with red Paint. In this gloomy Apartment they reside for about three Weeks, or a Month, and there, no doubt, though our Author is silent, and leaves us to our own Conjectures, they very seldom, if ever, return without finding some good-natur'd Person or another, who is ready to take their Burthens off their Hands. But be that as it will, they there make choice of such young active Sparks as endeavour most effectually to ingratiate themselves into their Favour, by such particular Services, and such soft Endearments, as are usual before Marriage. In this Particular the *Blacks* agree with the Generality of Mankind.

A WIFE, after she is brought to Bed at *Angola*, has no Conversation with her Husband till the Infant begins to cut his Teeth. There is another Custom in vogue there, which is universal, indeed, throughout all the barbarous Nations, and at this Day practis'd amongst the *Jews*, and that is, the Husband and Wife live apart during her periodical Fluxions. Moreover, the Wife must not presume to touch any one Thing the Husband eats, and neither lies in his House, nor approaches his Bed; not to mention the Marks or Signatures whereby she is obliged to distinguish herself from those that are in a perfect State of Health, and free from Pollution. Amongst other Characteristics, or Tokens, she wears a String about her Head during the whole Time of her Purgations.

CIRCUMCISION is universally practis'd, where the Christian Religion has not prevail'd. At *Angola*, as soon as ever they discern that the Infant has cut his first Tooth, they dress it up as gayly as possibly they can. Its Friends and Relations dandle it about from House to House, to collect all the Presents they can possibly procure for it. In those Countries which are still idolatrous, as soon as an Infant is brought into the World, a Priest is instantly sent for, who lays it under some particular solemn Obligations; which, in all Probability, ought to be look'd upon as Preservatives against the numberless Casualties to which the Life of Man is daily expos'd; or some religious Vows and Duties, by the Observance whereof, the People imagine they ingratiate themselves into the Favour and Affections of their Deities. The Priest takes particular Care to confirm and establish this Notion, which is so naturally imbib'd by the Generality of Mankind, and so beneficial and advantageous to all the sacerdotal Profession in general. He mutters accordingly some certain mystic Terms, as prescrib'd in their Rubrick, and afterwards imposes such Obligation upon the Child as he thinks most convenient; and what he determines is listen'd to, and regarded as the Voice of an Oracle.

WE shall now proceed to their Funeral Solemnities. Of all the Prejudices and Prepossessions espoused by these People, there are none, says the Author of the *Bibliothèque Universelle*, of more fatal Consequence, than the Notion so generally received, that there is no such Thing as a natural Death, and that the Decease of all Persons whomsoever, is the pure Result of the Charms and Fascinations of their Enemies. The Magician, in their Opinion, raises the Party deceas'd, transports him to some solitary Desert, and there makes him work like a Slave. He takes peculiar Care to feed him with fresh Meat only; for should the dead Man taste but the least Grain of Salt, he would grow outrageous, and pursue the Murderer with the utmost Rigour. By virtue only of this groundless and foolish Persuasion, the Death of one Man is generally accompanied with the untimely Fall of many that are innocent. The Natives of *Lovango* begin their Enquiries relating to their Dead, with Spells and Incantations, which consist princi-

^a Tom. IX. Anno 1688. in the Extract from Father *Cruazzi*.

^b *Dapper, ubi sup.*

pally in leaning hard upon a Knife, in the Presence of one of their *Ganga's*, and in rubbing their Hands together with all their Might. During these Operations, they enter upon their Interrogatories. *Such a Person, say they, is dead and buried; was he bewitched? or did his Mokisso's take away his Life?* If upon this Query, the Person that makes the Experiment, hasn't Power to command his Hands, 'tis accounted an incontestable Proof that his Friend's Death was the Result of some malicious Enchantment; and from this Interrogatory they run on to another, and the Enquiry always concludes with the Trial by the *Imbondo*.

THESE Naives of *Lovango* are very much divided in their Opinions, with relation to the State of the human Soul after its Departure from the Body. Such as are of the Royal Family maintain a kind of *Metempsychosis*, and imagine, that the Souls of those who depart this Life enter into the Bodies of their Children; others believe them mortal; but the greatest Part think they become their tutelar Gods; in the firm Belief whereof they erect little Chapels, contiguous or adjacent to the Places where they died; thither they resort to pray to them, and make an Oblation, before they sit down to their Meals, both of what they are to eat, and what they are to drink.

CHICOCCA, of whom we have already made mention, is the Guardian of their Dead. His Statue, compos'd of Wood, is erected at some small Distance from their Burying-Ground. He takes effectual Care that no Magician clandestinely removes the Deceas'd, or insults them, or compels them to work, hunt, or fish. Who knows but this guardian God has deserv'd the great Confidence which the *Negroes* repose in him, by as natural an Effect, as that with which *Horace* reproaches his Fig-Tree *Priapus*? Perhaps it were not impossible, if due Enquiry was made, to find Miracles of this Nature in some Parts of *Europe*.

THESE People bury their Dead with all their Cloaths on. The poorer Sort apply themselves to such as are Men of Substance to assist them in the defraying the necessary Expences of their Funerals. At the Decease of the King of *Congo*, all Persons are strictly enjoin'd not to mourn for his Loss, notwithstanding the melancholy News is solemnly proclaim'd, by the Sound of a kind of Cornet, throughout the whole Kingdom. As to the rest, the pompous Funeral of a Prince is solemniz'd after the Manner of the *Roman Catholics*; but such as never were Profelytes to Christianity, or are only such in outward Appearance, strictly follow the Rites and Ceremonies of their Ancestors. They inter with their Dead, a considerable Part of their Effects, several very valuable Presents, and various Sorts of Goods. As this Custom has been universally observed by all Idolatrous Nations, both antient and modern, it would be needless, if not impertinent, to produce Instances to confirm the Truth of it. At the Decease of a Grandee, his Favourites, Clients, and Slaves, carry their Extravagance infinitely beyond what is practis'd in common. Besides the costly Presents and foreign Commodities which are buried with him, they furnish him with Domestics to attend his royal Person, and with several young Ladies for his Amusement in his Journey to the other World, who either through Compulsion, or the Prepossession and Artifice of their Priests, are strenuous Rivals, and contest the Honour of being buried alive with their deceased Monarch.

THERE are several religious Customs likewise observ'd at *Lovango*, that are equally remarkable. Their Funeral Solemnities are always accompanied with Floods of Tears, and incessant Wailings. As soon as they have carried the Corpse out of the House, they

^a *Nam displesa sonat quantum vesica, pepedi*
Diffusa nate ficus.

^b *Dapper's Description of Africa.*

dance all round about it, and during that solemn Ceremony, weep most bitterly, and fill the Air with most hideous Lamentations. At proper Intervals they very denurely ask the Deceas'd a thousand impertinent Questions; such as whether he decamp'd, or remov'd his Quarters, for Want of the Conveniencies of Life, and the like. And tho' the Deceas'd never obliges them with any Answer, they always ascribe his Decease to some Dissatisfaction of one kind or another. This Funeral Concert, and these melancholy Interrogatories, continue for some Hours; after which, they collect every individual Thing the Deceas'd is to carry along with him, and when his Bag and Baggage are all pack'd up and ready, they remove both the Corpse and his Effects, with as much Precipitation, as if they had stole them. One Moiety, or half Part, of his aforesaid Effects is allotted to be buried with him; the other is hung up, and expos'd to public View on Poles, planted round his Sepulchre: But to prevent any clandestine Conveyance of them away by necessitous Pilferers, they either cut into Rags, or tear to Pieces, such Goods as are thus expos'd. In the Evening they renew their Weepings and Wailings, and continue these outward Demonstrations of Sorrow and Concern, every Evening, for six Weeks together, without Intermission.

THEIR Degree of Mourning varies in Proportion to the Quality of the Person deceas'd. When a Grandee dies, their Lamentations are more vociferous and noisy than ordinary, and their Attendance to the Grave more solemn and numerous; for the People assemble themselves together from all the adjacent Towns on such a public Occasion. The Magicians exert their Skill to the utmost, and leave no Charm, no Enchantment whatever unpractis'd, in hopes to restore a sick Grandee to his former State of Health; not but the People too use their utmost Endeavours likewise to prolong his Days, but there as well as here, 'tis his Grandeur that is the principal Attraction, and 'tis out of a self-interested View of being well rewarded for their Pains, that they are thus diligent and attentive. There is no Question therefore to be made, but that such as are well vers'd in magical Operations, are lavish of their most secret and valuable Preparations, when the Lives of such Men as are thus honour'd and esteem'd are in apparent Danger.

THEY hover round the Corpse, which is either extended on a Couch, or supported in a sitting Posture, by one of the Company. Sometimes, indeed, he is rais'd by proper Supporters, artfully dispos'd under each Arm. In one of these Situations, his Head is shav'd; his Nails are par'd; his Body's wash'd, anointed, and painted red. His nearest Kindred; that is, his male Relations, seat themselves at a small Distance from the Corpse; for the Women, who have their Tears always at Command, and are by Nature qualified to excite the Passions, they are employ'd, by their violent Transports and Agitations, to affect the whole Assembly. They dance, or rather fly about, like Persons distracted, from Right to Left, in the utmost Confusion; but in their Intervals they sing Encomiums on the Deceas'd, recite all his virtuous Actions, and trace his Genealogy. This, in short, is his funeral Harangue. To conclude, they bury some Part of his Patrimony along with him, and all the valuable Effects which his Relations and Friends have collected together for his more commodious Settlement in the other World. The usual Place appropriated for the Burial of these Blacks is generally call'd the *Kienga*; where on each respective Grave are rang'd, in decent Order, the Bow and Arrows of the Deceas'd, his wooden Platter, his Cup, or rather *Calabash*, for the Convenience of his drinking, when he thinks proper, and a sufficient Quantity of Pipes and Tobacco for his Smoking, &c.

THE same Solemnities are observ'd for their King, but with much greater Pomp and Magnificence. They embellish the Body of the Deceas'd with the usual *Regalia*, according to the Dignity of these black Princes. He is seated in a Chair of State, erected in a Vault, reserv'd for the peculiar Reception of such illustrious Personages, with the

Representations, in Wood or Clay, of such as were his Favourites when alive. Before him are rang'd a sufficient Quantity of Kitchen Furniture, or Utenfils, which were made use of at his Majesty's Table; such as Cloths, Napkins, &c. A considerable Number of Slaves are sacrific'd, or rather murder'd, for his peculiar Service, who are buried near him, or in some separate Vault, in order to revive with, and wait on his Majesty in his Journey to the other World; for they entertain some Idea, tho' a very confused and imperfect one, of the Resurrection of the Dead. It was customary, in former Times, to bury twelve beauteous Virgins alive with the King of *Congo*. These young Ladies were all so loyal as to offer up their Lives a willing Sacrifice to the Service of their Monarch. With Warmth and Zeal they disputed their Title of Precedency. Each one was fond of stepping foremost, and intercepting her Competitors. They dress themselves as gaily as was possible on these tragical and solemn Occasions, and their Relations supplied them handsomely with all Sorts of Furniture, and all the Conveniences of Life, which they thought proper for their Accommodation in the other World. This Custom, however, as we are inform'd, is at present abolish'd, as repugnant to the Principles of the Christian Religion; and one Branch of their Funeral Solemnities is reduc'd to an elegant Entertainment only, which is renew'd for eight Days together, on the Monument or Sepulchre of the deceased Monarch. Whilst they are partaking of this regal Banquet, they have their Intervals, in which they indulge themselves in all the Demonstrations of the deepest Sorrow and Concern, which, in our Opinion, may justly pass under the Denomination of a Religious Custom.

THERE is but very little Difference between the Funeral Solemnities observ'd at *Angola*, and those of *Lovango* and *Congo*. They wash their Dead, comb them, shave them, wrap them up in a kind of Shroud, and afterwards lay them on a small earthen Bier. The Deceased is always dress'd after the most elegant Manner they can possibly devise, and several Beasts at the same Time are sacrific'd, and their Blood spilt in honour of their departed Friend.

IN the Kingdom of *Matamba*, the Corpse is cover'd over with Rosin; and thus embalm'd, or more properly speaking, besmear'd all over, deposited in a deep Grave, and guarded by Slaves till perfectly reduc'd to Dust and Ashes. This Precaution is taken, as we are inform'd, against the Natives themselves, who are inclined to plunder these Graves, and mangle the Bodies of their dead Countrymen, in order to carry away their Limbs clandestinely, and hoard them up as sacred Relics, which are more or less valuable, according to the Reputation of the Deceas'd.

THE Relations and Slaves, when they go into Mourning, shave their Heads, and besmear their Faces with Oil, and divers kinds of Powder, which serve instead of Glue, to fasten the various Feathers which at such Times they stick about them. To hear their hideous Outcries and Lamentations, any one would imagine that Sorrow and Affliction had deprived them of their Senses; but, if we may rely on the Veracity of our Author from whence we extract this Account, they don't so much as shed one single Tear.

WE shall close this Topic with an agreeable Story enough, relating to the Widows of *Congo*. They entertain the Notion, that the Souls of their departed Husbands re-animate their Bodies, unless due Care be taken to keep them at an awful Distance; and such a Re-animation would be an absolute Bar to any new Alliance. To prevent, therefore, so direful a Disaster, they make their Applications to one of their Priests, who plunges them several Times in some rapid Stream; after which, as they lie under no fearful Apprehensions of their Return, they boldly venture on their second Nuptials.

¹ *Cavazzi, ubi sup.*

The RELIGION of the GUAGUAS or JAGES.

WE come now to amuse our Readers with some cursory Remarks on the Kingdom of *Matamba*, and of the *Jages*, who are the Inhabitants of the Country. The Anthropophagy of these People is very remarkable: For they not only eat their Enemies, but publickly vend their human Flesh, as our Butchers do Meat in the Market. We shall give you an Extract of their Religious Customs from two creditable Authors, one an ^a *Englishman*, the other an *Italian*.

THEIR God *Quisango* is represented under the Form of a Giant twelve Foot high. This Idol is circumscrib'd, or shut up, within a small Enclosure made of Elephants Teeth; each embellish'd with the Scalp of some Slave, or Captive, that has been sacrific'd in honour of the Deity. But there are other Oblations made him besides these. Not only the Blood of Goats and Deer is pour'd forth in Plenty before his sacred Feet, but frequent Libations are likewise made with Palm-Wine.

THE Head, or Principal of these *Jages*, who ^b is honour'd with the Title of the *Sovereign Guagua*, is a kind of Priest or Magician, as well as General of their Army. His Hair, which is exceeding long, is adorn'd with some particular Shells, by them call'd *Bamba*, which they have a peculiar Veneration and Respect for; and his Neck with a Collar of other curious Shells, but not of that inestimable Value as the former. At his Girdle hangs a *Chaplet*, the Beads whereof consist of the Eggs of an Ostrich. Such an extraordinary Chaplet as this (if it may properly be term'd one) may stand in Competition with *Garagantua's*, the Beads whereof were as large in Circumference as the Crown of a Hat. This Priest wears a small Vestment round his Waist, which falls down low enough, in all probability, to cover what Modesty requires should be conceal'd. As to his Body, 'tis embellish'd with a Variety of Figures, delineated, as may easily be suppos'd, after an artless and inelegant Manner. As for the rest, this Chieftain is besmear'd over with red and white Paint, which is made Fluid with dead Men's Fat, with which his Body is anointed. A Piece of Brass, about an Inch in Length, hangs down from his Nose, and two other Pieces at his Ears. He has five and twenty, or thirty Wives; one carries his Bow and Arrows, another waits on him when he is dispos'd to drink, and presents him with his Cup, or *Calabass*. When he takes it, they all fall on their Knees, clap their Hands, and sing till he has finish'd his Draught. We forgot to observe, that the same Custom, or some Ceremony very much like it, is observ'd by the Natives of *Florida* at this very Day.

Their MARTAIL DISCIPLINE, their INITIATIONS, their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES, &c.

BEFORE the *Sovereign Jage*, or *Grand Guagua*, enters upon any military Expedition, he offers up a solemn Sacrifice to his Idol before the Sun rises; at the Celebration whereof two Magicians attend, one on his Right Hand, the other on his Left, with about forty Women of Distinction round about him, all of them having a wild

^a *Battell*, quoted by *Purchas*, and *Father Cavazzi*.

^b *Purchas*.

^c *Rabelais* in his *Garagantua*, Lib. I, Chap. 21.

Horſe's Tail in both Hands. Thus equipp'd, they ſing a ſolemn Service, accompanied with divers Inſtruments of their Country Muſick. In the miſt of the Congregation, or Aſſembly, there is a large Fire, with an earthen Veſſel hung over it, in which is contained a particular Compoſition, wherewith they paint their Temples, Foreheads, Breaſts, and Bellies; at the ſame Time obſerving ſundry Ceremonies, Charms, and Incantations, which continue till the Setting of the Sun. After this the Magicians, in a formal Manner, preſent their General with the *Cafengola*, that is, a kind of Hatchet. At the Delivery thereof they exhort him to be reſolute and couragious. Accordingly he gives them an incontestible Specimen of his Valour, by hacking down a Youth preſented before him for that Purpoſe, with his warlike Weapon, and laying him breathleſs in an inſtant on the Ground. Four Slaves likewiſe meet with the ſame untimely Fate: Two are maſſacred directly on the Spot, and the other two are, by his Orders, diſpatch'd without the ^a *Cbilombo*. This human Slaughter is accompanied with the Sacrifice of ten Cows, ten Goats, and as many Dogs. The Blood of theſe Victims is pour'd forth in honour of their Idol, but their Fleſh is reſerv'd for the Repaſt of the Aſſembly; which ſolemn Repaſt is attended with loud Acclamations, and other Teſtimonies of public Joy.

THE Grand *Jage* never fails to order the *Gongo* to be call'd every Morning before the Sun riſes. When his Troops are aſſembled together, he makes them a very pathetic Harangue, and then orders them to march: Theſe military Orationſ are frequently repeated to animate the Soldiers, and encourage the Army. Theſe Declamations, as we are inform'd, are deliver'd with that Elevation of Voice, with that Energy, Grace, and Propriety of Diſtion, as may ſtand in Competition with thoſe rhetorical Speeches which we meet with in the Accounts of the antient *Grecian* Worthies, and of our moſt illuſtrious modern Heroes. The Captains follow the Example of their intrepid General. Thus they animate the Courage, or, to ſpeak more properly, the brutal Fierceneſs of theſe *Barbarians*. If any private Soldier diſcovers the leaſt Marks of Cowardice, or Inclination to deſert and run away in the Heat of an Engagement, he is inſtantly doom'd to the moſt ſhameful and ignominious Death, that is, to be cut in Pieces, and eaten up by his Fellow-Soldiers.

ALL ^b ſuch as become Priſoners of War, are eaten either ſooner or later. Thoſe who are lean, are reſerv'd for a Time, and like our Beaſts taken due care of, till they are in good Caſe. Sometimes, indeed, they content themſelves with ſelling them for Slaves. However, they neither ſell, as we are inform'd, nor eat their Captives, whether Men or Women, till they attain the Age of Maturity; but are particularly indulgent to ſuch Male Priſoners as are very young: For they naturalize them, and train them up in the Practice of their own barbarous and inhuman Cuſtoms. They put a Collar, however, round their Necks, as a Badge of their Captivity, and never take it off, till they have produc'd the Head of one of their Enemies before their General, or Sovereign *Guagua*, &c. Then they are made *Denizens*, and honoured with the Title of *Gongo*, the Signification whereof is *Soldier*, or *Warrior*. The *Jages* likewiſe try the Courage of their young Captives, ^c as we are inform'd, by ſhooting an Arrow directly over their Heads; and he that Starts, or diſcovers the leaſt Symptoms of Fear, is kill'd immediately, and eaten without Remiſſion. But be that as it will, they are not naturalized without the ſtrongeſt Proofs, and even then with a Formality that may properly be look'd upon as a kind of *Initiation*; ſince thoſe who reſuſe to comply with it, are treated with Diſdain, and even an ^d Averſion, that amounts almoſt to the utmoſt Abhorrence and Detestation. This

^a This is the Term Father *Cavazzi* makes Uſe of, to expreſs the Habitations, or Dwelling-Houſes, of theſe *Jages*.

^b *Dapper* in his Deſcription of the Kingdom of *Anſiko*, which is inhabited by theſe *Jages*.

^c *Idem, ibid.*

^d See *Purchas*

Ceremony consists in drawing out four of their Fore-Teeth, two from the Upper Jaw; and two from the Under. They likewise bore the Nose and Ears of the Person who is thus to be naturaliz'd, and enjoy all the Privileges of the *Chilombo*.

As we are now upon the *Initiation* of the *Jages*, we shall here introduce a short Account of some remarkable Laws, which one of their Princesses, who, with Propriety enough, may be reckon'd amongst the Number of the *Amazonian Viragoes*, establish'd in her Reign. Such as are conversant with the History of those antient Warriors, will easily discern a great Conformity therein, with the Customs which are ascrib'd to the *Jages*. This Princess not only prohibited the Education of any Male-Child within the Limits of the *Chilombo*, but strictly enjoin'd all Parents to murder them, or expose them to the wild Beasts the Moment they were born. She disinherited, likewise, and branded all such Male Children as were preserv'd from Death, and privately educated by their tender and indulgent Mothers, with the blackest Marks of Infamy and Disgrace. She permitted the Women to intermarry with their Prisoners of War, to whom she granted, by such Alliance, all the Privileges of the *Chilombo*; provided they submitted at the same Time to the Laws of the State, and the Ceremonies which were established for their Naturalization. She charged all Women who were with Child, upon Pain of Death, to avoid being deliver'd within the Limits of the *Chilombo*, lest by their Lying-in there they should any ways pollute it. If in Disobedience to, and Contempt of her Commands, any Male-Child should accidentally be preserv'd alive as aforesaid, she strictly forbid the Reception of him into the *Chilombo*, unless two of his Teeth were first drawn; but in case the Teeth of his Upper Jaw hung over those of the Under, her positive Injunctions were, that he should be instantly murder'd without Reluctance or Remission. All Twins, Monsters, and such as had any natural or acquir'd Imperfections, were destin'd by her Royal Command to the same unhappy Fate. To conclude, she constituted and appointed proper Judges, and other inferior Officers, to see that these her Laws were duly executed; to put to Death all such Women, as should presume to be deliver'd in the *Chilombo*; to oblige all such Parents as were inclin'd to save one Male-Child, by the Sacrifice of another, to educate him without the *Chilombo*, till he had the Honour conferr'd upon him of being *initiated*, on a certain Day appointed for that Purpose.

IN order to give these Laws a greater Sanction, 'twas absolutely necessary to persuade the *Jages*, that they were the Statutes and Ordinances of their Ancestors; that by the Observance of them, they would become a Terror to their Enemies; that their Power and Authority ought to be confirmed and establish'd by such Examples, as might demonstrate a solemn Renunciation of that Fondness and Affection, so natural to Parents, and which is so visible even amongst the most savage Beasts. What cannot Power, united with that false Fear of the Divinity, called Superstition, with ease accomplish? They

^a *Gavazzi, ubi sup.*

^b The antient *Amazons* inhabited *Scythia*, or the *Asiatic Tartary*. They had Laws and Customs peculiar to themselves; but we shall refer our curious Reader to such Historians, as have treated on that particular Topic. They destroy'd, as we are inform'd, all their Male Children, and kept their Husbands under the most intolerable Subjection. Their Licentiousness and Inhumanity were no where to be parallell'd. In order to gratify their vicious Inclinations, they either cut off or dislocated the Limbs of their Male Infants; because Cripples, in their Opinion, were best qualified for Dalliance, and the soft Offices of Love. There have doubtless been many Fables interspersed amongst the historical Accounts which we have of these antient *Viragoes*. Nay, some antient Authors have not scrupled to assert, that their whole History is a perfect Romance. There are several Narrations, however, published by Modern Authors of indisputable Credit and Reputation, that have done Justice to *Herodotus*, and those other Historians, who have transmitted to us the Customs of these barbarous *Heroines*. As for instance, they inform us, that when the *Spaniards* first came into *America*, the Island of *Martinico* was inhabited by none but Female Warriors, whom the Men on the Continent visited from Time to Time, and carried away with them all the Male-Children that were the Result of their familiar Correspondence. *Van de Broek*; in Tom. iv. of the *Voyages* of the *Dutch* Company to the *Indies*, assures us, that in his Time, an Army of twenty thousand Women and thirty thousand Men, all *Essequians*, made an Irruption into *Candahar*; and that these *Amazons* were no ways inferior to the Men, with Respect to their undergoing the utmost Hardship and Fatigue, their military Discipline, or their merciless and savage Dispositions. He adds, that these *Viragoes* kept their Husbands in awe, and under the most abject Subjection, &c.

imagin'd upon the implicit Faith of their Sovereign, that they should so far ingratiate themselves in the Favour of their Idol, as to obtain the Privilege of being invulnerable, in case they murder'd their Children, and besmear'd themselves all over with a Composition of their dead Infant's Flesh and Bones, all pounded together in a Mortar. The Princess herself was the first grand Exemplar of this unheard of Barbarity. She murdered her own Son, converted his Carcase as it were to Powder, and rubb'd her Body all over with the execrable Ointment. Thus we have given you a transient View of these Laws, which were by far more barbarous and inhuman than any antient Customs ever heard of, whereby Parents were countenanc'd in the Exposition, and Murder of their Children.

As to their Nuptial Ceremonies, there is nothing in them worth our Observance. The *Jages*, who inhabit the Province, or Kingdom of *Anfiko*, never bury their Dead, but, as we are ^a inform'd, always eat them. *Purchas*, after he has acquainted us, that the *Jages* wash their Dead, besmear and anoint them with a particular Perfume, curl their Hair, and dress them to the best Advantage, adds, that they carry them to the ^b Grave or Sepulchre in a sitting Posture, and place them there in the Attitude of a living Person. They allow the Men a proper Attendance. Two of their Wives are always at Hand to supply them with whatever they have occasion for. After this, the Vault, or Monument, is closed upon the Living, as well as the Dead. Their Ceremony concludes with their Cries and Lamentations, which continue several Days. This formal Sorrow is monthly repeated, and attended with Sacrifices, and mortuary Entertainments, in Commemoration of the Deceased, which are more or less elegant, in Proportion to the Circumstances of his Relations.

The RELIGION of the Natives of South Cafraria.

THE Author of the Description of ^c the *Cape of Good Hope* observes, that there is a manifest Conformity between the *Cafres* (at least such as reside near the *Cape*) and the *Jews*. In order to justify this Reflection, he enumerates several Customs, which are practis'd alike by both. The *Cafres* make abundance of Oblations, and regulate their Time and Festivals by the Full, or New Moon. They have no Conversation with their Wives during their periodical Pollutions; and if they should happen to transgress, and neglect the Observance thereof, they are oblig'd to purify themselves by some propitiatory Sacrifice. They frequently make use of ^d unleavened Bread, and abstain from all Manner of Salt Meats. They practise the Ceremony of Circumcision, or something very much like it. They eat nothing that's strangled, nor any Fish without Scales. They admit no Women into their Councils. They are allowed to put away their Wives, and ^e give them a *Bill of Divorce*. From their Conformity with the *Jews*, he proceeds to what they have in common with the *Troglodytes*; as for instance, the giving the Name of an Ox or a Cow to their Children, instead of that of their Father and Mother; their locking up their aged Invalids in a Cottage, with little or nothing to support their Natures, and leaving them to die in that deplorable Condition, without any farther Assistance; their suffering themselves to be parted by their Wives, when engag'd in any Quarrel one with another; their Activity and Judgment in the Pur-

^a *Dapper* in his Description of *Africa*.

^b The Antients have said as much with respect to the *Nasamoneans*.

^c Written in *High Dutch*, by *Kolbens*, and printed at *Nuremberg* in 1719.

^d Their unleavened Bread is no Argument at all; since they had no Bread of any kind, till some time after the Establishment of the *Europeans* amongst them.

^e These are the Words indeed of the Author. But we ought candidly to suppose that the Expression escap'd him thro' Inadvertence. For every body knows, that the *Hottentots* are Strangers to the Art of Writing; or, at least, had no Idea of it till very lately.

suit of the Chafe: In all which, with our Author's Leave, we shall venture to assert, that there is as great a Conformity between them and the *Laplanders*. We shall take no farther Notice of his other Resemblances, which are equally incapable of convincing an attentive and curious Reader. We agree, however, with this Writer, that the *Cafres* might very probably be founded by a gradual Assemblage of some People who descended from the Northern Parts of *Africa*, and being establish'd in *Cafraria*, have preserv'd the Practice and Observance of some few *Jewish*, or rather *Mahometan* Ceremonies, and the Rites and Customs of some other *Africans*.

BUT be that as it will, they have some ^a Idea of the antient Deluge; for they have a Tradition, which has been transmitted down from Father to Son, and informs them, that their Ancestors, issuing out of a Door, or Window, establish'd themselves on that Spot of Earth, which they now inhabit, and instructed their Descendants in the Art of Agriculture, &c. They add, moreover, that these their first Parents were call'd ^b *Nob* and *Hingnou*. Some Travellers have peremptorily asserted, that there are no visible Foot-steps of the least Religion amongst these People; others, without making any Enquiry after their Worship, have only said, that they ^c assemble themselves together in numerous Bodies every Morning, take one another by the Hand, and dance to the Praise and Glory of Heaven, or, more properly speaking, of the Supreme Being; for they gaze on the Firmament with stedfast Eyes, and loud Acclamations. Father ^d *Tachard*, speaking of these People, expresses himself after the following Manner. "They have no Idea of the Creation of the World, the Redemption of Mankind, and the Mystery of the ever-blessed Trinity. They adore, however, one Supreme Being, tho' their Notions concerning him are very imperfect and confus'd. They kill several Cows and Sheep in Honour of this Deity, and make voluntary Oblations of their Flesh and Milk, as grateful Acknowledgments of all his Mercies from Time to Time vouchsafed unto them; for 'tis he alone, as they imagine, that sends them Rain, and Sun-shine, in their due Seasons. They have no Idea, or Expectation, of a future State. However, they have some good Qualities to recommend them, and which ought always to secure them from being the Objects of Contempt; for they are more honest, more compassionate, and charitable one towards another, than the Christians themselves. They look upon Adultery and Theft as capital Crimes; and such as are found guilty of either, are always put to Death without Remission. Notwithstanding every Man has free Liberty to marry as many Women as he can maintain; yet, according to this same Father *Tachard*, there is not one, even amongst the richest of them, who indulges himself with more than three." ^e A *German* Author, however, who was Pastor and Missionary of the *Danes* to the *Indies*, makes a *Hottentot* argue very rationally and clearly on the Existence of a God. He asked one of them what was the general Notion of his Countrymen with Respect to the Supreme Being. The *Hottentot* reply'd, with as much Artifice and Address as the Missionary himself could have preach'd upon the Topic, *Let him that cannot believe there is a God, survey the Heavens, the Earth, and every Object round about him, and then let him deny the Existence of a Supreme Being if he can.* This Air of a Pastoral Declamation gives us good Grounds to suspect, that our spiritual Pastor took the Pains to adjust and dress up the *Hottentot's* Answer in his Closet. 'Tis much better therefore to entertain this favourable Opinion of them, since the *Jesuit* takes the Mean, or Mid-way, between those who treat these People as downright Atheists, and those who allow them to have an adequate Idea of the Supreme Being.

^a *Kolbens, ubi sup.*

^b *Nob*, is a Name that very much resembles *Noah*. *Hingnou* is the Woman's Name.

^c *Kolbens, ubi sup.*

^d First Voyage to *Siam*.

^e The *Sieur Ziegenbalg*, quoted by *Kolbens*.

° THE Author quoted below says, that they call God, that is, the invisible God, *Gounia Tiquoa*; the Sense and Signification whereof is, *the God*, or, *Captain of the Gods*. The Term *Gounia*, abstracted from its Epithet, comprehends the Idea only of a visible Deity, such as the Sun or Moon. *Gounia* signifies Captain, which renders their Idea of God conformable to that which they entertain of their Commanders, or Chieftains, whom they call *Gounias*. 'Tis difficult to determine what kind of Worship or Veneration they pay to the Supreme Being; because, notwithstanding the Idea they seem to entertain of him, notwithstanding their ready Assent to those who speak of his Goodness and Loving-kindness towards them, and the grateful Acknowledgments which they appear to make for all the gracious Dispensations of his Divine Providence, they grow tired of the Detail at last, and treat it by Degrees with Coldness and Contempt. To confess the Truth ingenuously, there is nothing but Confusion to be met with in the Sentiments of all the Barbarous Nations in general, when from their Knowledge of the Being whom they call God, and whom, for the generality, they represent under the Character, and with the Faculties of Humanity, we would bring them to the Comprehension of an infinite Being, according to the awful Ideas which Christianity has given us of the Divine Nature. We may add, moreover, that the Accounts of Travellers are for the most Part as dark and confused as the Notions of the People whose Religion they describe.

THE *Cafres* who reside all round about the Cape, pay their Adorations to the Moon, by dancing to her Honour when she changes, or when she is at her Full. This Religious Ceremony lasts all Night, and is perform'd with abundance of Clutter and Hurly-burly. They shout, they clap their Hands; they direct their Eyes upwards, with the utmost Attention; then they mutter, or sing aloud some certain Words, that nobody can understand; they hide their Faces: Sometimes they run into Vaults, where they clap their Hands, whilst they employ themselves in some mental Ejaculations. This Nocturnal Ceremony is attended with extravagant Gesticulations and Grimaces. Sometimes they ^bprostrate themselves upon the Ground; then rise up again, and gazing at the Moon, with loud Acclamations, make the following Address to her: *We thy Servants salute thee. Give us store of Milk and Honey: Encrease our Flocks and Herds, &c.* Some Authors have observ'd likewise, that in these Nocturnal Assemblies they cross each other on the Forehead with some red Paint: But the *German* Author, whom we quote, and who resided for some considerable Time amongst these *Cafres*, assures us, that such red Crosses are Decorations only, like those large Streaks of divers Colours, with which the *Savage Americans* adorn their Bodies.

IT seems likewise, that they admit, like the *Negroes*, and several other People, of a Being who is Goodness in the Abstract, of whom they ought to stand in no manner of Awe, since, in his Nature, he is incapable of hurting them; as also of an evil, malicious Spirit, inferior to the former, whom on the contrary it is necessary to serve and worship, as he is inclinable, in his Nature, to injure and molest them. This Being, as they say, frequently appears to them in a tremendous Form, not unlike that of the antient *Satyrs*. If afterward, you should require of them a Reason for such a partial Distinction, so injurious to the beneficent Being, their most rational Answer would be, "That they follow the Tradition of their Ancestors; that their first Parents having sinned against the *Grand Captain*, they were insensibly fallen into such a Neglect of his Worship, that they knew nothing of him, nor how to make their Addresses to him." From whence it appears, that they retain some confused Idea of the *Fall of Adam*.

^a Kolben's Description of the Cape of Good Hope.

^b See the Print.



HONNEURS RELIGIEUX que les CAFRES rendent à la LUNE.



H. Picart del.

HONNEURS RELIGIEUX que les CAFRES rendent à un HANETON.



THEY pay likewise a religious Adoration to a kind of *May-Bug*. At Sight of this Insect (for, according to their Notion, it always portends some Good to the Family, and obliterates all the Sins of those who belong to it) they sing and dance to its Honour, and strew all round about it, and indeed about the whole House, the Powder of a certain Plant, which they call *Buchu*, and the Botanists *Spiraea*. At the same time they sacrifice two Sheep to this diminutive Deity. This Ceremony is distinguished by a Term that signifies *Regeneration*. If this Insect should fortunately crawl upon any one in the Family, 'tis a strong Indication, that such Person is become a new Creature: He is looked upon as a venerable Saint; two Sheep are sacrificed for his Service; an Ox is slaughtered to his Honour, and he is dress'd with the Intrails of the Beast. The ^a *Omentum* is first well powdered with *Buchu*, and then clapp'd reeking hot about his Neck. This Collar he must wear Night and Day till it rots off; or at least till another *May-Bug* relieves him, by settling upon some other regenerated Person belonging to the House. As to the Flesh of the Ox so sacrificed, the Men regale themselves with it as soon as 'tis dress'd; but the Women, who are present at the Entertainment, are allow'd to touch nothing but the Broth. If, on the other Hand, this sacred Insect settles on a Woman, these *Hottentots* immediately canonize her: In that Case, the Women regale on the Flesh of the Ox, which is sacrificed and dress'd in Honour to the Female Saints, and the Men have no Right or Title to any thing but the Broth.

THEY take all the Care imaginable to prevent the *Europeans* from hurting this their favourite Insect. All the Misfortunes that attend it, inevitably draw down so many Calamities on themselves and their Cattle.

THEY have several solitary Places which they look upon as sacred; more especially their Hillocks, and little Spots of Ground adjacent to their Rivers, which are, as they imagine, and as our *German* Author expresses it, the Abodes of some particular Saints: But we have very good Grounds to surmise, that they think the Souls of their departed Ancestors reside in these holy Habitations; and, in all Probability, there is some Conformity between this Notion of theirs, and that of the ancient Idolaters, who establish'd the Mansions of their *Nymphs*, *Fauns* and *Sylvans*; near Fountains, Rivers, Hills, and Forests. But be that as it will, the *Hottentots* never traverse such holy Ground, without performing some Act of Devotion as they go along; which principally consists in cutting a few extravagant Capers, and singing to themselves some Eulogium of the sacred Inhabitant. If they look on him as a more venerable Saint than ordinary, their religious Ceremonies are more solemn and of longer Duration. In that Case, they stop to clap their Hands, and hum over their divine Airs with more Attention, and a better Grace. In short, such as see through this rude and unpolish'd Deportment, in which the Difference between our Conduct, and that of these savage Nations, principally consists, must acknowledge, that we both act in a manner upon the same Principles.

Their PRIESTS, PHYSICIANS, and INITIATIONS.

EVERY ^b *Cralle* has its peculiar Captain, Priest, and Physician: Of these latter there are sometimes two; and sometimes likewise the Women turn *Doctors*, and prescribe to their Neighbours. The Physician is elected by the Elders of the *Cralle*. His Office or Employment is not hereditary; for when he dies, they proceed to the Choice of another; and in Case there be no Person duly qualified for that important Post in their own *Cralle*, they make a farther Enquiry for some able and experienced Person to

^a This is what the *French* call *la Coiffe*, and we the *Cawl*.

^b The Name which the *Cafres* give their Towns.

fill that Vacancy. This honourable Employ is confer'd by the *Hottentots* upon none but sober, discreet Men; Men of an advanced Age, at least near fifty; for otherwise, they will not confide in their Care, or regard their Prescriptions. These Physicians, as we are inform'd, have very few Patients that die under their Hands; but if such a Misfortune should attend them, they have a Reason always ready at hand for such a Miscarriage. The Patient, say they, was indisputably bewitch'd; a Circumstance sufficient at all times to support the Credit and Reputation of their Faculty.

WE proceed now to the ^a *Suri*, who is the Spiritual Physician of these *Hottentots*, and whose Function is likewise Elective. He is Inspector-General of their Manners, Customs, and religious Ceremonies. Whether he has the same Dexterity and Address as his Countrymen the Physicians, or not, or the Artifice and Quackery of the *Boias*, and all such as officiate as Priests amongst the Savages, we are at a Loss to determine; but in all Probability, how unpolish'd soever these *Suris* may appear to Travellers, they have their Manner of Insinuation as well as others of their Profession. The Fees of these Physicians, both Civil and Spiritual, consist in the Presents which are made them; sometimes of a Lamb, and sometimes of a Sheep; and the Dignity of both Functions entitles them to a free Participation of all the public Entertainments of the *Cralles*.

WE shall now amuse our Readers with a short Account of their Manner of ^b Initiation, and Admission into their Civil Society, which is far more whimsical and extravagant than any hitherto mention'd. The *Hottentots* cut out the Left Testicle of all their Male-Children, as soon as they are nine or ten Years old at farthest. For which Reason Father *Tachard*, speaking of these People, calls them a kind of *Half Eunuchs*. They are not, however, indispensably obliged to fix this Operation to the Age before mentioned; since some Persons more advanced in Years are thus castrated; but none under Eight. The Introduction to this Ceremony is their tying the Arms and Legs of the Patient very fast; and moreover, they kneel upon his Breast, that they may command him at Pleasure, and at the same time prevent him from seeing an Operation which amongst us would be submitted to with the utmost Reluctance, and in all Probability be look'd upon as a Diminution of our Manhood. The Operator having thus secured his Patient, takes out his Lancet, makes the proper Incision, takes away the Testicle propos'd, and artfully conveys a little Ball of the same Size, compos'd of Sheep's Fat and the Powder of *Buchu*, into the Wound, and then closes it up. This *Lytbotomist* is always one of the Spiritual Directors before mentioned, and Master of the Ceremonies in their respective *Cralles*. As a Preliminary of this Operation, some of the *Hottentots* kill a Sheep for the Entertainment of the Company at the close of the Ceremony. One Circumstance we had like to have forgot, which is very material, and ought not to be omitted. The Patient immediately after the Operation, is very plentifully anointed all over his Body; and to compleat the Initiation, the Reverend Doctor honours him with a plentiful Profusion of his Urine, and then leaves him extended at his full Length upon the Ground. But as soon as the tormenting Pain he has been put to, begins to abate, he must crawl, as well and as soon as he is able, to a little Hut erected for that Purpose, where he is order'd to continue for three or four Days together. The Entertainment provided on this Occasion for the Assembly, is a Sheep as before mentioned; but both the Person initiated, and the Women then present, are obliged to abstain from tasting the least Morfel of it.

THE Reason which some give, though without the least Foundation, for the Observance of this ridiculous Custom is this, that the *Hottentots* become thereby more sprightly and active, and better qualified for the Chase. On the contrary, there are the Traces

^a The Name they give their Priests.

^b If it may be properly term'd ouc.



L'INITIATION des JEUNES GENS reçus au rang des HOMMES



Les FUNERAILLES des CAFRES et HOTTANTOTS.



of Religion conspicuous in this Practice. The Sheep that is kill'd and eaten, exclusive of the Women, is manifestly a kind of Sacrifice. The Time generally fix'd for this Operation, is when the Person to be initiated attains the Age of Maturity; and the peculiar Care which the ^a Women take not to have any familiar Conversation with such as have not undergone it, is a strong Argument likewise, in our Opinion, that there is a kind of religious Mystery in this Operation. There is another Reason, pleasant enough, given for the Observance of this Practice, *viz.* that the Women are thereby secur'd from having Twins. But be that as it will, we are credibly inform'd, no young Fellow must presume to marry till he has thus parted with one of his precious Stones.

ANOTHER Custom which is very singular, is the Reception of a Youth, who has attain'd the Age of Maturity, into their civil Society. No young Person is permitted, till after this Ceremony is complied with, to keep company with those who are already admitted Members, or indulg'd so far as to eat even with his own Father; and he who neglects to procure his Admission, when he comes of Age, exposes himself to the Contempt and Ridicule of all his Countrymen. For the Solemnization of this Ceremony, one of the Elders of the *Cralle* convenes a general Assembly, who form themselves into a Circle. Every Member supports his Body upon his Knees, in such a Manner, as that his Posteriors may not rest upon the Ground, and in the Posture delineated in the Print hereto annexed. The Youth who is to be admitted does not enter as yet into the august Assembly, but plants himself at a modest Distance in the same Attitude with the rest. The Principal, or Elder, opens with a short Harangue, which turns directly on the Business of the Day; after which, he asks the Consent of the whole Assembly, for the Admission of the young Man. Upon their general Approbation, he advances towards the Youth, and very gravely does that to him which ^b *Rancune* did to the Merchant, with more Splen, but less Formality. However, before such Asperision, he acquaints him, in as comprehensive Terms as may be, that from henceforth his Actions ought to speak the Man; that he is now no longer under his Mother's Eye, and that he must take care by his prudent Deportment to merit the Honour he has obtain'd, of being enter'd a Member of their Assembly. During the whole Time of this Asperision, the young Man, who receives it with all the Testimonies of the profoundest Veneration, bathes his Body all over with the holy Water sprinkled upon him. The Ceremony concludes with the Celebrant's hearty ^c Congratulations of the young Man, in the Name of the *Cralle*, and his friendly Wishes for the Prolongation of his Life, and the Increase of his Family, &c. After that, they are regaled with a whole Sheep, at the Expence of their new Member, who, notwithstanding, is not permitted to taste a Morfel till the whole Assembly has first eaten what they think convenient.

WHEN one *Hottentot* insults another, and treats him with opprobrious and abusive Language, he robs him, according to their Notion, of his Honour. The Party injur'd, therefore, must take care to redeem his Credit, by presenting his Companions with a fat Sheep for an Entertainment, who partake of it at his Expence, but allow him the Fat to anoint his Body with, and the Guts for his Decoration. Should he refuse to make this Peace-Offering, which doubtless is look'd upon as a Purification, the Party insulted would be abandon'd, and become the Object of universal Contempt. From hence 'tis plain, that the Point of Honour is quite another Thing with the *Cafres* than what it is with us, though it all tends indeed to the same End, with this Difference

^a *Kollens* assures us, that such as throw themselves into the Arms of a *Compleat Man*, if we may be allow'd the Expression, run the Risque of their Lives as well as their Reputations.

^b See *Scaron's* Comic Romance.

^c The Term which these *Cafres* make use of, bears a near Affinity to the *Ave* of the *Latins*. They repeat it likewise when they sneeze.

only, that the *Hottentots* are so wise, as not to cut one another's Throats to gratify their Resentments.

WHEN they have defeated their Enemies, or destroy'd a considerable Quantity of wild Beasts; when they are recover'd from a tedious Fit of Sickness, or escaped some imminent Danger, they solemnize a Festival after their Country Fashion, on account of their good Success. The first ceremonious Act on these Occasions is the Erection of a Hut in the Middle of the *Cralle*, which, as it denotes, in their Opinion, the Regeneration or Purification of the Builders, the Materials ought to be all perfectly new, and never made use of in any previous Fabrick whatsoever. The Foundation is always laid before Sun-rise. The Women, and such Youth as have not as yet been admitted amongst the Men, cut down the Boughs and Branches of Trees, and collect a large Variety of Flowers for the Decoration of their new Hut; and then they kill a Lamb or a Sheep for their public Entertainment. Who can tell, but that this Ceremony we are now speaking of, is much the same Thing as our Dedication of a Church? And 'tis very probable, that the Erection of this Hut is tantamount to our Acquittal of a solemn Vow for the Foundation of a Chapel. They observe the same Ceremony at their Settlement in any new Habitation; but before they remove from their old Places of Abode, they offer up the customary Sacrifice, or make the usual Collation. Should there be a Murrain among their Cattle, they employ themselves in Sacrifices for three Days together, to avert the Judgment; and if after such solemn Acts of Devotion the contagious Distemper does not cease, or at least visibly abate, they generally decamp, and remove their *Cralle* to some other Place, in hopes to find more healthful Pasture-Grounds, which they sanctify, however, before they enter upon them, in the Manner before describ'd. Moreover, they make their Cattle pass through the Fire, by way of a Purification, which they receive, as they pretend, by Tradition from their Ancestors; which, in their Opinion, is a sufficient Justification of their Conduct. A *Hottentot*, who was a Man of better Sense than the Generality of them are, assur'd the ^a Author from whom we extract this Account, that 'tis a Charm or Preservative against wild Dogs, which would otherwise devour their Flocks, and prove more destructive and injurious to them than even the Tigers or the Lions. Before such Purification as aforesaid, the Women are oblig'd to drain their Cows as dry as possible, and give the Milk to the Men to drink, without presuming so much as to taste one Drop of it themselves. Should it be known that they transgress'd in the least Point, the whole Ceremony, which is always perform'd without the Limits of the *Cralle*, and in the Manner delineated in the Print hereunto annexed, would be entirely useless, and of no Manner of Effect.

Their NOTIONS with Respect to SORCERY, and the RESURRECTION.

THESE barbarous illiterate People are of Opinion, like the rest of their Neighbours, that the Living are daily expos'd to the Misfortune of being charmed, and the Dead of being rais'd by magical Incantations. Every Transaction which surpasses their weak Comprehensions, is look'd upon by them as the Result of Sorcery and Fascination: The most regular Effects of Nature they ascribe to the irresistible Force of Magick, and can by no Arguments, how cogent soever, be prevail'd on to swerve from their establish'd Notions on any new Emergency. But why should we so loudly inveigh against the Perverseness and Obstinacy of a People, who have for so many Ages been deprived of all the Advantages of a liberal Education, when we have flagrant Instances

^a *Keilens, ubi sup.*

much nearer home, of Persons who are confirm'd in as great Stupidity, and are infinitely more inexcusable? ^a A manag'd Horse, that had been taught a few surprizing Pranks, was condemn'd to die for his too profound Learning not many Years ago, as an impious Practitioner of the *Black-Art*, by that supreme Judge of the Christian Faith, the *Court of Inquisition*. The *Greek Testament*, likewise, was look'd upon by those very Judges, whose Ignorance was their only Plea, as an infamous magical Dissertation. The *Cafres* ascribe all their Distempers to the Spells, or Charms of their Enemies, and by consequence, such Physicians as they apply themselves to for Relief, must be Adepts, as it were, in Magic. Nay, the Patient's Cure consists in nothing more, than a stronger Enchantment to repel a weaker. For the generality, however, they try the Effect of Purification, before they enter on such supernatural Expedients. Their first Operation, therefore, is the Sacrifice of a fat Weather; after that, the Doctor very gravely examines the *Omentum* of the Victim, strews the Powder of *Buchu* very plentifully over it, and then hangs it reeking-hot about the Neck of his Patient, with this formal Declaration; *You are enchanted, 'tis true, but I'll engage you shall be well again in a short Time; for the Charm you lie under is but weak, and will easily be dissolved.* The Patient is order'd to wear this Collar, till it rots off his Neck; but if this Prescription proves ineffectual, the ^b Physician enters on a new Scheme, exerts all the Skill he is Master of another way, and has recourse to the secret Virtue of a Variety of Simples, or medicinal Herbs, which he collects in some remote and unfrequented Places.

FROM their magical Practices, and their confirm'd Notion of Spirits, we may rationally ^c conclude, that they entertain some confus'd Idea of the Immortality of the Soul, a future State, and the Resurrection of the Dead. For, in short, it seems impossible, that they should have any Conception of the Dead returning to Life, without believing that Souls are immortal. Yet, if the *Hottentots* have any Notion of a future State, 'tis very imperfect and obscure; since one of them was so impertinent, or rather ignorant, as to ask a Traveller, ^d *If there were any Cows, Oxen, and Sheep in Paradise.* But as to the Resurrection, according to our Notions of that Doctrine, there are not the least Footsteps of it to be discern'd in any of their Dissertations. A few rambling Expressions, dropp'd accidentally, or borrow'd from the Christians, and collected and refined by Travellers, are not sufficient to fix and determine the Sentiments of any barbarous Nation. 'Tis very remarkable, that if we regard with Attention the Arguments which the greatest part of the Idolaters of *Africa, India, &c.* make use of, we shall find, that all their Funeral Solemnities owe their Rise to this Notion; *That the Soul, tho' immortal, being material, is subject to the same Inconveniences as attend the Body, and that, by consequence, she has Occasion, even after her Separation, for the same Accommodations of Life, as when united to the Body here on Earth.* The *Hottentots*, being fully satisfied in their Way, of the Necessities of the Dead, abandon the Huts which they resided in when living, and remove none of the Household Goods they were possess'd of, that, at their Return, they may have no Occasion to rove about for new Habitations, or to seize clandestinely on those of their Survivors.

^a See the *Historical and Political Mercury*, Anno 1690.

^b Kolbens, *ubi sup.*

^c Idem *Ibid.*

^d Idem *Ibid.*

Their CUSTOMS, with regard to their new-born
INFANTS, &c.

WHEN a Woman that is with Child draws near the Time of her Travail, two or three grave Matrons of her Friends and Acquaintance look after and nurse her till her Pains come on; then the Husband is oblig'd to withdraw; or if he should unfortunately be present, he must purify himself; that is, sacrifice two Weathers, or two Lambs, in the Manner beforementioned. In case she proves difficult to be laid, they prescribe a Decoction of Milk and Tobacco, which has a wondrous good Effect on these *Africans*, notwithstanding the Medicine would be as fatal as Poison to our *European* Ladies.

If the Infant happens to be still-born, 'tis accounted a sore Disaster, and a general Affliction; but a still greater, in case it be a Male. After its Interment, the Father purifies, or rather sanctifies himself, according to the usual Custom. The Hut he resided in is pull'd down, and the Ground abandon'd to the sole Use of the unfortunate Infant, and a more propitious Spot is fix'd upon for a new Habitation.

A new-born Infant is laid directly on the Floor, upon the Skin of some Beast or other, and there besmear'd all over with Cow's Dung, by way of Purification. In this blessed Pickle 'tis expos'd to the open Air, in the Manner as delineated in the Print, without the least Shelter from the Injuries of the Weather. This Ordure, when dried by the Sun, comes easily off, without any Pain or Prejudice to the Infant. After this, the good Women take some particular Leaves, and squeeze out the Juice of them betwixt two Stones. With this Liquid they wash the young Child all over, in order, as they imagine, to make him robust and hardy. After this Ablution, they anoint him sufficiently with Mutton or Lamb Fat, and then well dust him with the Powder of *Buchu*. The former, as they say, not only makes his Limbs strong and supple, but secures his Skin from receiving any Impression from the excessive Heat of the Sun; the latter is made use of principally as an Ornament, or kind of Dress, though it is allow'd at the same Time to have an innate corroborating Virtue.

THE Fortune of Twins is very precarious. If, however, they both prove Boys, their Lives are not only preserv'd, but the Joy of the whole *Cralle* is considerably augmented. The Father and Mother are congratulated on their extraordinary Abilities; and it frequently costs the former a Sacrifice of two or three Oxen. If, on the contrary, the Infants should happen to be Girls, they meet but with a very cold Reception; and the poorest Sheep in the Flock is look'd upon as a sufficient Sacrifice for such Increase of their Family; and in case either of them appears infirm, or too feeble and tender; if the Mother has not Milk sufficient to supply them both; if, in short, the Father should be unwilling to bear the Expence of their Education, they are either dropt, without any Reluctance, in the open Fields, or half-buried, or tied to the Branch of a Tree. If the Twins prove of different Sexes, the Male Infant is always prefer'd, and the Female expos'd, unless she can be rear'd without any Prejudice or Inconvenience to the former; so hard is the Lot of the weaker Sex! The *Antients*, 'tis well known, treated them with the same barbarous Partiality; Nay, the *Greeks* and *Romans* themselves, tho' so wise, and a People polite, never scrupled to expose them, when their Circumstances were narrow, and they could not well bear the Expence of their Education. We have already given you an Account of the Customs of the *Chinese* and *Japanese* hereupon.

* See the Print.

WE have before mentioned the Names which the *Cafres* or *Hottentots* give their Children. The Husband is oblig'd to retire from his House during the whole Time of his Wife's Lying-in; and if he violates this establish'd Law, he must purify himself, by making the usual Oblation. As soon as her Time is expired, and he has free Liberty to revisit her, he anoints himself all over, and dusts him with the Powder of *Buchu*. At his first Entrance into the House, he takes a Pipe of ^a *Dacha*, without saying a Word, and observes a profound Silence, till the Smoke begins to intoxicate his Brains, and makes him gay and wanton; in this merry Mood he flies into the Embraces of his impatient Spouse; and 'tis easy to conceive the good Effects of such an amorous Rencounter.

Their NUPTIAL CEREMONIES.

A GALLANT and his Mistress are oblig'd, before they enter into any solemn Contract, to ask the Consent of their nearest Relations, or, in default thereof, to consult their most faithful Friends; at least 'tis absolutely necessary, that the Approbation of both the Fathers should first be procured. Before that, there is no familiar Intercourse, no Ground to suspect the least Correspondence between them; nay, they are so cautious of their Reputation, as we are inform'd, in this Particular, that some more refin'd and polite People than they are, might blush at their prudent Deportment. As soon as a young *Hottentot* has cast his Eyes on the dear Object of his Affections, the Fathers on both Sides, and several other Relations, assemble themselves together, and the young Lover entertains the whole Company with their darling *Dacha*. When the Smoke of this their Tobacco begins to exhilarate their Spirits, and make them gay, the Parents come to the Point in Hand, and make their Proposals. The Father of the intended Bride consults for a Minute or two with his Wife before all the Company, and then frankly declares either his free Assent to, or absolute Refusal of the Match. In case of the latter, they all rise immediately, and go home without any farther Ceremony; but in case the intended Bridegroom is approv'd of, he is address'd in the following Manner: *Sir, take the Girl, she's at your Service.* Upon this, he is allowed to speak freely to his Mistress, and make as warm Declarations of his Passion for her as he thinks proper. Herein consist all the Preliminary Engagements: Consummation immediately ensues. But in case the young Virgin happens to answer his Passion with Coldness and Disdain, he must win the Heart of his cruel Beauty by Force of Arms, and fight all his Rivals, till she relents, and submits to his superior Power. It may justly therefore be said of these *Cafrarian* Gallants, that they make Love, like true Sons of Mars, with Sword in Hand.

As to the public Entertainment at the Solemnization of their Nuptials, the Bridegroom treats the whole Company with one, two, three, or more Oxen, according as his Circumstances will admit of the Expence. All the Guests in general, anoint themselves with the Fat of the Beasts, and then cover themselves all over with the Powder of *Buchu*, in which all their Finery principally consists. But the Women, who are, for the generality, somewhat more vain and affected, not only anoint themselves, but paint their Foreheads, Cheeks, and Chins, with large Spots, and strong Streaks of Scarlet, or some other Colour that nearly resembles it. This Assembly of Friends and Relations divide, and form themselves into two Circles. In ^b that of the Women, the Bride sits at a small Distance from the rest; and the Bridegroom follows her Example, and sits apart from the Men. After this, the Principal, or Head of the *Cralle*, whose peculiar Province it is to celebrate their Nuptials, walks round about three Times successively, making the same solemn Asperision on each of them as we have already de-

^a A Plant which they smoke, as we do Tobacco.

^b See the Print.

scribed when a Youth is admitted into the State of Manhood. This Asperſion is attended with a kind of Nuptial Benediction.

THEY generally indulge themſelves in marrying as many Wives as their Circumſtances will well admit of: Immediate Death, however, is the inevitable Conſequence of either ^a Adultery or ^b Inceſt. They have their formal Divorces likewise, when they ſee convenient. A Widow, as we are ^c inform'd, cuts off a Joint of one of her Fingers, whenever ſhe marries a ſecond Husband; and, in caſe of more, continues the like Operation, beginning at the little Finger. Each Joint thus cut off, is a Pledge or Compliment which ſhe is oblig'd to make to her new Partner. If to this barbarous and inhuman Teſtimony of their Affection, we ſhould add the Toils and Fatigues they undergo in all their Family Affairs, which are their peculiar Province, their abject Condition, their Slavery and paſſive Obedience, which obliges them to work in the Woods, and provide for their Huſbands, without taſting of any thing but their Fragments or Remains, it muſt readily be granted, that either the Motives to Marriage, or the Ideas which thoſe entertain, who have never taſted the inexpressible Pleaſure that attends that State, are impetuous, and beyond all Reſiſtance. We are willing to grant both, ſince the moſt experienced Widows themſelves with Pleaſure ſupport the galling Yoke.

Some other SUPERSTITIOUS CUSTOMS.

IT is remarkable, that the ^d *Cafres* (at leaſt thoſe who go under the Denomination of *Hottentots*) eat no Swines-ſleſh, nor Fiſh without Scales; from whence it is generally concluded, that theſe *Barbarians* are the Deſcendants either of the *Jews* or the *Mabometans*. But be that as it will, they have no other Authority, but Tradition, for the Obſervance of that Cuſtom, or that other of the Men's abſtaining from Sheep's Milk, Hares, and Rabbits. The Women, on the other hand, are enjoin'd not to taſte one Morſel of any thing that has Blood in it. As to ſuch Beaſts which die thro' Age or Infirmity, they eat them without any Scruple or Reluctance, like the antient *Troglodytes*.

THE Men never eat with the Women; and the principal Occaſion whereof is the Apprehenſion which the former lie under of being accidentally polluted thro' the periodical Courſes of the latter. For the Men are ſtrictly enjoin'd, by Tradition, or otherwiſe, not to have the leaſt Intercourſe or Familiarity with Women in that Condition.

THEY ſing and dance to the Muſick of their *Gongom*; as alſo to another Inſtrument made in the Form of a Pot, both which are ^e delineated in the Print hereto annexed. The former is made in the Shape of a Bow, of a peculiar Wood, that is very ſolid and ſubſtantial, the String whereof is the ſmall Gut of ſome Animal, like thoſe we make uſe of for our Violins. At the Top of this String is fix'd a Quill, thro' which they blow, and at the ſame time hold the Tip or extreme part of the String in their Mouths, that the Sound, ſo form'd by their Breath in the Quill, may, by that means, affect the String, and that the Concord, if I may be allow'd the Expreſſion, which there is be-

^a Kolben's Deſcription.

^b The Offenders are bound Hand and Foot together, and thrown into a Grave, where they are left in that help-leſs Condition four and twenty Hours. The next Day, the Gallant is hung on the Arm of a Tree, and there demolish'd and mutilated Limb after Limb. The Woman, bound as aforeſaid, is, according to *Dapper*, ſurrounded with a large Heap of dry Faggots, and burnt alive. They diſlocate the Knees of ſuch as are guilty of Murder, and faſten them to their Shoulders, and leave them to expire in that mercileſs, painful Situation. From all which au-ſtere Proceedings, it manifeſtly appears, that theſe *Barbarians*, notwithstanding their invincible Ignorance, have preſerv'd ſome Regard for Virtue and Juſtice.

^c *Tachard* and others.

^d *Kolben*, *ubi ſup.*

^e See the Print.



INSTRUM. de MUSIQUE dont les CAFRES jouent.



INSTRUM. de MUSIQUE dont leurs FEMMES jouent.



tween them, may make that Sound still more melodious. When they are ambitious of making their *Gongoms* more musical than generally they are, they take half a Coco-shell, scoop'd very clean and neat, and dispose it in such a manner on the String, as that by moving it higher or lower, it shall create a Variety of Tones or Modulations; which strike the Ears agreeably enough, even of those who are good Judges of far better Musick than that of the *Cafres*. They make use of another musical Instrument, in the Form, as we have before observ'd, of a Pot, or, if you please, one of our Kettle-drums; which, as 'tis cover'd with a Lamb-skin, brac'd tight, makes much the same Sound as that martial Instrument. The Women beat this Drum with their Hands.

WHEN they have occasion to cross any River or running Stream, they never fail to wash themselves either before they plunge themselves into it, or at least as soon as ever they are arriv'd safe on the farther Shore. This Ablution is always attended with capering and dancing; which ceremonious Movements, in all probability, are grateful Acknowledgments to the Supreme Being, for their Deliverance from the Perils and Dangers of the Waters.

Concerning their DISTEMPERS and their FUNERAL SOLEMNITIES, &c.

AS long as their antient People are in a Capacity to do any manner of Business, they encourage them to proceed, support them under their Infirmities; nay, charitably relieve them, if there be any visible Hopes of their maintaining themselves for any time without being burthenfome to their Friends and Acquaintance. Notwithstanding the shameful Treatment which the Women in general meet with, notwithstanding they are universally despised by these *Barbarians*, yet the same Patience and Forbearance is exercised towards them, how old, disagreeable, or infirm soever they may be, provided they can but cut their Wood, or gather their Roots and Pot-herbs. But for those that are so far advanc'd in Years, so infirm and feeble, that they are incapable of all manner of Work, and that there are no Hopes of future Advantage from their Labour, they take an effectual Method to discharge themselves of the Incumbrance, by an Action, which they look upon as charitable, tho' we should account it, and not without good Reason, very barbarous and inhuman. They erect a Hut at some Distance in the Fields for such an antient and useless Invalid, and after that convey him, on the Back of an Ox, to his last Habitation. The whole *Cralle*, in a very formal Manner, attend him on this Occasion, and after having left him some small Pittance to subsist on for a few Days, they take their last farewell, and never concern themselves about the poor unhappy Creature any more. The best Fortune after that which can possibly befall him, is to be speedily devour'd by some savage Beast. The rich as well as poor, when old Age has rendred them thus useless and decrepid, meet, as we are told, with the same merciless Treatment. The *Troglodytes*, however, were if possible, they say, still more inhuman. Those antient Savages of *Africa*, strangled their disabled old Men that could not travel, with a Cow's Tail; but not till they had refus'd to be their own Executioners. A formal Exhortation accompany'd the Dispatch of the poor Wretches; for they look'd upon the Murder of a Man, when Life became a Burthen to him, as a Deliverance from all his Troubles. They accounted such as were fond of Life, when they could no longer enjoy the Sweets of it, as very unhappy. On this establish'd Notion they charitably dispatch'd all sick Persons, whose Maladies, in their Opinion, were incurable. We beg leave to make this cursory Observation, that this Department, how barbarous soever it may appear to us, and which no doubt in reality was such, was founded nevertheless on a specious Principle of Humanity, and with Intent to free their Fellow Creatures at once from all their Sorrows and Afflictions.

As to the Cure of their Distempers, they sometimes make use of some particular Simples, the extraordinary Virtues whereof, as we are ^a inform'd, they are well acquainted with: At other times they have Recourse to Unction and Friction; for which Purposes they make use of the same Fat wherewith they anoint and polish their Skins: And sometimes again they try the Effects of Unction with the same Grease wherewith they anoint and varnish their Bodies, or of Incision and Scarification; the Method whereof is this: They take an Ox's Horn, which is so smooth, and so well polish'd at the Bottom, that they can apply it directly, and press it likewise as hard as they see convenient, on the proper Part of the Body: After this they make several Incisions in the Flesh, which by the violent Pressure of the Horn, is so benumb'd, that the Patient is insensible of the Operation. This is repeated sometimes for two Hours together; till there is some visible Amendment. The Time, however, is shorter or longer, according as the Incisions are deep, or the Constitution of the Patient will enable him to bear them. During the Operation he is laid upon his Back. If he finds no Relief, they have Recourse to a Potion, extracted from some medicinal Herbs; and if after all these artful Applications, the Patient's Pain continues, they then try the Force of Friction, which, if it meets not with the desired Success, is follow'd by a fresh Scarification.

WE shall take no Notice of their Method of Bleeding, since there is nothing in it particular, or worth our Attention. They heal any infectious Bite, or envenom'd Wound, by Antidotes, which they very artfully prepare, and oblige the Patient to swallow down a proper Quantity, and at the same Time make an external Application of it, particularly near the Heart. This Operation is perform'd by Incision. They pour a *Quantum sufficit* of their Antidote into this fresh Wound, that it may incorporate with the Blood by the Virtue of its Circulation, of which doubtless they have some Notion, tho' they are not duly qualified to talk in such a Philosophical Manner as we are, on so curious a Topic. They make use of Friction and Unction, when any Bone happens to be dislocated; as also a violent Agitation of the Part, or Member so dislocated; and keep it in perpetual Motion, till 'tis replac'd in its natural Socket.

THE *Hottentots*, and indeed all the Natives of *Cafraria*, shave their Heads and Beards, as a public Testimony of their Sorrow and Concern for the Loss of their near Relations; but this Custom is only comply'd with by such as are in but mean Circumstances, and incapable of offering up so much as a Sheep by way of Sacrifice, or Purification.

IN order to discover whether a Patient will die or recover, they take a Weather, or an Ewe, which they slay alive, and then let loose, permitting it freely to take its own Course. If it never attempts to run away, 'tis a bad Symptom, and the Patient's Life is despair'd of. In that case they resign him to the Will of Fortune; for they prescribe no more Remedies after that, but let him eat and drink whatever his own Inclination prompts him to. But if the Ewe or Weather, after 'tis slay'd, frisks away, they look upon it as a happy Prefage of his Amendment.

WHEN a Patient is given over, they have no Recourse on that Account to the Supreme Being, nor any Act of Devotion whatsoever. They content themselves with flocking round about him, and waiting for his Dissolution. However, they flatter the poor Man, tho' just expiring, and give him hopes of finding Relief, either from some Sovereign Medicine, or some resistless Charm. For that's the Name, we have already observ'd, which they give all the Medicines prepar'd by their own Physicians, or those prescrib'd to them by the *Europeans*. When the sick Man is just giving up the Ghost, the whole Assembly weep, howl, and make such hideous Lamentations, that the Patient

^a Kolbens, Father *Tachard*, &c.

sometimes is restor'd by Virtue of the shocking Sounds. Let what will be the Cause however, he must offer up the customary Sacrifice in case he recovers. If the Patient be a Man, those Friends and Acquaintance only that are Men, partake of the Flesh of the Victim, and the Women sup the Broth; on the other Hand, if the Person thus restor'd be a Woman, the Men only sup the Broth, and the Women eat the Flesh.

To conclude, when the Patient is actually expired, they devote one Quarter of an Hour only to their Lamentations; but they are so extravagantly clamorous and noisy, that they may be distinctly heard at a prodigious Distance. The whole *Cralle* sob, groan, and howl to that excessive Degree, and more over their Expressions of Sorrow are accompanied with such extravagant Distortions, and such a violent Clapping of their Hands, that a Man must stop his Ears, or be stunn'd with the tumultuous Noise. We know no Instance to be given, of such an external noisy way of Mourning, except that of the Women of *Languedoc*. Without entering into the Sincerity of either, the latter are, in their Demonstrations of Sorrow, as in all other Things in general, ostentatious, vain, and conceited to the last Degree. Such as are not acquainted with their hypocritical Deportment, would really imagine, by the seeming Violence of their turbulent Passions, that, like the *Ephesian Matron*, they would bury themselves alive with their deceased Husbands; and, in all probability, *Petronius*, when he wrote that celebrated Story, copied it from these notorious Originals. But to return to the Mourning of the *Cafres*. 'Tis one very happy Circumstance, says our *German* Author, to whom we are indebted for all the particular Circumstances of these their Funeral Solemnities, that this excessive Sorrow continues but a Quarter of an Hour; for every one contributes towards the speedy Interment of the Dead, and cheerfully makes use of any Thing that he has in his own House, that will be serviceable, and testify his last Respects to his departed Friend. In the first Place, the Principal, or Head of the *Cralle*, dispatches several *Cafres* to prepare his last Lodgings for him, and particularly to take care so to order Matters, that when he is laid in the Ground, the wild Beasts shall not be able to grub him up, and devour his Carcase. Whilst these are performing their good Offices abroad, those at home bend the Corpse double, lay his Arms across his ^b Breast, and his Head upon his Knees; or, to give you a more clear Idea, they set the Deceased in the very same Situation he once lay in his Mother's Womb. In this Attitude they wrap him up tight in the very Skin which he wore in his Life-Time; and always bury him within six Hours after his Decease. Three or four Bearers, who are nominated and appointed for that Purpose by the Principal of the *Cralle*, take him on their Shoulders, and convey him directly to the Place of his Interment. They have one Custom with Relation to their Dead, which is very remarkable, and that is, they never carry the Corpse out of the House through the usual Door-way; but break down a Passage for that particular Purpose backwards, directly over against it. Our *German* is of Opinion, that this Ceremony owes its Rise to the awful Ideas they entertain of departed Souls. For they imagine, says he, that they are mischievously inclin'd, and apt to injure the Living as they go along, destroying their Cattle that are left all Night on the spacious Green, which is situated in the Center of the *Cralle*. In order therefore to prevent any such Disaster, they cause the Deceased to be carried out of that Part of the House which fronts the Fields. Whilst the Corpse is thus upon the Removal, the Relations of both Sexes form themselves into two Circles, and, according to Custom, as near the Door-way as possible. The Men howl on one Side, and the Women on the other. Every one gives a loose to his Sorrow, and 'tis difficult to determine, whether the Male or Female Circle is the most extravagant. As soon as ever the Corpse is carried away, they immediately shut the House up close, and abandon it for ever, for fear any who come in should accidentally meet with the Soul of the Deceased. The whole *Cralle* attend the Funeral to the Place of Inter-

^a *Kolbens, ubi sup.*

^b See the first Print.

^c See the second Print.

ment, but without any Regularity or *Decorum*. However, to make ^a amends, if we may rely on the Veracity of our *German Traveller*, they walk along like perfect Antics, and are more extravagant in their Gestures and Grimaces, than can possibly be conceiv'd. After that they ^b deposit the Corpse in a Vault, which they either cover with large, cumbrous Stones, or entire Trees, to prevent the Beasts of Prey from coming near it. As they return home, they repeat their noisy Lamentations, their extravagant Gesticulations and Grimaces, and the Name of the Deceased without Intermiffion, as if they would recall him from the Grave. However, this is not all. At their return to the *Cralle*, they feat themselves round about the House of the Deceased, and renew with some Regularity their Weepings, Wailings, and Grimaces. Nay, sometimes they set apart eight Days successively for this mournful Solemnity; especially if the Deceased was well beloved by his Friends and Relations. About an Hour after the Return of the Company, the Principal, or Elder of the *Cralle*, rises, and very gravely obliges them all with the above-mentioned Asperision, ^c for their good Offices to their deceased Townsman. This first Asperision is succeeded by a second, which the Reader will imagine, we presume, not so sulsome and preposterous, and more conformable to the Practice of some other Nations. This venerable old Gentleman strews the Ashes, which he has collected with his ^d own Hands out of the House of the Deceased, over the Heads of the whole Assembly. The first Asperision, so inconsistent with Decency and good Manners, has no other Foundation than its Antiquity, for the Observance of it. This Ceremony, however, is peculiar to themselves; in this they are perfect Originals; whereas in the second, there are the visible Footsteps of a Custom, religiously observ'd in Times of Sorrow and Affliction by all the Eastern Nations. In short, some of the most disconsolate carry the Point still farther, and add Cow-Dung to their Mourning in Dust and Ashes.

THE Day after the Interment the whole *Cralle* decamps; every one packs up his Bag and Baggage, and pulls down his Tent, or little Cottage. There is not one single Edifice left standing, but that of the Deceased; which they leave behind them; as also the Furniture, and other Appurtenances thereunto belonging, in order that if he should accidentally think proper to return, he may find his own Appartment ready for his Reception; without which Precaution, he might possibly repent his ill Treatment, and feize upon their new Habitations. But before they decamp, they take care to purify themselves, by offering up some Animal, great or small, for a Sacrifice, according as their Circumstances will permit. Being arrived at the Place appointed and agreed on for pitching their Tents again, and settling at least for a while, they purify themselves a second Time. The Flesh of the Victims is made use of for an Entertainment, as it is on all the other public Occasions before-mentioned. The nearest Relations to the Deceased, as for Instance, his Children, are oblig'd to wear the ^e Cawl of the Victim, especially if it be a Sheep, for a Collar round about their Necks. That is their usual Mourning for one so near akin. We have already observ'd, that such as are in mean Circumstances, and incapable of offering up any Sacrifice, by way of Purification, sit down contented with shaving their Heads and Beards, as a public Testimony of their Affection and Concern.

^a See the third Print.

^b See the fourth Print. *Dapper* is very much mistaken in his Description of their Funeral Solemnities. The greatest Part of it is a direct Contradiction to our *German's* Account, who resided amongst these *Cafres*, and was an Eye-Witness of their Customs. For Instance, *Dapper*, relying on the Veracity of those Travellers from whom he made his Extracts, asserts, that the *Cafres* bury their Dead naked, and in a sitting Posture; that the most distant Relations, in case they claim any of the Effects of the Deceased, are oblig'd to cut off the little Finger of their Left Hand, and bury it with him. Now there is no Conformity between this Account and ours.

^c Turn a few Pages Backwards.

^d See the Print.

^e See the Print.

The RELIGION of the People of MONOMOTAPA.

ALL the Natives of this Kingdom are Idolaters. They acknowledge one God, the Creator of the Universe, whom they call *Maziri*, or *Mozimo*, and *Atuno*. They reverence likewise, or adore, according to *Dapper*, a particular Virgin, whom they dignify and distinguish by the Title of *Peru*. They have some peculiar Days in every Month more solemn and holy than others; besides the Anniversary of their Sovereign's Birth-Day; to which if we add the awful Homage and profound Veneration which they pay him by their new Fires, it will convince the Reader, that there is a religious Worship observ'd amongst them, tho' we have no full Account of it. No one will, we hope, be surpris'd, that we introduce the Adoration of a Prince amongst our Religious Rites and Ceremonies; since all Travellers in general, who have treated of the Customs of *Africa*, assure us, that all Monarchs in this Quarter of the Globe are so many visible Deities. As to the new Fires, the Practice whereof is establish'd at *Monomotapa*, 'tis, as we are inform'd, a Mark, or Testimony, of Homage and Allegiance, which every Subject, from the highest to the lowest, is oblig'd to pay to his Sovereign. The Emperor sends annually some of the principal Officers of his Court throughout all the Provinces of his Kingdom, in order to supply the Inhabitants therewith. These Commissioners instantly extinguish all their old Fires, and every Person is obliged to attend, in order to have them renew'd; whereupon they pay an Acknowledgment to the Commissioners, as a Fee for their Trouble and Expences. Such as presume to transgress this Duty are accounted Rebels, and Enemies of the establish'd Constitution. Who knows, after all, if this be not a kind of Excise or Tax, as heavy and insupportable, as that which some of the Provinces of *France* actually labour under? Tho' this may possibly be Matter of Fact, yet it cannot fairly be concluded from thence, that it is a meer Civil, and in no Respect a Religious Rite. Nay, 'tis highly probable, that Fire is look'd upon by these People as a grand and sacred Element. When the Emperor encamps at any Place, a Hut or Tent is immediately erected, wherein a Fire is kindled, and kept up with all the Precaution imaginable. We beg leave to introduce here this short Remark, that the *Sophi's* of *Persia* had some sacred Fire always carried in State before them; and we have before^a observ'd, that all the Oriental Nations testified the most profound Veneration for this their favourite Element:

THEY always bow their Knee before the Monarch, and never presume to speak to him in a standing Posture. There is a profound Silence strictly observ'd in his Presence; but when he drinks, each Glass is accompanied with such Huzza's, that Echo repeats the joyful Sounds, and carries them from the Palace to the City; and whenever his sacred Majesty happens to sneeze, the Public are acquainted with the News by the like public Acclamations.

NOT only the Sovereign, but all his Subjects too, as we are^b inform'd, are very superstitious, and repose an extraordinary Confidence in Charms and Fascinations. We are, moreover, credibly inform'd, that his Majesty has a House erected on Purpose for hanging up the Carcasses of all those who have suffer'd Death as Malefactors. Such dead Bodies are never buried whilst any radical Moisture remains in them, which is received in a Vessel, appropriated to that, and no other Purpose whatsoever. From this Distillation they compose a Sovereign Elixir for his Majesty's Use, which, in their Opinion, is not only an infallible Preservative against the Power of Magic, but an invaluable Medicine for the Prolongation of his Life.

^a In the Dissertation on the Religion of the *Gaures*.

^b *Purchas*.

The NUPTIAL CEREMONIES *and* FUNERAL
SOLEMNITIES *of this* Empire; *their other*
CUSTOMS, &c.

THE young Virgins go naked till they are married, and cover no Part of their Bodies, but what Modesty directs all Nations to conceal. When they are Wives and Mothers, they hide their Breasts, and dress themselves in decent Attire. These People, as we are farther informed, have likewise their Convents, in which their Virgins, like our Nuns, are lock'd up and confin'd.

^a THEY indulge themselves in Polygamy, or a Plurality of Wives; but here, as in several other Places, there is one Favourite, who is the Governante, and Superior to all the rest. They are not allow'd to marry a Virgin before she has her periodical Courses; but as soon as ever those Tokens of her Maturity appear, they testify their Joy in the most solemn Manner, and congratulate her on the Capacity she is in of being serviceable to the Public. To conclude, 'tis look'd upon as an enormous Crime to seduce a Maid, and rob her of her Honour before she is of Age. As to their old Women, indeed, they shew but little Regard for them: However, they have a peculiar Veneration, as we are inform'd, for the Sex in general; but, in all probability, they mean thereby their Sex in their Bloom. From whence we may reasonably conjecture, that these People value their Women as a Husbandman does his Lands: And most of the Nations which we have hitherto spoken of, have consider'd them in the very same Light. Travellers assure us, that 'tis usual for the Sovereign of this Kingdom to be in actual Possession of a thousand Wives.

As to their Funeral Solemnities, by what we can learn from the Accounts given of them, they are no better circumstantiated than their Nuptial Ceremonies. They preserve, with the utmost Care and Circumspection, the Bones of their nearest and dearest Relations, and for eight Days successively pay them a kind of religious Worship. On such solemn Occasions they dress themselves all in White, and present such departed Souls with a large Quantity of Provisions, spread on a Table in a very decent Manner. After this, they implore their Benediction on his sacred Majesty and themselves; and then sit down, and regale on the various Dainties that lie before them.

WHEN these People are engag'd in a War, they never wash their Hands or Faces till a Peace is concluded. This Custom, in all probability, is the Result of a solemn Vow or Engagement, which they voluntarily lay themselves under, out of a laudable Concern for the Welfare of their Country. There is another Ceremony in Vogue amongst them, some Footsteps whereof may be met with amongst the Antients, and that is, (to clothe it in as modest a Dress as may be) the *dismembring* their Captives, and making Presents of the Spoils of their Enemies, to their Wives, who are proud of wearing such Necklaces, as glorious Signatures of their Husbands Conquests. This Relation very naturally reminds us of that remarkable Circumstance in the sacred Story of King *David*, that *Saul* would not acknowledge him as his Son-in-Law, till he had produc'd, as a Nuptial Compliment, ^b *a hundred Foreskins of the Philistines*.

^a *Dapper*.

^b *Josephus* has chang'd these one Hundred *Foreskins* into six hundred *Heads* of the *Philistines*. See his *History of the Jews*, Lib. VI. ch. xi.

To conclude, the last Custom we shall take notice of, as a religious Rite or Ceremony, is the Oath they take on the most important Occasions. When a Man is charg'd with being guilty of a Crime, and the Evidence against him is not full and strong enough to convict him, he is oblig'd to take a medicinal Potion, which absolutely clears his Innocence, if the Operation is not immediately conspicuous, and he does not throw it up.

The Religion of some Adjacent Countries, dependant on the Emperor of Monomotapa, generally known and distinguish'd by the several Names of Agag, Tocoka, the Kingdom of Quiteve; the Metropolitan City whereof, as we are inform'd, is Symbaœ, and was known to the Antients, as some pretend, by the Denomination of Agifymba, &c.

WHAT we have to offer with relation to the Natives of these Kingdoms, is all uncertain and obscure, and not to be depended on altogether, as real Facts; although some of the Accounts which we have already given our Readers, on the Veracity of several Travellers, may be look'd upon as fictitious and romantic, yet here we shall not trespass that Way, having few or no Materials to the Purpose. * These People, as we are inform'd, have a confus'd and imperfect Idea of the Supreme Being, whom they call *Molungo*; but they never ask any Favours at his Hands, and by consequence neither pray to, nor lay themselves under any solemn Vows or Obligations to him. When they are in any Distress, whether public or private, 'tis to their Sovereign that they make their most humble and submissive Applications for Redress. They invoke these visible Gods only for all the Blessings and Conveniencies of Life; for Deliverance from Famine, for Health in Time of Sickness, and for Rain and Sun-shine, according as the Season requires it. The Emperors of *Mexico*, as we have already observ'd, in the preceding Volume, at their Accession to the Throne, take a solemn Oath, that the Sun, during their Reign, shall never shine, but when his radiant Beams shall be useful and agreeable; that the Rain shall descend, and make the Earth fruitful as Necessity shall require, &c. This Custom, though to all outward Appearance so very whimsical and extravagant, had a very plausible Plea for its Establishment; and the Reason whereon it was grounded, in short, seems to be this: The Emperor, or Monarch on the Throne, is the Image and Representative of the Deity; he is constituted and ordain'd for the sole Rule and Dominion over his Subjects; his Dignity and Authority presupposè his extraordinary Endowments both of Body and Mind. The former likewise presupposès his superior Sanctity and Justice. It may reasonably be conceived, therefore, that his Majesty has a peculiar Interest in, and a familiar Intercourse with, the Being whose Image he bears, and, by consequence, has the Ear of the Supreme Being. On this establish'd Principle the People make their Addresses to him, as our ^b Devotees to the blessed Saints. But be that as it will, when these ^c *African* Idolaters

* Purchas's Extracts.

^b The Comparison must not be carried too far; for, upon strict Examination, we shall find it will not bear the Test.

^c Pomponius Mela gives us the same Account of the *Augiliani*, or, more properly speaking, the *Nasamonæans*, whose Metropolitan City was call'd *Augila*. These *Africans* worshipp'd the *Manes* of their Ancestors. *Augilas Manes tan-*
tura

laters approach their Princes, 'tis with Oblations in their Hands; and these Acknowledgments are so frequently repeated, that they procure at last, through the Intercession of their Prince, those Favours which they sue for and expect from the Souls of their Ancestors, who are the Gods whom he addresses on their Behalf. A tedious Drought is necessarily followed by long impetuous Showers; and so the like in all other Respects. The People, who are easy and incurious, imagine, that their Monarch works these marvellous Miracles, and never make any Researches into, or Enquiries about them.

THIS Monarch is for ever surrounded with a Set of Men, whom we may look upon as Musicians and Poets, who make it their whole Study to flatter, and make a God of him. They sing nothing but the Eulogiums of their Prince, and in their Compositions bestow on him all the pompous Epithets, and swelling Titles, that their Imaginations can devise. They stile him, *Lord of the Sun and Moon*, the *King of Earth and Sea*; and as they imagine, in all probability, that every Action, whether good or evil, which approaches nearest to a Pitch of Perfection, deserves the Character of Great and Magnificent, they call their Monarch the *Grand Robber*, the *Grand Magician*, as we do one of our Princes, the great and mighty *Conqueror*. These, as we are inform'd by very credible Travellers, are their favourite Appellations: But may not the Title of Robber, however, be ambiguous, and admit of another Sense and Interpretation? May it not rather signify the Art of invading the Rights and Properties of their Neighbours, as some of the *Tartars* and *Americans* do; and a peculiar Knack of living upon any accidental Booty, like intrepid Highway-Men? An ^a Art and Manner of Address which several of the Antients were perfect Masters of, and daily practised.

SINCE they offer up their Prayers to the Souls of the Dead, they must hold, we humbly conceive, the Immortality of the Soul. They entertain awful and tremendous Ideas of the Devil, whom they call *Mefucca*, and look upon him as the inveterate Enemy of all Mankind. As to Hell, they have no Notion of it; but flatter themselves, that after their Decease they shall enter into a Paradise, where they shall indulge themselves with their Wives and Children, in all sensual Enjoyments. They are perfect Strangers to the Creation of the World; for either through the natural Weakness of their Capacities, which are too shallow to comprehend so intricate a Topic; or through a confused Tradition, which has been transmitted to them from some People, who reside on the Confines of *Asia*, they hold the Eternity of Matter. But as none of our Authors have taken the least Notice of their Opinion in this Particular, we shall say no more about it.

ALTHOUGH these People, ^b as we are inform'd, have no religious Assemblies, no Priests, no Sacrifices, no Idols, they have notwithstanding several Festivals, and other Solemnities, which are all regulated according to the sole Will and Pleasure of their Prince. The first Day of the Month is always a Holiday. Their *Musimoes*, which are Festivals appointed, as all other solemn Days are, by his Majesty, are celebrated in honour of their Dead, or, to make use of their own Terms, ^c of the Souls of departed Saints. These are the only Deities which they seem to admit of; and they have an implicit Faith in some particular Oracles, which, as they pretend, are delivered by them. Of these we shall speak more at large in another Place. We shall conclude, therefore, with one Remark, which we will not extend too far, or overcharge with usefess Criticisms, *viz.* that the religious Worship which the most antient Idolaters paid to the Dead, was not to all of them in general, without Distinction. These divine Honours were paid to the Virtuous only, in

tum Deosputant. Lib. I. Cap. 8. We shall not take any Notice in this Place of the nice and critical Distinction which some learned Men have made between the Souls of the Dead and these *Manes*. We have offered before some Hints on this Topic, in our Dissertation on the Religion of the *Indians*, and elsewhere.

^a The *Lacedemonians*, *Egyptians*, *Persians*, and *Romans*. See what *Cælius Rhodig.* has collected on this Topic. *Let. Antiq.* Lib. xviii. cap. 1.

^b *Purchas*, *ubi sup.*

^c *Idem* *Ibid.*

order that after their Decease they might become ^a Mediators between the Supreme Being and the whole Race of Mankind. But in Proceſs of Time this Diſcrimination, as well as the Motive of it, met with abundance of Exceptions:

Their OATHS ; their NUPTIAL CEREMONIES, and FUNERAL SOLEMNITIES ; as alſo ſeveral other CUSTOMS.

THEY have three ſeveral Sorts of *Trials*; one of which bears a very near Affinity to that practiſed at *Congo*, and in *Guinea*. That which goes under the Denomination of *Lucaſſe*, conſiſts in the Malefactorſ ſwallowing a certain Quantity of Poiſon. The ſolemn Adminiſtration of it is attended with a formal Denunciation of ſeveral heavy Curſes, which threaten no leſs than immediate Death. If theſe Maledictions, and the Poiſon, have no extraordinary Effect on the Perſon proſecuted, he is immediately acquitted, and declared not guilty; the Proſecutor thereupon is ſeverely puniſh'd, by a Confiſcation of all his Effects, ev'n his Wife and Children. The ^b *Xoqua* is a kind of Trial or Experiment by a hot Iron. The Perſon proſecuted is obliged to lick it, and if he burns his Tongue, 'tis an Indication of his Guilt. The ^c *Moors* likewise make uſe of this judicial Experiment. The *Calano* is another kind, and manifeſtly the very ſame with the *Bondo* practiſed at *Congo*, and in *Guinea*. 'Tis an extreme bitter Potion, which the Party accuſed is oblig'd to take at one Draught, and throw up again the next Moment, without one Drop remaining behind. If he does not diſcharge it at once, and with eaſe, he is look'd upon as guilty. 'Tis likewise the very ſame Experiment in all appearance as is made uſe of in the Kingdom of *Monomotapa*.

THEY purchaſe their Wives for ſo much Money, or ſo many Head of Cattle: So that in this Country, if we may credit the Veracity of our Travellers, he is the moſt ſubſtantial Man that has the moſt Daughters. If the Purchaſer makes any Objection to the young Laſs after he has bought her, he returns her to her Relations, who for ſome ſmall Deduction or Allowance on that Account, take her again, and ſell her to the next beſt Chapman. With Reſpect to thoſe Women who are poor, they have no hopes of a Return; for they are never allow'd to abandon their Huſbands, or, more properly ſpeaking, their Maſters, after they have been once purchaſed. The Preliminaries to their Marriages, and the actual Celebration of them conſiſt, as in many other Places, in Feaſts, Collations, Dances, and Nuptial Preſents. The Friends and Relations are all invited Gueſts; every one brings his Diſh with ſome little Delicacy or another in it for the new married Couple. We ſhall here introduce one curſory Reflection on theſe Ceremonies, which may poſſibly have been amplified and enlarged, or not rightly comprehended by our Travellers. Have ſuch as talk of ſo extravagant a Cuſtom as that of the Purchaſe of Wives, duly diſtinguiſh'd between a lawful Wife and a Concubine? Can we imagine, that even in the moſt barbarous Countries, there are no Matchies that are the Reſult of pure Love and Affection? This ſeems to admit of no Diſpute, eſpecially ſince theſe Po-

^a The Cuſtom of conſulting the Dead is very antient; for *Moſes* himſelf ſpeaks of it in *Deut. xviii. 11.*

^b *John de Santos*, quoted in *Abbot Renandot's* Remarks on the two Accounts of *China*, gives us the following Deſcription of it. "The ſolemn Oath which they call *Xoca*, is adminiſtered with a *Hough*, which is put into the Fire, and when red hot, taken out with a Pair of Pincers, and preſented to the Mouth of the Party to be ſworn. The Perſon who adminiſters the Oath, directs the Juror to lick this burning Iron; for if he is innocent of the Crime laid to his Charge, the Heat will have no manner of Influence over him; he'll neither burn his Tongue, nor bliſter his Lips; but if he is guilty, his Tongue, Lips, and Face, will all immediately feel its fatal Effects. Moreover, adds he, the *Moors* make uſe of it as well as the *Cafrees*; and the *Chriſtians* themſelves, with reſpect to ſuch Slaves as are charg'd with any felonious Action."

^c *Purchas*, *Ibid.*

lygamists, as well as those already mention'd, make choice of one Wife that is their Favorite, and superior to all the rest. No one is allow'd to marry his own Sister, or Daughter, but their Sovereign himself. Such an Act of Incest is not imputed to his Majesty, indeed, as a Crime; but the Consequence of such an Offence in a Subject is inevitable Death.

SUCH as are very antient, and afflicted with any incurable Distempers, are treated like those miserable Witches amongst the *Cafres*, who reside near the *Cape of Good Hope*. Those who are under either of these unhappy Circumstances, are totally abandon'd: They have no Friend to prolong their Lives, or hasten their Deaths, and end their Miseries. 'Tis true, they extend their Charity so far, for the generality, as to convey them into some Desert, and give them some small Pittance to subsist on for a short Time; but after that, leave them entirely to become a Prey to the savage Beasts. Nay, the poor helpless Wretches themselves, being conscious of their approaching Dissolution, take it as an act of Indulgence, and beg to be so expos'd.

THE Burial of their Dead, either with or without Clothes, is left entirely to the free Will and Pleasure of those who survive them. In short, they are interr'd, for the generality, in the same Plight and Condition, good or bad, as they are in at the Moment of their Expiration. A large Grave is immediately dug for them, and the Bodies of the Deceased are deposited therein, together with proper Provisions for their Subsistence in their Journey to the other World. Some Earth is then thrown over them, and the Chairs or Beds in which they dy'd, are laid over their respective Graves. They are so superstitious, as not to touch, on any Account whatever, such Chairs or Beds; or, in short, any other Thing whatsoever that has touch'd the Persons either expiring, or actually expired. Their Mourning continues for eight Days successively, from the Rising to the Setting of the Sun, or about an Hour after, which consists of a Medley of Tears, Songs, and Dances. After that, they eat and drink, in honour of their deceased Friends and Relations.

TOWARDS the Month of *September*, at the new Moon, the Emperor, who, as we have already observ'd, is the visible God of the Country, or at least the Vicar and Vicegerent of the Deity, sets out with a numerous Retinue from *Simbaoe*, his Metropolitan City, and repairs in great Pomp and Solemnity to a particular Hill, which is the Sepulchre of their Kings, and there performs a nine Days Devotion, in honour to the Souls of his illustrious Predecessors. As soon as they are arriv'd on the sacred Spot, they open the Ceremony with an elegant Funeral Entertainment, and there intoxicate their Brains with a ^b spirituous Liquor, which they call *Pombo*. This Entertainment holds eight Days. ^c The *Pomberar*, which falls on one of the nine Days, is set apart for their Exercise at Arms, or a kind of Tilt or Tournament, at which the King and Court make a very splendid Appearance. After these eight jovial Days are expir'd, there are two others devoted to Grief and Sorrow. At this melancholy Conjunction, the Devil, if we may rely on the Veracity of the *Negroes*, enters the Body of one of the Courtiers, and publickly declares that he is the Soul of the late King, the very Soul for whose Honour and Glory this Funeral Solemnity was intended. The Person thus possess'd

^a We shall here quote the Sequel of the Passage from *Pomponius Mela*, Lib. I. c. 8. relating to the *Angilani*. (*Angile*) per eos (*Manes*) dejerant, eos ut Oracula consulunt, precatique quæ volunt, ubi tumulis incubuere, pro Responsi Somnia ferunt. The Conformity between these Customs is very obvious.

^b This Liquor is compos'd of *Maize*, or some other of that Country Grain.

^c All this long Narrative bears a visible Affinity to the nine Days Devotion, and anniversary Festivals, of the Antients; as also to the Description which *Virgil*, in his fifth *Æneid*, has given us thereof, viz. of Funeral Entertainments, a Tournament, a Conjunction of, and a solemn Address to, the *Manes*. Compare the Description we have given you above with the following Passage in *Virgil*.

*Salve, sancte Parens: iterum saluete recepti
Nequicquam Cineres, Animaque, Umbraque Paterna, &c*

falls down, and rolls upon the Ground, and the Devil, by his Mouth, delivers himself in an unknown Tongue; but soon after he comes to himself, grows more gentle and tractable, and talks in the Language and Style of the late King. His Imperial Majesty, imagining that he perfectly recollects his royal Predecessor, approaches and salutes him: Immediately the whole Assembly retreat, and testify their Respect at an awful Distance. His Majesty being thus alone with the Demoniac, consults him as an infallible Oracle, on all his Affairs of any Importance, both public and private. As soon as this Oracle has deliver'd such Answers as he thinks convenient, the Devil withdraws, and the poor harra's'd Demoniac, as we are inform'd, for the generality sits down contented all his Life after, and thinks himself sufficiently recompenc'd for all his Fatigue, by having had the Honour of such a miraculous Conferencce with his royal Master. This Intrigue, in all probability, is owing to the Delusion and Imposture of some Person who professes himself an able Magician, and that is all we can say of it with any Certainty. 'Tis well known, by the way, that a thousand Instances may be produc'd from the Antients, of Spirits that have been rais'd by their Necromancers on the like Occasions.

WHEN the King dies, his Wives poison themselves the Moment he expires, in order to die with, and wait on him in his Progress to the other World. As soon as his Soul is departed, he is instantly convey'd to the Sepulchre of his Ancestors, and his Successor the next Morning takes Possession of the royal Dignity, and all the Concubines of the Deceas'd. He then exposes himself to public View, but in such a Manner, that a Curtain conceals both him and his Wives from being discern'd by the Populace. He is immediately proclaim'd throughout the Kingdom, in order that the Nobility and Gentry may recognize his Authority, and pay him Homage. This Ceremony is perform'd with all that passive Obedience and abject Deportment which is so conspicuous all over the East, and so agreeable to their imperious Monarchs, who look upon themselves as Deities, or at least as something more than human, when they see their Subjects creeping and cringing with such awful Fear at the Footstool of their Thrones, and addressing themselves with all Humility to their Persons, without presuming to lift up their Heads, and look them in the Face. Thus the Subjects of *Africa* pay their Submission and Allegiance to their Monarch, who graciously condescends to answer them, but still behind the Curtain, which, however, is soon after drawn, and then his Majesty obliges them with a full View of his sacred Person. Every one immediately claps his Hands, and rends the Air with loud Acclamations. In a few Minutes the Curtain conceals him again, and the Nobility and Gentry withdraw, cringing and crouching in the same abject and submissive Manner as when they came. The whole City celebrate the Festival of his happy Accession to the Throne, and testify their Joy by loud Huzza's, and a vast Variety of their Country Music.

THE next Day his Imperial Majesty causes a Proclamation to be made of his Accession to the Throne by proper Officers, who at the same Time give a general Invitation to all Persons whomsoever, without Distinction, to see their new Sovereign break the Bow. This Ceremony is sometimes observ'd when there are several Competitors or Candidates for the royal Dignity; and there are divers^a Instances of the like royal Contentions

^a The new Monarch, in all probability, complies with this ceremonious Act, in order to give the People a Specimen of his Strength and uncommon Abilities. There are so many Instances that may be produc'd from the Antients, to demonstrate, that such as were appointed to be Sovereigns and Rulers over the People, were by them required to have a larger Share of Strength of Body, as well as Sagacity and Penetration, than the Generality of Mankind, that it would be needless, if not impertinent, to quote them. We shall content ourselves therefore with extracting one shining Example from the Annals of *France*, to prove that our Ancestors gave into the same Notion, and expected to find in their Princes the very same Accomplishments.

Pepin the Short, perceiving himself the Object of Contempt amongst a particular Set of his Courtiers, who on account of his Figure, which was both thick and low, entertain'd but a mean Idea of his personal Abilities, invited them, by way of Amusement, to see a fair Battle between a Bull and a Lion. As soon as he observ'd that the latter had got the Mallery over the former, and was ready to devour him, "Now Gentlemen, says he, who amongst
" you

tions to be met with amongst the antient Inhabitants of *Europe* and *Asia*. When the *Quiteve* understands there are several Rivals, and that his Title is precarious, he must make all the Interest he is capable of with the Wives of the late Monarch; for he alone, whom they admit into the royal Palace, is his true and lawful Successor. To get Possession by Force, would be of no manner of Service; for all Acts of Violence, in that Case, are repugnant to the Laws of the Land. The Competitor, whoever he be, forfeits all his Right and Title to the Crown, that is guilty of such rash Proceedings. The best Method therefore that he can take to maintain his Claim, is to make his Court to, and ingratiate himself as much as possible in the Interest and Favour of, the Ladies before mentioned.

WE have already observ'd, that a considerable Number of the King's Wives are their own voluntary Executioners the Moment he expires. There is likewise, as we are assur'd, a numerous Retinue of their Grandees selected to attend him, under Pretence that he has Occasion for their Service in the other World; and the Successor, for the generality, makes a shrewd Choice of such as he has just Apprehensions would be factious and disaffected to his Government. Formerly the King himself, they say, was not exempt from that barbarous and inhuman Law, whereby it was enacted, that all such as were afflicted with any incurable Distempers, should hasten their Death by violent Means. In that Case their Kings themselves submitted to their Fate, as soon as they had nominated and appointed the Person whom they best approv'd of to succeed them. Any conspicuous Deformity, Crosses, Misfortunes, Adversity, or in short, the Loss of two of their Fore-Teeth, oblig'd them to the like voluntary Submission. "A King, say they, should have no natural Imperfections. If 'tis his Misfortune, had not he much better quit the World with Disdain, and fly to another, where he will be for ever free from all Infirmities?"

IN Process of Time, however, their Monarchs grew more in Love with Life, and protested against such false Principles, how heroic soever they might seem to be at first View. One of them preferring the certain Enjoyment of this Life before the Hopes of absolute Perfection in the next, caus'd a Proclamation to be issued out, "That though he had the Misfortune to lose one of his Teeth, he was determin'd to live for the Good of his Subjects, and wait with Patience for the Day of his Dissolution."

^a SEVERAL particular Days are instituted and appointed by this Prince for the royal Diversion of Hunting, on which alone the Lion is allow'd to be run down; which Pre-emption is at all other Times look'd upon as a capital Offence, because the *Quiteve* is dignified and distinguish'd by the honourable Appellation of the *Grand Lion*.

THESE People never engage in any Affair of the least Importance, till they have first consulted whether they shall meet with Success, by Lot, with a kind of Dice, or by some mystic Lines or Characters trac'd out upon the Ground. Notwithstanding Sorcery is prohibited on Pain of Death, or at least on the Confiscation of their Wives, Chil-

"you all has Courage enough to interpose between these bloody Combatants? Who of you all dare rescue the Bull, and kill the Lion?" Not one of the numerous Spectators would venture to undertake so dangerous an Enterprize; whereupon the King instantly leap'd into the Area, drew his Sabre, and at one Blow sever'd the Lion's Head from his Shoulders. Returning without the least Emotion or Concern to his Seat, he gave those who had entertain'd but a mean Opinion of him, to understand, in a jocular Way, *That though David was low of Stature, yet he demolish'd the great Goliath; and that though Alexander was but a little Man, he perform'd more heroic Actions than all his tallest Officers and Commanders put together.* David, though he met with the like contemptible Treatment from Saul on the very same Occasion, was notwithstanding remarkable for his Strength, and was number'd amongst the valiant Men of Israel. He says himself in one of his *Psalms*, *That by the Strength of his Arm he broke a Steel Bow asunder.* Mr. Le Clerc, indeed, in his Annotations, seems to intimate that this Expression is only a Poetical Hyperbole; yet there are other Commentators, in all probability, to be met with, who give this Passage quite another Gloss, who look upon it as real Fact, and a public Testimony, which David was willing to give the People of his extraordinary Abilities.

^a Purchas, ubi sup.

dren, and Liberty itself, yet they have a strong Propensity that way. Adultery and Theft are subject to the same Penalties as the Practice of Magic.

WHEN the King has any Negotiations to transact with his Neighbours, he nominates and appoints four Ambassadors for that particular Service. The first only represents his sacred Person, and must be treated with the same Dignity and Respect as his Majesty himself. The second is called the *King's Mouth*, and 'tis his peculiar Province to declare the Purport of his Commission. The third is the *King's Eye*, whose Business is to inspect and pry into all that passes. The fourth and last is the *King's Ear*. He is oblig'd to listen with the utmost Attention to all that is said both on one Side and the other, and to make an impartial Report thereof to his Royal Master.

The RELIGION of the Natives of Sofala, and their particular Customs.

ALL that we can learn of these People is, that they are Idolaters. As to their nuptial Rites and Ceremonies, they are much the same as their Neighbours; the following Circumstance excepted, which is very singular and remarkable. The Bridegroom procures a Friend to carry him upon his Back to the Place appointed for the Solemnization of his Marriage. This friendly Service must be done at one Stretch; for if he rests, 'tis look'd upon as an impropitious Omen, and the Wedding must be deferred till another Opportunity. Sometimes the Match is intirely broke off without any farther Ceremony on the like unhappy Disaster.

As to their Funeral Solemnities, they, as well as all those of whom we have been before speaking, furnish their Dead with a Variety of Provisions. They erect two Stones, one at the Head, and the other at the Foot of the Grave, and rub them with *Sandal*. They are mightily addicted to Dreams; and altho' the Credulity of these ignorant People is for the generality imposed upon, yet they cannot be persuaded by any means to deviate from this their favourite Superstition: There is no occasion to travel as far as *Sofala* to find out People of the same Stamp, and idle Disposition.

SOME particular *Cafres*, who reside in these Parts, convey their Dead into a Cavern, which abounds with a vast Number of Crocodiles, in order that the Souls of the Deceased may enter into these Animals, and purify themselves by that Means. They have such a peculiar Veneration for these Crocodiles, that they leave proper Provisions for them at the Mouth of their Dens, which are look'd upon as Holy Ground.

WE have reduc'd this Article into as small a Compass as possibly we could to avoid Tautologies, and numberless Absurdities, which a long Detail thereof would inevitably lead us into. 'Tis no difficult Task to make a Collection of the numerous Contradictions which are to be met with in the Accounts of Travellers on this Topic; but it requires a world of Judgment to distinguish what is true from what is false.

* *Purchas, ubi sup.*

† *Purchas, ubi sup.*

*The RELIGION of the People who live on the Coasts
of Quilimanca, Loranga, Quizungo, and as far
as Cuama towards the Borders of Sofola.*

THOSE who reside near the first River are some Part of the ancient *Troglodytes*. Some of these People have no Idols; and if they have, there are several of them, we are informed, that they worship but one God, and acknowledge his divine Providence, his Goodness, and the Immortality of the Soul. They believe, likewise, the Existence of evil Spirits. But all this notwithstanding, does not prevent them from blaspheming the Deity, if their Affairs run counter, and give them the least Provocations. They observe some particular Festivals and Days of Abstinence with extraordinary Strictness; but the next Day they always make themselves amends by excessive Drinking. They debauch themselves with the heady Liquor of *Maize*, and a kind of sweet Wine, made of their own Country^a Fruit.

MOMBAZA is inhabited by Mahometans and Idolaters. There is so trivial a Difference between the Religion of these People, and the others before mentioned, that it is not worth our Observation. The King is, as it were, a kind of visible^b God, who assumes to himself an absolute Power here on Earth. They carry Fire before him when he takes the Field.

THE People of *Melinda* testify an equal Veneration and Respect for their Sovereign. They carry him on their Shoulders, and prostrate themselves before his Litter, without presuming so far as to look him in the Face. Several Officers, plentifully provided with the most exquisite Perfumes, march before him; and for fear he should meet with any Disaster upon the Road, the Moment he sets out from his royal Palace, cut open a young *Hind*, the Entrails whereof their idolatrous Priests very curiously examine, in order to find the good or ill Success of this Expedition. The People rend the Air with loud Acclamations of Joy. Their most beautiful Women present themselves before his *Moorish* Majesty, some singing his Eulogiums, and others offering up, or burning their Perfumes before him. When they are upon any important Debate, they always take care to cut open a *Hind*, and make the curious Inspection before mentioned. His Majesty is oblig'd to walk three times successively over the *Hind*, and the^c *Labis*, after such Incision, practise several magical Experiments, in order to ascertain the Success.

THESE People are, for the generality, addicted to the Practice of Magic, which principally consisting in some certain Charms, and being accompanied with a Dance that is very tiresome and fatiguing, affects at last one of the Company then present, who, in this Situation, discovers the Secret they want to have revealed.

Their NUPTIAL CEREMONIES.

THEY indulge themselves in a Plurality of Wives. On the Wedding-day two or three female Neighbours, or Relations of the Bridegroom, march out at the Head of a numerous Train, and, betimes in the Morning, attend at the Door of the

^a In *Purchas*, ubi *sup.*

^b The very same thing is related of the *Ethiopians*. *Quem Regem creaverunt, veluti Numen insit, aut ad minus, a divinâ providentiâ eis datus, vulgo adorant.* *Johan. Boemius* in his Treatise entitled *Mores, Leges, &c.*

^c The Name of the Priests in that Country.

Bride's Habitation, and there dance and sing, till the whole Company, both Men and Women, have made the usual Marriage Presents, which principally consist in Maize, Flower, &c. Before these Testimonies of their Respect are paid, the female Dancers are presented with a handful of Maize, and have their left Eye and Cheek dusted over with Flower. The Day concludes with Joy and Rejoicing, and in the Evening the Bridegroom conducts his Partner to his own House, which closes the Ceremony.

THE young Maidens, on the Borders of *Quizungo*, when they are on the Point of Marriage, depart from their Habitation, and repair into some barren Field, there to bemoan themselves for the Space of an Hour on the melancholy Prospect of resigning their Virgin Honours. This Ceremony is observ'd in the Day-time before a great Number of Friends and Relations, who come to visit them on this Occasion. At Night they return home, and as soon as ever the New Moon appears, the Marriage Feast begins, and the next Morning the Damsel is delivered to her Lover, who takes her to his warm Embraces without any farther Ceremony.

THEIR Mourning is accompanied with long Lamentations, and with Weeping and Wailing as loud as ever they can stretch their Throats. They cover their Dead, or rather wrap them up in black swaddling Cloths. They bury them with their Fire-Arms, their Equipage, and all other proper Accommodations for their Journey. The Mat on which the Person deceas'd lay, the Chair or Stool on which he sat, and the Utensils or Implements of Household which he made use of in his Life-time, nay his very Habitation, are all burnt immediately after his Interment. The Loss, however, as is presum'd does not amount to any considerable Value. For these People are not ambitious of erecting any pompous and magnificent Fabricks. The same Customs are observ'd by the major part of the Inhabitants on this Coast. 'Tis a fundamental Article with them, that the living must not touch the dead, nor any thing belonging to them; for such Action would be an immediate Pollution; and this unfortunate Person must not re-enter his House, nor have any Intercourse or familiar Converse with his Countrymen, till he has first wash'd and purify'd himself. The Ashes of every thing burnt about the dead are collected together, and thrown into their Graves with them. Their Mourning continues two Hours a Day for eight Days together. However, about Midnight one of the Company set the Tune to their Lamentations, and the whole Assembly strike up immediately in the same melancholy Key. In the Morning they visit the Grave, in order to supply the Deceased with proper Provisions. Those who undertake this friendly Office dust their left Eye and Cheek with Flower, in the same manner as at their nuptial Solemnities. They mutter some certain Words over the Graves of their dead; but whether they are Prayers to them for Success in their Harvest, or Requests to have them in their Remembrance, we are at a loss to determine. They never wash their Faces till the Time of their Mourning is expired.

ON the Coast of *Melinda*, and the Parts adjacent, the young Men; nay the Boys of seven or eight Years of Age, wear about six or seven Pound Weight of Clay around their Heads, till they have given some visible Proof of their Valour in War, or in single Combat. They are obliged to produce some Tokens of their Victory, and some Effects of their Neighbours. They are under the same indispensable Obligation, as the Natives of *Monomotapa*, to produce some undeniable Testimony of their Conquest and their Courage. Such a Certificate must be had; and, doubtless, such peremptory Injunction, and the Scandal those lie under, who are indolent and inactive, and neglect the Duty incumbent on them, are irresistible Motives to the frequent Practice of bold and heroic Actions.

² *Matos.*

We shall conclude with this cursory Observation, that there are a^a Set of notorious, despicable Fellows, between *Angola* and *Monomotapa*, who are addicted to *Sodomitical* Practices, and are a scandal to their Sex; by gratifying the inordinate Lusts and Passions of their brutal Companions. These effeminate Debauchees, in all probability, are a Species of the ^b*Floridan* Hermaphrodites.

The RELIGION of the ETHIOPIANS and the GAULS.

NOTWITHSTANDING they live under a Christian Government, there are numberless Idolaters in this extensive Empire. They are Vagabonds and Barbarians, says *Ludolphus*,^c *who profess no Religion, are under no legal Restrictions, nor subservient to any King.* They are, in short, a kind of *Troglodytes*.^d Their Language is very confus'd, rough, and unpolish'd. These barbarous People are reckon'd amongst the Number of the *Cafres*. Besides these, there are the *Agawas*, who inhabit the High-lands of *Goiam*, the *Gonguas*, the *Gafates*, the *Gauls*, who, in all probability, are the same with the *Guagas*, or *Jages*, whom we have already describ'd, and several others too tedious to enumerate. We shall begin with the *Gauls*.

^e THEY have no Idols, no outward Form of Divine Worship; at least, no Customs, wherein there are any visible Prints, or Footsteps of Religion. They make no Distinction between the Heavens, and the Supreme Being, the Creator and Preserver of all Things. Though 'tis he, as they say, who comprises all Things within his own infinite Immensity; yet they pay him no manner of Adoration. However they are, as we are inform'd, very tractable, and might with ease be made Profelytes to the Christian Faith.

THE Natives of *Zender* worship Idols, or Devils, and are extremely addicted to the Practice and Study of the *Black Art*. As to the others, we have nothing to offer concerning them that is worth the Reader's Attention.

Their CUSTOMS, &c.

THE *Gauls* observe the Ceremony of Circumcision, and indulge themselves in a Plurality of Wives. Their young Men are not permitted to cut off their Hair, 'till they have signaliz'd their Courage in some warlike Expedition, by the Death of an Enemy, or in the Chase, by hunting down and killing some Savage Monster. 'Tis not the Heads of their Enemies that they produce as Testimonials of their Valour, but some other very remarkable Member, which the Reader will readily discover, when he is inform'd, that they must give ocular Demonstration^f of the slain Person's Sex. These honourable and distinguishing Marks of their Prowess are hung up as Trophies, at the Head of their Camp. Once in Eight Years they elect a new General, or Commander, who is obliged to notify his Accession to the Government, by an Irruption on some of the *Ethiopian* Territories.

^a *Cibadi.*

^b See the first Part of the Religious Customs of the Idolatrous Nations.

^c *Hist. Ethiop. l. 1. c. 14.*

^d *Strident, non loquuntur.*

^e *Ludolphus ubi sup.*

^f *Nulla Idola, & via sacra habent. Id. ibid.*

^g *Postquam de sexu imberbium dubitator, turpissimam partem viris amputare.*

THE Natives of *Zender* hunt all around their Woods, in order to find out a King, or Ruler over them, amongst the Savage Beasts, who by the prevailing Influence of his Incantations allures them to him, as *Orpheus* did of old, by the Melody of his Musick. None but the Grandees, or Nobility of the Kingdom, have any Right or Title to elect a Prince, after the Decease of his Predecessor. In order to find out his Haunts in the Forest, they take a Bird of the *Eagle kind* for their Guide, that by his Cries discovers the Mighty Hero, who is to be their Sovereign. There have been People much more polish'd and refin'd, who have rely'd on as precarious Guides for the just Object of their Choice. ^a *Darius King of Persia*, the first of that Name, had the good Fortune to be elected King, for no other Reason, but that his Horse neigh'd before any of those belonging to his Rivals, and Competitors for the Crown, who had unanimously agreed after the Death of *Smerdis* the Impostor, that he, whose Horse neigh'd first, should be elected King without further Ceremony. But to return to the King of *Zender*. That innate Modesty, or rather that establish'd Rule amongst these Savages, which induces him to conceal himself, obliges him to oppose those who are ambitious of electing him; and he carries the Ceremony so far, as to fight with, and wound them, if possibly he can. For which Reason, the Electors are obliged to treat him roughly, to provoke and torment him, in order to bring him to Compliance, and accept of the Crown: But he must not suffer himself to receive the least Wound from any of his importunate Electors; for in that case, he is look'd upon as an Object altogether unworthy of that high Dignity; nay his Subjects, as we are inform'd, are permitted to murder him, in case he happens to be wounded in this affected Opposition and Resistance. But be that as it will, even after he has submitted to his Electors, he is once more subject to the Insults of those who meet him on the Road, and who endeavour by Force to mount him on their Shoulders, ambitious of the Honour of conducting him to his Throne. This Regal Seat, we may easily imagine, is none of the most pompous and magnificent; nor is his Palace any thing more than a thatch'd House, or at best, than a common Tent or Pavilion.

The RELIGION of the ISLANDERS of SOCOTORA.

THE *Islanders of Socotora* are *Beduins*, who copy after, and are the Successors, or Descendants, of the *Troglodytes*; for like them, they reside in Caverns, and hollow Rocks. ^b There are some Authors who have attempted to palm them upon us for the Converts of *St. Thomas*. ^c However, they have no Knowledge, as we are credibly inform'd, either of *Jesus Christ*, or of the Christian Religion: Though 'tis true, indeed, they seem to pay an extraordinary Veneration to the Cross, and deposit it on their Altar.

THEY worship the Moon, as the Parent and Cause of all Things. When they have been afflicted with a long Series of dry Weather, they make their earnest Applications to her for a Supply of Water, in the following extraordinary manner. They make Choice of one of their Assembly, whom they enclose and shut up, as it were, in a kind of Circumvallation, from whence he must not presume to stir, on pain of Death. This Devotee thus confin'd, is obliged to make his humblest Addresses to the Moon for ten Days together, to implore the Blessing of her refreshing Showers. If it be matter of Fact, that they cut off the Hands of such Devotee, in case, at the Expiration of the Term before mentioned, the Moon should reject his Prayers, and withhold her Rain, we may with Ease conceive, that the Zeal of this Devotee is as warm and conspicuous, as that of any other Professors whomsoever, who, on the like emergent Occasions, implore the

^a *Herodotus*.

^b *Invola partim Christiani qui a dno Thoma cognominantur. Commentar. Rerum à soc. Jesu in Oriente Gest.*

^c *Dapper*, in his Description of *Africa*; he quotes no Authority.

Assistance and Mediation of the Celestial Beings, with the most surprising Austerities, and under the galling Yoke of the most barbarous and inhuman Discipline: But we are not sufficiently apprised of all the Circumstances that attend this extravagant and cruel Ceremony, to be able to discourse upon it, without being liable to Mistakes.

AT some particular Seasons, and before some remarkable Fasts, the Observance whereof is very strictly enjoyn'd, the Elders, or Principals of the Island, assemble themselves together, and offer up ^a a Hundred Bucks, or Goats, as a publick Sacrifice. This is a kind of *Hecatomb*. To these superstitious Rites they add several Christian Ceremonies; such as the Celebration of *Christmas*, which they keep Holy threescore Days successively, by the Observance of a kind of Fast, or religious Abstinence from Milk, Butter, Fish, and Flesh. In short, they are so rigid and severe, that should any one unfortunately be discover'd to neglect, and break through this Ordinance, the Penalty for the first Offence, would be the Loss of two Fingers from his Right-Hand; for the second, his Hand itself; and for the third his whole Arm.

THEY have a considerable Number of *Moquamos*, a Term by which they distinguish their Temples. These *Moquamos* are very small, and very low. They have three little Doors, and in order to enter any of them, a Person must be obliged to stoop almost to the Ground. In each of these Chapels stands an Altar; on which are deposited a Cross, and several Sticks formed like Flower-de-luces, which have something of the Resemblance likewise of the Cross. Every Chapel has its peculiar Head, Principal, or Priest, called *Hodamo*, who is annually chosen, and the Signatures or Marks of his Function are a Staff and a Cross, which he must not presume to give away, on any Pretence whatsoever, or suffer any Person so much as to touch it, on pain of losing one of his Hands. The usual Time set apart for Divine Service in these Chapels is, when the Moon sets, or when she rises; and the visible Marks, or external Testimonies of their Devotions are, for instance, the striking three times a Day, and thrice every Night, a stated Number of Blows on a long Staff, with a shorter one; and afterwards the taking three Tours all round the Chapel, and turning themselves thrice successively, at every Tour. This Ceremony is accompanied with an Oblation of some Odoriferous Wood, put in an Iron Basin, that hangs by three Chains over a large Fire. After that, the Altar is cens'd three Times, and the Doors of the Temple as many; and the Devotees make the most solemn Vows, and earnest Supplications to the Moon, with exalted Voices, not only within, but all round the Yard, or sacred Enclosure. They implore her Protection, and beg that she would vouchsafe to confine her Favours to them alone. During this Part of their Divine Service, the *Hodamo* sets on the Altar a lighted Taper made of Butter; the use of all other Fat being prohibited; and for that Purpose, they always take particular Care to have a Vessel in the Chapel full of Butter. But not for that Purpose only; for they besmear their Crosses, and Staves, which they make use of in their religious Ceremonies, with this their favourite Grease. On some certain Days of the Year they make a solemn Procession round the Temple. At which public Times they constitute one of their Principals, or Chief Men in their Country, to carry the most cumbersome Sacred Staff. After the Procession is over, they cut his Fingers off, and put a smaller Staff into his Hand, which, by Virtue of some mystic Marks, serves him as a Buckler and Defence from all manner of Insults; not to mention those singular Honours which are paid him on Account of his being possessed of such a sacred Implement; and that Odour of Sanctity which the Opportunity of carrying it in Procession confers upon him. The Reader no doubt very clearly discerns, by the Account we have here given, what a monstrous Medley there is of *Mabometanism*, *Christianism* and *Paganism* in this

^a All this may, in all probability, be some very corrupted Remains of *Sabeism*, of which we shall speak more at large hereafter. The *Sabeans* made an Oblation of a Goat to the New Moon.

Religion. They have likewise borrow'd, as some Authors pretend, several of their Rites and Ceremonies from the *Nesforians*.

Their NUPTIAL CEREMONIES; *their* FUNERAL SOLEMNITIES, *and other* CUSTOMS.

AFTER the Relation of so extravagant a Religion, the Reader may well expect to hear of a Variety of idle and ridiculous Customs. They marry as many Wives as their Circumstances will permit them to maintain; and put them away again at pleasure; that is, they dismiss them without the least Formality whatsoever. They exchange likewise their Partners, and take in others for a Time limited and agreed on; perhaps, till Absence has whetted their pall'd Appetites. But nothing surely can be more singular and remarkable, than the Method a Father takes to assign and set-over his Child to his Friend or Acquaintance. When he is dispos'd to discharge himself of such an Incumbrance, he nominates this or that Person to be his Guardian; and such Father, by Adoption, is obliged to maintain and bring the Boy up as if he was his own. Children thus transferr'd, are call'd the *Sons of Fire and Smoak*; because these poor barbarous Creatures, observing that the Procreation of Children is the natural Result of that Union to which the Indulgence of their sensual Appetites alone inclines them, determine, after they have gratified their Passion, to transfer and make over the Fruits of their Labour to some other Person; and for that Purpose, he who is so dispos'd, kindles a large Fire in his Cavern, and throws some particular green Wood upon it. As soon as the Smoak begins to rise, he runs out of his little Cottage or Cave, and proclaims, as loud as he can stretch his Throat, that the Child with which his Wife is pregnant, is the Right and Property of such a Neighbour. He accordingly brings up the Child thus presented to him, and pays the like Compliment to some other Acquaintance. Irregularities of this Nature were very common amongst the ² *Troglodytes*.

THERE is no manner of difference, in the Opinion of the *Islanders*, between a dying Person, and one actually deceas'd. For which Reason, such as lie at the point of Death, are carried directly to their Graves. Their nearest and dearest Relations perform this last friendly Office for them; and those who are thus expiring, having, as we may reasonably suppose, shewn the like Indulgence to others, never murmur at such Treatment, or think it any ways cruel or unjust. As soon as they perceive their Dissolution drawing nigh, they call their Relations, as we are inform'd, round about them, in order to exhort them not to renounce the Religion of their Forefathers; nor to have any familiar Intercourse or Correspondence with Strangers, and to avenge them of their Enemies. Nay, sometimes the Person thus giving up the Ghost, produces a long List of those who have injur'd him, with the particular Causes of his just Resentment. Having thus vented his Spleen, he departs this Life with all the Calmness and Serenity imaginable. This is generally the Lot of those who are Ignorant, and incapable of serious Reflection. They sink into the Arms of Death without the least Reluctance or Concern, when Life becomes an Incumbrance. And so do all such as are afflicted with any incurable Distempers, plung'd in inextricable Difficulties, or harass'd with implacable Persecutions.

THEY observe the Ceremony of Circumcision. If any one should reside amongst them that has the Misfortune not to be circumcised, he would have his Hand cut off as soon as he was discover'd; and his own Wife, on such an Occasion, would make no scruple to betray him. An uncircumcised Person must not presume to enter into any of their

² *Troglodyte uxores et filios habent communes, says John Boemius, in his Dissertation on Customs, &c.*

Moquamos, or Temples. As to the Perpetration of any particular Crimes, the Delinquents are punish'd by their *Hodamos*, according to the Nature and Enormity of the Offence. A Thief, though pursu'd, is secure, if he has the good Fortune to fly for Refuge into a *Moquamo*, and finds there upon the Spot some Friend who is willing to be his Guardian and Protector; such Person is look'd upon as Godfather to, or Surety for, the Criminal. But if no such Friend appears in the Temple; he is dragg'd away from his Asylum, and his Hand is immediately cut off.

THE greatest Act of Complaisance that is practis'd amongst these *Beduins*, is, to kiss the Shoulder of the Person whom they intend to honour. The same Ceremony is observ'd in several Provinces of *Abyssinia*.

To what we have already remark'd, we beg leave to add, That, if we may rely on the Veracity of some Missionary *Jesuits*, there is abundance of ^a *Judaism* comprised in the Religion of these People. These Fathers, however, ought to have descended to Particulars; for there are no *Jewish* Rites and Ceremonies, as we can find, in vogue with the *Beduins* but that of Circumcision. These *Jesuits*, moreover, add in their Narration, that the *Beduins* are strictly enjoin'd, not so much as to ^b touch, or taste, any Hens, or other Fowl, of what Species or Kind soever. ^c Another Relation assures us, That *they observe the Evangelical Law*; that St. *Thomas* converted them to the *Christian* Faith; that they are very tractable, and fond of being instructed; and that they are well affected to, and have a peculiar Regard for, the Catholic Religion, and the Ceremonies of the *Romish* Church. This Relation adds likewise, that these Islanders have a peculiar Veneration for the Cross, that all of them in general wear them about their Necks, and in conclusion, that they make use of the *Chaldee* Language in their Divine Service.

The RELIGION of the Islanders of Madagascar.

ALL the Account we shall give you of the Natives of this Island, will be extracted from the *Sieur Flacourt*. Tho' they are all ^d Pagans; there are notwithstanding the Prints, or Footsteps, of *Mahometanism* and *Judaism* to be visibly discern'd amongst them. They acknowledge one God, the Creator of all Things. They honour and revere him, and speak of him with the profoundest Veneration and Respect. Tho' they have no Idols, or Temples, yet they offer up Sacrifices to the Supreme Being. However, to ingratiate themselves into the Favour of the Devil, ^e *They compliment him with the first Morfel of their Victims*; and so make him a Partner with the Deity. From whence 'tis evident, that these Islanders acknowledge two Principles, one Good, and the other Evil. This Notion was transmitted to them by the Natives of the Continent, who, in all probability, had it from the Inhabitants of *Asia*. But be that as it will, those of *Madagascar* acknowledge, that God created the Heavens, the Earth, the Spirits, and all living Creatures. According to their Account, there are seven Heavens. They are of Opinion, that God is the Cause of all Good; and the Devil, on the other Hand, the Author of all the Misfortunes that attend Mankind. For which Reason, they fear him,

^a In the *Comment. Recur à Societ. Jesu in Oriente Gestar* it is said, *Complures Judaicos ritus ac ceremonias retinent.*

^b *Gallinam, aut quamlibet avem manu contingere, nedum gustare est religio.*

^c In *Purchas*.

^d *Hist. of Madagascar*, printed at *Paris* 1660. This Author's Account of the Manners and Customs of these Islanders is very prolix and particular; but it is not only incorrectly compos'd, but there are abundance of Contradictions, and Obscurities interspersed throughout the whole Performance; as for instance, in Page 22. he informs us, that they have no Knowledge of *Jesus Christ*, no Prayers, nor any Fasts. And yet in Page 59. he says, they acknowledge *Jesus Christ* under the Denomination of *Kahissa*, as the Son of God; and in Page 67. he treats of their Fasts. However, these Contradictions arise from the unhappy Manner in which he expresses his Thoughts.

^e These are the express Terms of *Flacourt*.

make their Oblations to him, and even with respect to their Sacrifices, give him the Preference before the Deity. 'Tis a Principle, as we have before observ'd, which we find for the generality true, that Mankind are not so vigorous in their Pursuit after that which is good, as they are cautious how to avoid that which is evil. *Dian-Mananb* is likewise the Object of their divine Worship. He is the God or Vice-Deity of Riches, and by consequence bears a very near Affinity to the *Plutus* of the Antients. "Gold is the Symbol, or Hieroglyphic, of this Divinity. Upon seeing it, they take it directly in their Hands, and hold it above their Heads, with all the Veneration and Respect imaginable, and then salute it. Nay, there are several of them, who, conscious of having committed some particular Sin, dip a Piece of Gold in a Cup full of Water; and then drink it up, imagining, that by such religious Act their Sin is pardoned and forgiven."

THEY are of Opinion, that there are divers Orders of Genii, or Spirits; that some of them govern and direct the Motion of the Heavens, Stars, and Planets; that others have Dominion over the Air, the Meteors, the Sea, and all Mankind. The Doctrine relating to the Genii was maintain'd, and supported, by all the Antients. We have already shew'd, that it is a receiv'd Notion at this day amongst the idolatrous Nations, even amongst those of the *North of Europe*, and those of the *New World*. Besides these Genii, they admit of another Order of Spirits, who are as invisible as the former, but assume a Body, whenever they think proper, and appear to those whom they love and respect. These Spirits are both Male and Female: They intermarry, have Children, and stand in need of the necessary Supports of Life, and yet partake not of the Infirmities of our Nature. However, they die, and are punish'd or rewarded after their Decease, according to their good or bad Conduct in this Life. These Spirits foretell future Events, and perform abundance of surprising Things, which bear a very near Resemblance to what our antient Writers of Romances ascribe to the *Fairies*. They imagine, likewise, that there are Hobgoblins, Phantoms, and Ghosts. They stand in great awe of the *Saccare*, that is, the Devil, and all the other evil Spirits, which they distinguish under different Denominations. The *Saccare*, if we may believe what they assert, appears to them in the Form of a *fiery Dragon*, and frequently enters into, and possesses them for fifteen Days together. In order to deliver themselves out of his Clutches, or at least to relieve them under their Misfortune, they take a Javelin, or long Spear, in their Hands, and dance and caper about, wreathing their Bodies in a thousand antic and ridiculous Postures. All the whole Town dance to the Beat of Drum, round about such Persons as are so possess'd, observing the same Gesticulations as they do, under Pretence of affording them, by that Means, some Comfort and Consolation.

THEY have some Knowledge of the Fall of Man, the terrestrial Paradise, and the Flood; but their Ideas thereof are clouded, and obscured, by a Multitude of ridiculous

^a *Flacourt's History*, Chap. xvii.

^b This is so well known, that it would be impertinent to enlarge upon it.

Quisque suos patimur Manes ——— *Virg. Æneid. VI.*

That is to say, we have all of us our particular Genii.

^c See what we have before observed, in the second Chapter of our Dissertation on the Natives of *America*, and in the Sequel of this. See likewise what we have said in this Volume, with relation to the *Laplanders*, &c.

^d The antient Poets, who in their Fables compris'd a considerable Part of the Pagan Theology, asserted likewise, that their rural Deities, such as their Nymphs, &c. were mortal; but were of Opinion, notwithstanding, that they existed for several Ages.

^e These *Fairies* were the Remains of Paganism. Their Denomination is generally deriv'd from the *Latin Term Fairi*, or the *Greek Word Φαιο*; or from *Fatua*, which was the general Name of their Nymphs, as *Fatuus* was that of the *Fauns* and *Sylvauns*. We have already discours'd on this Topic in this Volume. These *Fairies* were mortal; as for Instance, the Fairy *Melusina*, who resided at *Luzignan*, and died, as we are inform'd, in the sixteenth Century. They foretold future Events, as you may see in the History of *Melusina* just before mentioned. Near *Dompries*, on the Coast of *Orleans*, there is still to be seen the Tree of the *Fairies*, which was their favourite Place of Rendezvous.

Fables. The same Misfortune attends them with respect to some other Ideas, which their Ancestors might probably have borrow'd from the true Religion; but by insensible Degrees have been most shamefully corrupted. They are of Opinion, that the Devil is the Author of Sin, and the Corruption of human Nature. Their Faith, as to this particular Article, is compris'd in a kind of *Apologue*, the Sense and Meaning whereof is, that the Devil had seven Children, who committed so many Outrages upon Earth, that Mankind implored the Deity to deliver them from this perverse and wicked Generation. God heard their Supplications, &c. These seven Children establish'd seven capital Sins in the World, *viz.* Theft, Licentiousness, Lying, Gluttony, Murder, Pride, and Laziness.

THEY have their Feasts and Fasts, which are solemnized without any Regularity; sometimes at one Time, and sometimes at another, as Occasion offers. ^a They meet together with their whole Family very early in the Morning, and then regale themselves with a small Quantity of Rice, and after that fast till Midnight. In this Interval they employ themselves in rehearsing and singing the heroic Atchievements of their Ancestors. At Midnight they refresh themselves, and after that *pay their Respects to the Devil and the Deity*. They wash themselves, but more particularly their Feet, and chew *Betel*; after which, they lay themselves under some particular Vows and Obligations, with relation to some particular Circumstances, which are of the utmost Importance to themselves. One Thing, which is the most remarkable in these Feasts and Fasts, is, that they sacrifice an Ox, and sprinkle the whole Assembly with its Blood, and then make their Children lay their Hands upon it, imagining, that such Ceremony will preserve them the ensuing Year from all Distempers. The Sacrificator cuts the Victim all in Pieces, and throws the first on his Right Hand, saying, *This is the Devil's Portion*; after this, he takes another Piece, and throws it on his Left Hand, saying, *This is devoted to the Service of the Deity*. To conclude, they take a small Quantity of the Hair of the Victim, and tie it round their Necks, pronouncing at the same Time ^b some mysterious Words three Times successively.

It seems, likewise, according to the Account of the Author before quoted, that these Islanders practise a kind of Libation, in honour of God and the Devil, before they drink; and that they offer up their Sacrifices of Thanksgiving on their Prospect of a plentiful Harvest. Their Rice being ready to be gather'd in, they sacrifice a black Cow, and throw one Part of it into the Field, pronouncing at the same Time a short Form of Thanksgiving. During the Continuance of these festival Days, they never shed any human Blood; but in case any Person commits a Crime that merits Death, he is sentenc'd to be drown'd.

IN order to have the Honour of sacrificing any of their Victims, they are obliged to learn a certain ^c Prayer, and pronounce ^d some particular Words over the Instrument, lifting up their Eyes at the same Time to Heaven, which is a lively Expression of the Intent of the Sacrificator. They are likewise so scrupulous in this Particular, that they would rather die with Hunger, than partake of any Beast whatever, slaughter'd by a Christian.

THEY likewise offer up Sacrifices when they take Possession of any new House, when they are any ways indispos'd, when they marry, when their Wives lie in, and when any of their Friends or Acquaintance are buried. Before they depart this Life, they make a thorough Confession of their Sins. Such Persons as are advanced in Years,

^a Extract from *Flacourt*, Part I. Cap. i.

^b Or suppos'd to be such, for *Flacourt* takes no manner of Notice of them.

^c *Id.* p. 22. This Prayer is called *Miworeche*.

^d *Id.* *Ibid.* p. 307.

and draw near the Time of their Dissolution, make so general and full Confession, that they take particular Care to mention each individual Sin one after another. After this, they order a Sacrifice to be made of several Oxen, for the Expiation of all their Transgressions. All this is accompanied with a solemn Benediction on their whole Family, and an Exhortation, as is customary with old People, and Men just dropping into their Graves, to lead better Lives than they have done before them.

THE confused and imperfect Idea which they entertain of *Noah*, *Abraham*, and *Moses*; and of *David* and ^a *JESUS CHRIST*; their Circumcision, Observance of the Sabbath, their Fasts, their Confession, and their Scruples which we have already mentioned, are all incontestable Demonstrations that their Religion is a Corruption of *Christianity* and *Judaism*, intermingled with *Mahometanism*, *Idolatry*, and *Superstition*.

Their CIRCUMCISION, &c.

^b THEY expose such Children as happen to be born on Tuesday, Thursday, or Saturday, or in the Month of *April*, or in their *Lent*; the eighth Day of the Moon; or, in short, in any Hour that is over-ruled by any malignant Planet. The Ceremony of their Circumcision is for the generality performed in the Month of *May*, in the Presence of the Friends and Relations of those who are to be circumcised. A Bull is the usual Fee for every Infant so circumcis'd. Several Days immediately preceding this Ceremony, the Vigils only excepted, are spent in a Variety of Amusements, and concluded, for the generality, in Riot and Excess. 'Tis look'd upon as an Honour to be drunk on such Occasions. The Circumciser himself makes one amongst them in these public Diversions, &c. The Vigil of the Festival is not attended with such Intemperance and Excess. Fathers and Mothers suspend the legal Pleasures of the Marriage-Bed, and prepare themselves for the Celebration of this Ceremony with their Children. The Mothers lie by them in the *Lapa*; which is a Hut, or Cottage, which their Relations erect, and consecrate by the Performance of some particular Ceremonies therein, a Month before the intended Day of Circumcision. The Prohibition of Love-Enjoyments does not extend to the Relations only of such as are to be circumcis'd; but all Maids or Wives, married Men or Batchelors, who are conscious of having indulg'd themselves in such sensual Pleasures, must not presume to draw near to, or be present at, this holy Ordinance; for these People imagine, that should any Person so defiled prophane that religious Ceremony, the Blood of the Prepuces of such as should be circumcis'd would never stop, and that certain Death would be the fatal Consequence of such a Presumption. Another superstitious Custom of theirs is, never to wear any Thing red about them on these solemn Occasions.

ON the Day appointed for the Circumcision, all those who are to be present at the Operation, bathe themselves betimes in the Morning, and turning themselves towards the East, beating their Drums, and sounding their Country Cornets, pronounce some particular Form of Words, the Sense and Signification whereof we are at a Loss to determine. The Celebrant, or Operator, makes a short Prayer, adapted to the Solemnity of the Day. The whole Congregation being assembled together at the *Lapa*, about ten in the Morning the Drums begin to beat to give Notice of the approaching Ceremony; and the Circumciser, having a Skain of white Cotton Thread twin'd round about his Waist, and another on his Left Arm to wipe his Instrument clean with, approaches the Children

^a See *Flacourt*, p. 59. They say that *Jesus Christ* is the Son of God, born of the Virgin *Mary*, whom they call *Ramaviana*.

^b *Flacourt*, ubi sup. p. 307.

There-

Thereupon, each Father takes his own Child into his Arms, and all together make a kind of Proceſſion round the *Lapa*, going in at the Weſt-Door, and coming out at the Eaſt. After this, they walk again in Proceſſion before the Oxen, that are appropriated for the Sacrifice on this ſolemn Occaſion, and are laid on the Ground with their four Feet bound faſt together. Each Infant, in the next Place, touches the Right Horn of every Beaſt with his Left Hand, and ſits down a Moment or two on the Backs of theſe Victims. After theſe Proceſſions are over, the Circumciſer cuts off the Children's Foreſkins, and the Uncle, or neareſt Relation of each reſpective Child, takes the Prepuce, and ſwallows it down in the Yolk of an Egg. This Relation ſtands in the Capacity, as it were, of Godfather to the Child. The Foreſkins, however, of ſuch as have no Relations, are thrown upon the Ground. The Circumciſer having thus performed his Office, the Sacrificator cuts the Throat of as many Cocks as there are Children circumciſed, and lets the Blood of the Fowls trickle down on the mutilated Part, mingling the Juice of Trefoil, or Clover-Graſs, with the Blood.

SUCH Women as draw near the Time of their Travail, confeſs all the Sins they have been guilty of during their Pregnancy, to ſome Female Confident; and moreover, as our Author aſſures us, invoke the Virgin *Mary*, in hopes that ſhe will lend her Aid and Aſſiſtance at a Time of Need, and contribute towards their ſafe and ſpeedy Deliverance.

THEY are oblig'd to watch the proper Times and Seasons for erecting their Houſes, cutting down their Timber, covering their Roofs, &c. When the Building is finiſhed, they wait for the Moon, and ſome propitious Hour for the Conſecration, or, if you pleaſe, the Dedication of it, which they call *Miffavafſi*. The Proprietor invites all his Friends and Relations to come and grace the Ceremony with their Preſence. Each of them makes him ſome Preſent or another, more or leſs valuable, in proportion to his Circumſtances. They take three formal Tours all round the Tenement; and the whole Company, after ſuch Proceſſion, enter into the Houſe, congratulate the Proprietor on this joyful Occaſion, and wiſh him all the Succeſs and Happineſs in it that he can wiſh for, or deſire. This Ceremony is accompanied with the Oblation of one or more Heifers, the Fleſh whereof is diſtributed amongſt the Company, and intended as a friendly Entertainment.

Their NUPTIAL CEREMONIES and FUNERAL SOLEMNITIES.

THESE Iſlanders are all Polygamists, and, what is very ſingular and remarkable; is, that to have a Plurality of Wives is expreſs'd in their Language by a Term which ſignifies, *To create Enemies*; becauſe ſeveral Wives of the ſame Husband cannot have a natural Love and Affection for one another. This is no doubt as demonſtrable an Axiom, as any in all *Euclid*. Moreover, their Wives, as we are inform'd, act without any Thought or Diſcretion before, as well as after, Marriage: They exceed the Bounds of all ſuch as would conceal their Vices, and have not the leaſt Regard to Decency or good Manners. The repeated lewd Practices of a laſcivious Woman with one or more young Fellows, are look'd upon only as ſo many Specimens of their Dexterity and Addreſs; and in ſhort, they never will marry a Man till they have had divers undeniable Proofs of his Strength and Manhood, without doubt to be well aſſured, that he will never degenerate or grow indolent, but be the ſame Man to the very laſt.

ADULTERY is look'd upon as a ^a Robbery, and fin'd and assess'd as such; but no Disgrace attends the Payment of such Amerciament.

THE Children of a Wife that is brought to Bed after she has been divorc'd from her first Husband, are his Property; at least, if she does not return him his *Tacque*, that is, the Purchase-Money which he advanc'd on the Day of Marriage.

THEY have amongst them several effeminate, or impotent Fellows, either through some natural Infirmity which they brought with them into the World, or through their vicious Familiarity and Converse with other Men. But be that as it may, these *Half-Men*, these *Limberhams*, whom they call *Tsecats*, act inconsistently with their Sex, dress in Women's Apparel, and allure young Fellows by Artifices, Endearments, and Presents, to their lustful Embraces. We have already mentioned, more than once, divers Instances of the like Obscenity and Uncleaness; for we cannot clothe it in softer Terms, at least, if we judge of it in the Light it presents itself to us at first View. The only Plea or Excuse that can possibly be made for such a Course of Life, is, that which those Islanders themselves have found out for it; who assured our ^b Author, that these *Tsecats* were a People who, from their Infancy, had made a solemn Vow out of Love to the Deity, to continue in the State of Celibacy all their Lives; that Women were the Objects of their Aversion; that they avoided, with the utmost Precaution, all familiar Converse with them; and that they were guilty of no Immodesty in their Caresses with those of their own Sex. This Correspondence of theirs, in all probability, may be much of the same Nature with the *Athenrojera*, which Father ^c *Fitau* speaks of, and of which there are several Instances to be produc'd from the ^d Antients

We have made mention but very cursorily, in the preceding Article, of the Exposition of their Children; a barbarous Custom, too much practis'd, and tolerat'd amongst the Antients. The *Ombiaffes*, who are the Astrological Physicians, and, in all probability, the Priests likewise of the Natives of *Madagascar*, authoris'd, and give a Sanction to this irregular Practice, by their pretended Knowledge and Skill in casting the Nativities of such Children as are just come into the World, or even of such as are but in Embryo, and just conceiv'd, and by their false Predictions, and Observations of the Planets, on such Occasions. This Barbarity, however, is not always without Exception. Some Parents, after they have thus expos'd their Children, engage their Slaves or Relations to bring them up; and in such Case, those Children belong to their respective Guardians. Others perform their *Falis* for such Children as are born under a malignant Planet, and on that Account have deserv'd Exposition; that is, offer up their Sacrifice for them of Cocks, or some other living Creatures, by Way of Expiation. After this, they confine them for half a Day within a Hen-Coop, in order to accomplish their Purification, and free them from the Malignity of some dangerous Constellation, or the fatal Influences of their unhappy Star. Without these necessary Precautions, the Child might be a Parricide, a Thief, and the most profligate and abandon'd Vagabond in Nature. Wilful Miscarriages, or Abortions, are very common in this Island; but how should we expect them otherwise amongst a People, who are so ignorant and unpolish'd; since such Expedients are

^a There is nothing new, or singular in this Idea.

*Guerre, guerre mortelle à ce Larron d'bonheur,
Qui sans misericorde a souillé notre honneur.*

Moliere's Cocu Imag.

We will never forgive this *Rogue*, who has thus unmercifully robb'd us of our Honour.
The antient Poets likewise express themselves after the same Manner.

After all, 'tis very conformable to the Character of Love.

^b The *Sieur Flacourt*.

^c The Customs and Manners of the barbarous *Americans*. Tom. I. publish'd in 4^o.

^d See the Extract from the same Customs, &c. Tom. IV. first Part of the *Bibliothèque Française*.

too often practis'd by the Christians themselves, who have much more Light and Knowledge of their Duty than these Barbarians? But such is the Effect of the Crime which reduces the Female Sex to this Extremity; it exposes them to the everlasting Contempt of Mankind, which is more shocking to loose Women; than the Loss of their Virtue and Integrity.

WE shall conclude with one more Custom, as barbarous and inhuman as the former. When a Woman dies in Child-Bed, they bury the new-born Infant with its Mother; for, say they, is not it much better the Babe should die, than not to have a Mother to nurse and bring it up?

Their FUNERAL SOLEMNITIES.

IN the first Place, they wash their Dead, and then dress them as agreeably as the Circumstances of the Persons deceas'd, or of the Relations who survive them will admit of. Their usual Decorations are Collars of Coral, Gold Medals, Gold Ear-Rings, &c. They furnish each of their Dead with seven *Pagnes*, that is, Vestments made of Cotton, which are worn from the Waist downwards, that he may have a sufficient Change of Suits. After he is thus duely washed, and adorn'd, they wrap him up in a large Mat, in order to convey him to the Grave: But before the Performance of this last friendly Office, all the Relations, Acquaintance, and Slaves of the Deceas'd, flock round about the Corpse, to mourn over it in Form. As there is a large Candle placed at his Head, and another at his Feet, he may, with Propriety enough, be said to lie in State. Whilst those before-mention'd are drown'd in Tears, there are other Persons present, who are employ'd in beating a Kind of Drum, to the Sound whereof both the married Women and the Maidens join in a solemn Dance, and then take their Turn to mourn over the Deceas'd. Their Sighs and Tears are mingled with his Praises, and repeated Lamentations for their Loss. We must not omit making mention of the many Questions which they ask him with respect to his Decease; Questions in Fashion with divers other Nations, which principally consist in enquiring of the Deceas'd, Whether he wanted the Necessaries, and even the Conveniencies of Life; in short, whether he was easy and contented or not in his State and Condition. These Interrogatories are repeated till the Evening, and then they slaughter several Heifers, which are intended both as a Sacrifice, and a Funeral Entertainment. The next Day they put the Corpse into a Coffin, made of the Stumps of two Trees, dug hollow, and artfully joined together, and then carry it to the Grave, which is made in a wooden Hut erected for that Purpose, and dug six Foot deep. There they inter the Corpse, with a sufficient Quantity of Provisions in a Basket, some Tobacco, a Chafing-Dish, an earthen Porringer, some *Pagnes*, or Changes of Raiment, and several Girdles. When all Matters are thus far adjusted, they shut up the Hut, and plant a large Stone, about twelve or fifteen Foot in Breadth as well as Height, before the Door; and then sacrifice some living Creatures, and divide them into three equal Parts or Shares; one for the Devil, another for the Deity, and the Remainder for the Deceas'd. 'Tis customary to hang the Heads of the slaughter'd Victims upon Stakes, planted round this *Mausoleum*. For several Days together after his Interment, his Kinsfolks send him in Plenty of Provisions, pay their Respects to him, nay, offer up divers Oblations to him, and consult him about their own private Affairs. In Sickness or Adversity they apply themselves to him by the Mediation of an *Ombiassé*, who making a small Breach or Hole in the Hut, conjures up the Spirit of the Deceas'd, and implores such Assistance as he thinks he may reasonably require of him, by virtue of that Intimacy and Friendship which the Deceas'd has contracted with the ³ Supreme Being.

² The Form of their Addresses to him begins thus: *Thou, who art the Friend of God.*

WHEN a Person of Distinction dies at a considerable Distance from his Family, his Head is cut off, and sent to the Town where he was born; as for his Corpse, 'tis interr'd in the Place where he died, be it where it will.

THE Men are shav'd and go bare-headed on these melancholy Occasions; but the Women are allow'd Hats, or Caps.

Their PHYSICIANS and ASTROLOGERS.

THEIR Physicians, whom our Author calls *Ombiaffes*, are Astrologers, and, in all probability, Priests likewise, Soothsayers, and Magicians; for all these Qualifications center in one Man, amongst several idolatrous People, both ancient and modern. The Medicines which these *Ombiaffes* make use of are principally Decoctions, or Broths made of Physical Herbs and Roots; but besides these natural Means, they make use of Billets, or Notes written in particular Characters, and hang them round the Necks, or tie them to the Girdles of their Patients, in order to charm, and suspend their agonizing Pains. They draw several Figures, and make use of abundance of Astrological Projections, either to find out when the Patient will recover, or know what Medicines will prove most effectual and convenient for him. To all this Quackery, they add the Consultation of some *Aulis*, of whom we shall presently give a farther Account, and make use of some *Talismans*.

THERE are several Orders of *Ombiaffes*; but without entering into a Detail of their Hierarchy, as *Flacourt* calls it, we shall only observe, that in their different Subordinations, they seem all in general to be subservient to one Sovereign Pontiff. They have public Schools or Seminaries in this Island, where all such as are desirous of being numbered amongst the *Ombiaffes*, or the Priesthood, are instructed in all the Arcana of their sacred Profession. There are some of them who boast more particularly of their Knowledge of, and Judgment in, the Aspects of the Stars, and Influences of the Planets. They have several Disertations on the Efficacy and prevailing Power of every individual Day throughout the Month.

THE secret Virtue of their Notes or Billets, which they prescribe as Restoratives to their Patients, consists in writing some mystic Characters on a Piece of Paper, and afterwards washing off the Ink. The Patient is directed to drink the Water with which such Operation is perform'd. If he is not restor'd immediately to his former State of Health, it is wholly owing, as they imagine, to his Neglect of some Formality requir'd; so that the *Ombiaffe* is secure, and never suffers in his Reputation through any unexpected Disappointment.

THE *Aulis* bear a very near Affinity to those airy Beings, which are generally call'd *Familiar Spirits*. These *Aulis* are carefully enclosed in little Boxes, embellish'd with a Variety of Glass Trinkets, and Crocodiles Teeth. Some of them are made of Wood, and fashion'd like a Man. In each Box they put a sufficient Quantity of Powder of some particular Roots, mixt with ^a Fat and Honey, which they replenish from Time to Time as Occasion requires. They wear these *Aulis* at their Girdles, and never venture to take a Journey or Voyage without them. They consult them three or four Times a Day, and converse with them as freely as if they expected some suitable Answers from them; but in Case they meet with a Disappointment, an Answer that thwarts their Inclinations, they load them with all the opprobrious Language they can think of. The Method generally

^a Oil, Fat, and Honey, are also made use of in the magical Operations of our Sorcerers, if we may credit such Authors as have written on those Topics, viz. *Loier*, &c.

used in their Consultation of these *Aulis* is to take a Nap, after a familiar Intercourse with them for two or three Hours, and the Purport of the Dream, which strikes the Imagination of the Person during his Slumbers, is look'd upon as the Oracle's Reply.

THE *Hiridzi* are Girdles embellish'd with a Variety of mystic Characters, and these superstitious Islanders ascribe a peculiar Virtue to them. These unintelligible Marks or Signatures are the Hand-writing of some of their *Ombiaffes*, who embrace the Opportunity of some particular Days in the Year, and some propitious Hours, in those Days, for the Composition of them. Moreover, they are oblig'd to sacrifice a considerable Number of Oxen of a particular Colour. From whence 'tis evident, that there is a great Conformity between these *Aulis* of theirs and the *Talismans*; but be that as it will, they preserve them with the utmost Care and Precaution in their respective Families, and transmit them down from Father to Son, as a valuable Inheritance.

THESE Islanders have their mercenary Poets, who sing the heroic Exploits of their Grantees, and intrepid Warriors. Their Poetry is, for the generality, instructive and sententious, after the Manner or Style of the Easterns. However, they don't scruple to compose a Variety of gay Madrigals, or Love-Sonnets, on some particular Occasions.

Their OATHS ; their CONDUCT in PEACE and WAR.

THEY have various Ways for the Administration of their Oaths. When they lay a Person under the most solemn Engagements, they oblige him to eat a small Quantity of Bull's Liver. In some Parts of the Island they sprinkle their Jurors with Water, who imagine, that if they should depose a Falsehood after such Asperision, some heavy Judgment would immediately overtake them. In order to discover a Thief, or any other Delinquent, they touch the Tongue of the Party suspected seven Times successively with a red hot Iron; and if no Pain attends the frequent Repetition of this Trial, he is acquitted, as we are inform'd, and declar'd not guilty. Sometimes the Prisoner is obliged to eat Bull's Liver, and a particular Root which is Poison, and the same, in all probability, as is made use of on the like Occasions in *Guinea*, and at *Congo*. Sometimes, likewise, they oblige the Party suspected to plunge his Hand into a Pot of scalding Water, and take up a Stone that lies at the Bottom for that Purpose. But may not these Customs, after all, which we call Trials, be only so many different Methods of putting such Criminals to the Rack, in order to extort from them a Confession of those Facts whereof they are accused?

THEY swear by Bull's Liver, for the Ratification of a Peace. On the Day appointed for the Conclusion of it, both Parties appear in Arms, on the Banks of a River. Each of them slaughter a Bull, and mutually exchange a Morfel of the Liver of their Victims, which is eaten in the Presence of their respective Deputies, or Envoys, accompanied with this solemn Oath or Imprecation, *May the Liver which we have eaten burst us, if we violate our Engagements!* If one Army reduces the other to the Necessity of suing for a Peace, the vanquish'd Party only eat the Liver, which is admitted as an Oath of their Fidelity and Allegiance to the Victor.

THEIR *Tinbouchenu* is a Compact, or Obligation, by virtue whereof they become indebted to one another; and the Form of it is this: An Islander kills some well-fed Beast, divides it into as many Shares as he thinks proper, and then distributes them. Such as receive any Part or Portion thereof, are oblig'd to deliver the Proprietor a Calf at the Year's End.

THEIR warlike Discipline consists principally in Ambuscades, and falling on their Enemies by Surprise. They send out their Scouts or Spies all round about, not only well

well furnish'd with Weapons of Defence, but fortified with Spells, Charms, Poisons, and enchanted Billets. The Maids and married Women dance all Night and Day, as long as the War continues, imagining, that thereby they inspire their Soldiers with Strength and Courage.

THOUGH we have already given you several Instances of their Superstitions, yet this that follows is more remarkable than any before mention'd, and the Result of a Precaution, which we could never have expected from Women, who are, as we are inform'd, so dissolute and abandon'd. They are honest, and on their Guard, whilst their Husbands are engag'd in the Field of Battle, because they are fearful, lest their Amours should prove of ill Consequence to them when abroad, notwithstanding they shew so little Affection or Regard for them when at home. Whether this Circumstance is real Fact or not, we shall not determine; for who would pretend to justify all that Travellers relate for Truth? but this at least we may venture to say with Safety, that our Ladies are not so prudent and cautious in the Absence of their Spouses.

THUS we have given you the best Collection we could meet with of the religious Ceremonies of these Islanders, and of some other Customs which seem to be establish'd on a religious Foundation. All of them, however, may not probably be practis'd with equal Strictness, nor after the same Manner, throughout the Island, since 'tis inhabited by several petty Nations, and each of them observe some Ceremonies peculiar to themselves.

The antient RELIGION of the CANARIES.

THESE People were formerly Idolaters, or, as a certain Traveller expresses it,^a acknowledged no other God than Nature. He adds, moreover, that they spilt no Blood, not so much as that of Beasts, for their Sacrifices. They were very superstitious, and their Wives lived in common. They had always two Kings, one living, and the other dead; the latter they placed in a standing Posture, in a Cavern, with a Staff in his Hand, and a Pot of Milk by his Side, for his Subsistence in the other World. At present the *Guancho's* are the Remains of the antient Islanders; and, in all probability, observe privately some Part of their antient Customs. But be that as it will, they still mingle so much Superstition with the Veneration and Respect which they pay to their Ancestors and their Sepulchres, that no Stranger presumes to visit them without their Permission, or the Hazard of their Lives.

THEY sometimes embalm their Dead; but the Composition which they made use of on such Occasions, and by virtue whereof they preserved their Dead from Putrefaction for several Ages, was a Secret known only to some particular Families, who were strictly enjoined to have no Intercourse, or Correspondence with the rest of the Islanders. Their Priests were always some Branch of these Families.

AFTER they had embalmed their Dead, they sewed them up very neatly in Buck-Skins, well dress'd and prepared.

THESE *Canaries* were known to the Antients by the Name of the *Fortunate-Islands*. They were of Opinion, that^b the Virtuous resided there after their Decease.

^a Herbert, an English Traveller.

^b *Sicut fortunatorum memorant Insulas,
Quo cuncti, qui atatem egerunt casti suam,
Conveniunt* ————— *Plautus in Trinummo.*

HERE I shall conclude my Descriptions of all the modern Idolaters. I have related the whole with all the Care and Impartiality imaginable, and, in order to testify to my Readers, that I would not in the least impose on their Credulity, I have all along quoted the Authors from whom I have made my Extracts. As I was thus confined from any Invention of my own, I thought myself obliged to embellish my Dissertations with several additional Hints and Observations, in which very frequently I have spoken my Mind freely, and laid myself under no manner of Restraint. The Work, however, is not without its Defects; and I am so conscious of them, that I heartily wish it was much more complete, more correct, better composed, and better digested throughout the whole. I am not so happy as to be number'd amongst those, to whom God, according to Father *Garaffe*, has given the Satisfaction of being contented with their own Compositions, as an Equivalent for the Contempt and Censure which they meet with from the Public. However, I flatter myself that I have advanc'd nothing that is idle and extravagant, or inconsistent with common Sense, which is at least a tolerable Plea in an Age wherein the Profession of compiling or composing Books is so much discouraged and contemned. After all, though I am ready to acknowledge my Weakness, yet I must take the Liberty to object against two Sorts of Cavillers; that is to say, First, those supercilious Precisians, who affect to have Religion and Virtue imprinted on their Countenances, and who disapprove all Writings, but such as have the mystical Stamp, as it were, of Inspiration upon them; and Secondly, not only against those Critics, who are Strangers to the Manners and Customs of *France*, but such as are *Frenchmen* by Birth or Extraction, and yet have but an imperfect Idea of their own Language, and imagine, notwithstanding, that in order to write, and talk well, it is absolutely necessary that all Authors should copy them. These Gentlemen unreasonably require, that we should write in *French*, like School-Boys in *Latin*, and embellish our Works with such Flowers of Rhetoric as they have pick'd up, without any Life or Spirit, in that foreign Nursery into which they have been transplanted. Such Critics as these, in my Opinion, may without Offence be compar'd to those *Jews*, who under their Captivity in *Affyria*, *Egypt*, and *Persia*, admitted, by insensible Degrees, the Idioms of all those Nations, and compos'd a new Jargon, quite different from the pure *Hebrew* of their Forefathers.



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T O T H E

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N.B. There is a Mistake of the Press in the Folio's from Page 308 to 313. exclusive, which is rectified in these Directions.







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