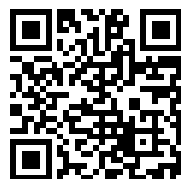


---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>

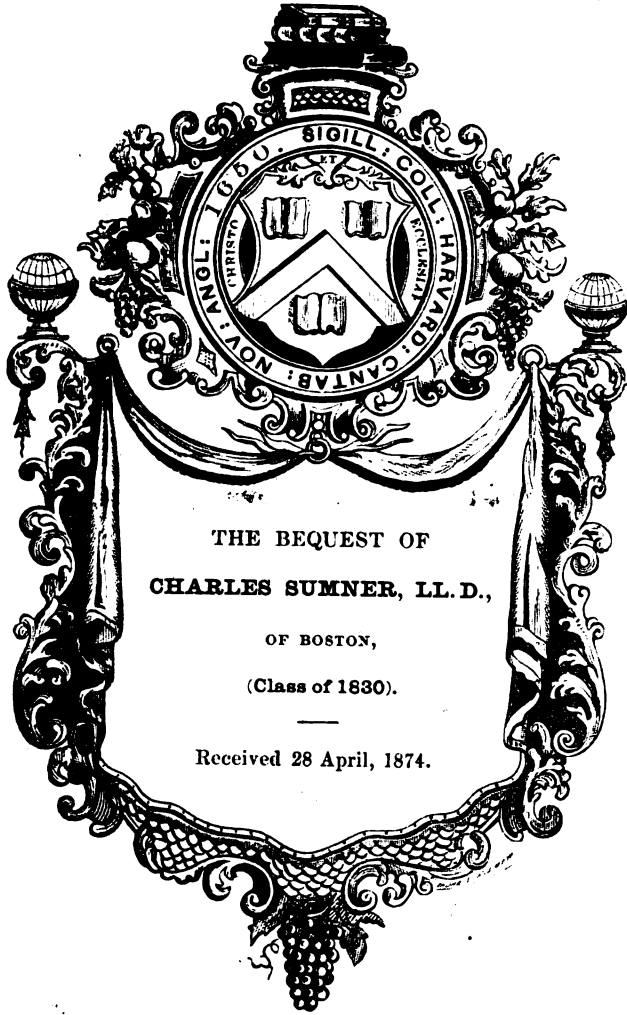


HOUGHTON LIBRARY



HH 29IV 8

H 38.19.3





























# UNIVERSAL HISTORY

. AMERICANISED;

OR,

## AN HISTORICAL VIEW OF THE WORLD,

FROM THE EARLIEST RECORDS TO THE YEAR 1808.

WITH A PARTICULAR REFERENCE

TO THE

STATE OF SOCIETY, LITERATURE, RELIGION, AND FORM OF  
GOVERNMENT,

IN THE

UNITED STATES OF AMERICA.

---

BY DAVID RAMSAY, M. D.

---

TO WHICH IS ANNEXED,

A SUPPLEMENT,

CONTAINING

A BRIEF VIEW OF HISTORY,

FROM THE YEAR 1808 TO THE BATTLE OF WATERLOO.

---

“Life is so short, and time so valuable, that it were happy for us if all  
“great works were reduced to their quintessence.” *Sir William Jones.*

“Primaque ab origine mundi  
“Ad mea perpetuum deducite tempora carmen.” *Ovid*

---

IN ~~TWO~~ <sup>THREE</sup> VOLUMES.

VOL. II.

3<sup>+</sup>  
COPY-RIGHT SECURED, FOR THE BENEFIT OF THE FAMILY OF DOCTOR RAMSAY, AND  
PRINTED BY ASSIGNMENT FROM THEM,

BY M. CAREY AND SON, PHILADELPHIA.  
1819.



H 38.19.3

1874, April 28,

Bequest of  
Hon. Chas. Sumner,

(N. U. 1830.)

*DISTRICT OF SOUTH CAROLINA.*

BE IT REMEMBERED, that, on the twenty-fifth day of October, Anno Domini one thousand eight hundred and nineteen, and in the forty-fourth year of the independence of the United States of America, Eleanor H. L. Ramsay, Martha H. L. Ramsay, Catharine H. L. Ramsay, Sabina E. Ramsay, David Ramsay, James Ramsay, Nathaniel Ramsay, and William Ramsay, deposited in this office the title of a Book, the right whereof they claim as proprietors, in the words following, to wit:

“Universal History Americanised; or, an Historical View of the World, from the earliest records to the year 1808. With a particular reference to the State of Society, Literature, Religion, and Form of Government, in the United States of America. By David Ramsay, M. D. To which is annexed, a Supplement, containing a brief View of History, from the year 1808 to the battle of Waterloo.”

“Life is so short, and time so valuable, that it were happy for us if all great works were reduced to their quintessence.” *Sir William Jones.*

“Primaque ab origine mundi

“Ad mea perpetuum deducite tempora carmen.”

*Ovid.*

“In twelve volumes.”

In conformity to the Act of Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,” and also an act entitled “An act supplementary to an act entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JAMES JERVEY, *District Clerk,*

*South Carolina District.*

BOUND OCT 21 1912

**CONTENTS**

OF THE

**SECOND VOLUME.**

---

	Page.
Asiatic Russia . . . . .	1
Miscellaneous history . . . . .	40
Arabia . . . . .	42
Of Mahomet and the Mahometan religion . . . . .	65
Of the koran . . . . .	91
Asiatic Turkey . . . . .	102
General history . . . . .	117
Ancient Syrians . . . . .	177
Phœnicians . . . . .	182
Of the Celtes and Scythians . . . . .	192
The Scythians . . . . .	196
Tartars . . . . .	206
Natolia, or Asia Minor . . . . .	209
Phrygians . . . . .	211
The Trojans . . . . .	214
The Mysians . . . . .	218
Lydians . . . . .	219
The Lycians . . . . .	225
Bithynia . . . . .	227
The Cilicians . . . . .	230
Armenia Major and Minor . . . . .	232
Kingdom of Pontus . . . . .	242
Cappadocia . . . . .	256
Pergamus . . . . .	259
Ephemeral kingdoms in Asia Minor . . . . .	263
Colchis . . . . .	263
Iberia . . . . .	264
Bosporus . . . . .	265
Bactria . . . . .	265
Edessa . . . . .	266
Emessa . . . . .	267

## CONTENTS.

	Page.
Adiabene . . . . .	268
Thrace . . . . .	268
<b>China</b> . . . . .	<b>271</b>
Of the religion of the Chinese . . . . .	289
Of the government, laws, and politics of the Chinese . . . . .	293
Of the learning, arts, sciences, language, &c. of the Chinese . . . . .	298
Of the agriculture, silk manufacture, China-ware, Japan-varnish, and other inferior arts of the Chinese . . . . .	301
Of the character, genius, manners, customs, marriages, fests, and festivals of the Chinese, and the artificial rarities of their coun- try . . . . .	311
Chinese Tartary . . . . .	319
Thibet . . . . .	321
Independent Tartary . . . . .	324
<b>India beyond the Ganges</b> . . . . .	<b>328</b>
Assam . . . . .	328
The Birman Empire . . . . .	329
Siam . . . . .	332
Malacca, and the Malays . . . . .	334
Laos and Cambodia . . . . .	337
Siampa . . . . .	338
Cochin China and Tonquin . . . . .	338
<b>Asiatic Islands</b> . . . . .	<b>339</b>
Japan . . . . .	339
<b>East-India Islands</b> . . . . .	<b>348</b>
Sumatra . . . . .	348
Java . . . . .	350
Bally . . . . .	351
Borneo . . . . .	351
<b>Philippine Islands</b> . . . . .	<b>352</b>
Mindanao . . . . .	353
Celebes . . . . .	353
<b>The Moluccas, or Spice Islands</b> . . . . .	<b>354</b>
Ceram . . . . .	355
Amboyna . . . . .	355

**RAMSAY'S**

**UNIVERSAL HISTORY.**

---

**ASIATIC RUSSIA.**

THE Russian Empire in Asia extends the whole length of that continent, from the 37th degree of eastern to the 170th degree of western longitude from London, and from the 43d to the 78th degree of north latitude. A citizen of the United States may form some idea of the whole Russian empire, by supposing all North America, to the northward of the latitude of Boston, consolidated into one empire.

Asiatic Russia displays less variations of surface, than perhaps any other part of the globe of equal extent. Although, not wholly destitute of mountains, its principal character is that of an immense plain. The northern and eastern parts consist chiefly of vast marshy plains covered with almost perpetual snow, and pervaded by large rivers which pursue, under masses of ice, their dreary course to the Frozen Ocean. The immense forests of fir, pine, larch, and other trees, in the more southern parts of Siberia, may also be considered as one of the striking features of the country.

The sandy and marshy soils predominate. These, indeed, form the general characteristics of the country. The southern and western districts of Siberia consist chiefly of a rich black soil, remarkable for its fertility, but the northern parts are wholly incapable of agriculture. These, indeed, have been very little explored; but imagination, by representing to

eye an immense extent of uniform morass, stretching over the whole length of Asia; a scene of widely spread desolation and solitude; bound up in almost perpetual ice and snow, where all vegetation is checked and almost extinguished; may form a just idea of those uninhabitable regions, the most dismal and dreary part of the whole surface of the globe.\*

The climate of Russia varies from the warmth of France and Italy, to the eternal frost on the coasts of the Arctic Ocean. Its general frigidity may be readily conceived. But in the deserts of the Kalmuck, bordering on the Volga and the Caspian Sea, the summer heats are sometimes excessive. Throughout the southern and middle regions of Siberia, the change of the seasons is rapid. Winter and summer alternately succeed, without almost, any intervening spring or autumn. On fertile soils the quickness and luxuriance of vegetation is astonishing, but its duration is circumscribed within narrow limits.

In the south-western part is a district which enjoys a delightful climate and a fertile soil. Its forests present the cedar, the cypress, the juniper, the beach and the oak. Its orchards produce the almond, the fig, the peach, and all the other fruits of the temperate regions. In the greatest part of the wide expanse of Siberia, none but the hardiest vegetables are found. The middle regions, however, present immense forests of birch, alder, &c. as well as of all the various species of pines and firs. Many districts of Siberia are productive of corn. Some parts near the Oby, yield plentiful crops for twenty years successively. Several districts also are well adapted to pasturage; but in advancing towards the north the forests gradually disappear, and mosses of different kinds are the last traces of expiring vegetation. Although Asiatic, as well as European Russia, contains some delightful and fertile regions; yet, partly from the natural

\* The whole northern part of Siberia, from the shores of the Arctic Ocean, to the extent of some hundreds of miles within land, is a vast morass grown over with moss, and destitute of trees. In summer the ground is thawed only to a very little depth.

disadvantages of soil and climate, and partly from want of population and culture, dreariness and sterility are its predominant characteristics.

In the northern parts of Siberia, the rein-deer is a useful substitute for the horse, the cow, and the sheep. In Kamtschatka, dogs are used for drawing carriages. But the most remarkable part of the zoology of Asiatic Russia consists of the various animals which supply those rich furs, that are converted into so valuable an article of commerce. The animals, which furnish these furs are of a great variety of kinds, and their skins very different in value. The black fox of Eastern Siberia and Kamtschatka is held in the highest estimation, and being scarce, its skin bears an extravagant price. The importance of this animal in commerce is such, that, sometimes, a single skin cannot be had for less than 500 rubles. The black fox is consequently the choicest object of chase among all the nations of Eastern Siberia. One skin frequently pays the tribute of a whole village. The care which they take of the young cubs which they catch, is so great, that the women nourish them at their breasts.

Besides these, several other animals contribute to the fur trade of Russia. The principal of these are, the martin, the squirrel, the ermine, the rabbit and the marmotte. The bear, the wolf, the lynx, the beaver, the glutton, the polecat, the ferret, and several other animals, are also objects of chase in Asiatic Russia. The trade in furs, carried on in the Russian dominions with all its concomitant circumstances, would alone furnish matter for a curious and interesting volume. The chase, which in the European nations has entirely lost its original character and become an object of diversion and pleasure, is in Asiatic Russia a grand object of commercial and political economy.

In countries which appear to have never been the seat of refinement, the artificial curiosities and remains of antiquity, cannot be either magnificent or numerous. The most remarkable are, the tombs of Tartarian chiefs, which although they present only rude sculptures, yet, by the rich coffins and other ornaments found in some of them, show that na-

tions more civilized and opulent than the present nomadic hordes, once possessed those vast regions.

Astrachan is the principal city of Asiatic Russia, and next to Moscow and Petersburg the most important of the whole empire in respect of commerce, wealth and population. This city is situated near the mouth of the Volga, in 46° north latitude, being the principal mart of the trade carried on between Russia and Persia. The principal and most lucrative trade of Astrachan consists in its vast fisheries in the Volga and Caspian Sea. These fisheries are also extremely advantageous to the whole empire. They furnish the principal article of food to the whole of European Russia, with its populous capitals, during the long fasts of the Greek Church, which comprise at least one-third of the year. By fishing and carrying the fish on rafts in the river, or on sledges by land, or by selling them in the different markets, great multitudes of people find a profitable employment. The seal fishery is also carried on in a very profitable manner by the opulent part of the Astrachan merchants, as the Caspian Sea is extremely rich in seals. Astrachan has a lucrative trade in isinglass, which is prepared from the air bladder of the sturgeon. It forms a very considerable article of exportation from Petersburg to England; and the English supply the Spaniards, Portuguese and other nations with that article, for purifying their wines. The population of Astrachan is about 70,000. The climate is distressingly hot in the summer, and during that season it never rains. The heat is sometimes so intense that the mercury in Fahrenheit's thermometer is as high as 103°. The vine is cultivated at Astrachan with great labour and expense; but notwithstanding the expenses, the vineyards yield a tolerable profit.

Kiakta merits some attention, solely from being the station, where, according to stipulated regulations, all the commerce between the Russians and the Chinese is carried on. Kiakta is situated on the frontier between the two empires. Opposite to it, and at the distance of only 140 yards to the south, is the Chinese town and fort of Maimatschin. In the midway, between the Chinese and the Russian towns,

two posts are planted, in order to mark the limits of the two empires. Both the towns are situated in a romantic valley, surrounded by high rocky, and for the most part well wooded mountains, at the distance of about 3,076 miles from Moscow, and 1,025 from Peking. The Russian town consists of a fortress and a small town, containing no more than 120 wooden houses, very irregularly built.

Maimatschin is entirely a trading station. The merchants come from the northern parts of China, chiefly from Peking, Nankin, and the other principal towns. None of them are settled here with their families; and it is a remarkable circumstance, that there is not one woman in Maimatschin. The trade carried on is entirely a barter or exchange of goods, no purchases being paid for in money. On the side of the Russians, furs and peltry constitute the most important article. The greatest part of the furs are brought from Siberia and the newly discovered isles, in the eastern ocean. The supply, however, is not equal to the demand. Foreign furs are therefore imported at Petersburg, and sent to Kiakta for the supply of the Chinese market. England furnishes a large quantity of beaver and other skins, which she procures from Hudson's Bay and Canada. The second article of exportation from Russia to China is cloth. The other commodities are various kinds of manufactured goods, both Russian and foreign, with cattle and provisions. The Chinese purchase camels, horses, and horned cattle at Kiakta, and give high prices for dogs, such as hounds, grey hounds, and dogs for hunting the wild boar. The commodities which China furnishes to this important mart, are raw and manufactured silk and cotton, porcelain, lacquered and varnished furniture, fans, toys, tigers' and panthers' skins, various ingredients used in colouring, rhubarb, and several other drugs, tobacco, and great quantities of tea. From this slight view, the philosophical observer of the intercourse among nations, will perceive, that Kiakta, though situated in the obscure recesses of the Tartarian deserts, is the theatre of a very important and extensive commerce.

The history of the various tribes which inhabit Asiatic



Russia, is peculiarly unconnected and chaotic. So many different nations, most of them leading a wandering life, in a state of unlettered barbarism, could not be expected to leave any historical documents, from which posterity or strangers could derive any useful information. All these roaming hordes, wandering from place to place, in the interior of an immense continent, were almost totally unknown to the historians of Greece and Rome; till impelled by their mutual hostilities, in conjunction with their migratory disposition, they appeared on the frontiers of the civilized world, and by their ravages acquired a tremendous celebrity. Under the names of Scythians, Huns, Avars, Tartars, &c., the nomadic hordes of those immense regions, have at different times been the terror of Europe and Asia. But after the volcano had spent its fury, and the ferocious swarms had retired to their native deserts, or become civilized by intermixture with the nations they had conquered, they again sunk into oblivion, and were unnoticed, till another irruption excited the attention and fears of their southern and western neighbours. Those various hordes of central Asia, like the Goths, the Vandals, the Franks, and other barbarians of northern Europe, are represented by historians, sometimes, under different names designating the same people, or sometimes, under aggregate names including different nations, forming a chaos which no investigation can reduce into order. Several laudable attempts have been made by able writers to dissipate the confusion of Tartarian history; but after the most laborious research, they have been able to develop only a very small portion that bears any mark of certainty. Unless imagination be employed to form an ideal history, that of the Scythian or Tartar nations must present numerous chasms. Prominent features, and memorable but unconnected periods, are all that can be brought forward to the view; and in exhibiting these, we shall include all that part of Asia, which lies between European Russia, China, Persia, and the Arctic Ocean, in one general representation.

Whatever fancy may imagine, or fiction pretend, no historical documents exist, that can enable us to make proper

distinctions. It may however be observed, that two primitive races, the Monguls and the Tartars, occupy the whole extent of northern and central Asia, and are the original stems of all those nations, which at different times, and under so many different names, have rendered themselves tremendously famous by their desolating conquests. "The Monguls extended their ravages on all sides, as if the annihilation of the human race had been their ultimate object. Had not their violences brought about revolutions in states, and produced consequences that are still visible, no historian would have profaned his pen by recording their ravages, and of course their bloody trophies would long ago have been consigned to oblivion." In the ninth century, three nations, unknown to classical antiquity, appeared on the north of China. These were the Monguls, the Kitanes, and the Nindches. The Kitanes, in the tenth century, subdued the other two nations, and the northern part of China; but the Nindches rebelled against them, brought them under their subjection, and succeeded to their empire. The Monguls were divided into several hordes, and governed by their own khans, although under the paramount dominion of the Nindches. It was one of these petty princes, who, under the name of Ischingis or Zingis Khan, became the founder of a new empire, and one of the most memorable scourges of the world.

Zingis Khan, succeeding his father in the year 1176, at the age of thirteen, became the sovereign of 40,000 families, and as he advanced in years, the intestine quarrels among the khans of the different hordes afforded him an opportunity of becoming the chief of the whole Mongul nation. He now began to carry into execution the great plans of conquest which his restless mind had conceived. During his formidable career of twenty years, he subjugated all the countries from Mongolia to Persia; and advancing westward, penetrated as far as the Dnieper. It would be tedious to trace minutely the progress of the Monguls, and disgusting to detail the bloody massacres that marked the footsteps of those barbarian conquerors. Historians inform us, that when the city of Khovaresm, the capital of the kingdom of that name,

was taken, A. D. 1220, no fewer than 100,000 persons fell by the sword. The Monguls then ravaged the coasts of the Euxine as far as the Dnieper, and returned by Kaptschak to Bucharía, where Zingis Khan then had his residence. In the midst of those scenes of massacre and desolation, historians distinguish one man, whose name is an honour to human nature. Ilidschutzay, on account of his consummate wisdom, was advanced by Zingis to the office of prime minister; and by his humane counsels saved millions, who would otherwise have fallen victims to the savage Monguls. This man may be said to have formed the Mongolian state. He endeavoured by all possible means to polish the manners of those barbarians, and disseminated among them some knowledge of the arts and sciences.

Zingis Khan, had in the sweep of his conquests, reduced under his dominion all the Tartar nations, who from time immemorial had inhabited the countries about the northern and eastern coasts of the Caspian Sea; where their descendants still have their seats. These people, before scarcely known to the nations of Europe, first acquired some consequence in history at the time of their subjugation by the Monguls. Being among the nations first conquered, they were speedily incorporated with the conquerors, and contributed to swell their armies. Distributed under the banners of the Mongolian commanders, they enjoyed their share of the plunder and the glory of their conquests. Such has ever been the case in making extensive conquests, and forming great empires. In the latter ages of the Roman empire, the armies of Rome were a mixture of many different nations; and of those of the Saracen caliphs, only a small proportion consisted of native Arabians. In those cases, the first conquerors, the ruling part of the collective mass, transmit to the whole their national appellation. In the latter military expeditions of Zingis Khan; it is evident that the Tartars composed the most numerous part of his armies. Of this, no other proof is necessary than the single circumstance of the Tartarian, and not the Mongolian, becoming the predominant language of the conquered countries. From the ignorance of the Europeans it also hap-

pened, that the Tartarian eclipsed the Mongolian name; and the conquests and depredations of the two united nations, with a commixture of various other tribes, have in general terms been ascribed to the Tartars.

From the spacious highlands between China, Siberia, and the Caspian Sea, the tide of emigration and war has repeatedly been poured. These ancient seats of the Huns and Turks were occupied, in the twelfth century, by many pastoral tribes of the same descent and similar manners, which were united and led to conquest by the formidable Zingis. In his ascent to greatness, that barbarian (whose private appellation was Zemugin) had trampled on the necks of his equals. His father had reigned over thirteen hordes, which composed about thirty or forty thousand families: above two-thirds refused to pay tithes or obedience to his infant son; and at the age of thirteen, Zemugin fought a battle against his rebellious subjects. The future conqueror of Asia was reduced to fly and to obey: but he rose superior to his fortune, and in his fortieth year he had established his fame and dominion over the circumjacent tribes. After his first victory over his rebellious subjects, he placed seventy cauldrons on the fire, and seventy of the most guilty were cast headlong into the boiling water. The sphere of his attraction was continually enlarged by the ruin of the proud and the submission of the prudent. The ambition of Zemugin condescended to employ the arts of superstition, and it was from a naked prophet, who could ascend to heaven on a white horse, that he accepted the title of Zingis the most great; and a divine right to the conquest and dominion of the earth. In a general diet, he was solemnly proclaimed great khan or emperor of the Moguls and Tartars. Of these kindred, though rival names, the former had given birth to the imperial race; and the latter has been extended, by accident or error, over the spacious wilderness of the north

The arms of Zingis and his lieutenants, successively, reduced the hordes of the desert, who pitched their tents between the wall of China and the Volga; and the Mogul emperor became the monarch of the pastoral world, the lord

of many millions of shepherds and soldiers, who felt their united strength, and were impatient to rush on the mild and wealthy climates of the south. His ancestors had been the tributaries of the Chinese emperors. The court of Peking was astonished by an embassy from its former vassal, who, in the name of the king of nations, exacted the tribute and obedience which he had been accustomed to pay. A haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were stormed or starved by the Moguls; ten only escaped; and Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents. His invasion was supported by the revolt of an 100,000 Khitans, who guarded the frontier: yet he listened to a treaty, and a princess of China, three thousand horses, five hundred youths, and as many virgins, and a tribute of gold and silk, were the price of his retreat. In his second expedition, he compelled the Chinese emperor to retire beyond the Yellow river to a more southern residence. The siege of Peking was long and laborious: the inhabitants were reduced by famine to decimate and devour their fellow citizens; when their ammunition was spent, they discharged ingots of gold and silver from their engines; but the Moguls introduced a mine to the centre of the capital; and the palace which they set on fire continued burning above thirty days. China was desolated by Tartar war and domestic faction; and the five northern provinces were added to the empire of Zingis.

In the west, he touched the dominions of Mohammed, sultan of Carizme, who reigned from the Persian Gulf to the borders of India and Turkestan. A rash and inhuman deed provoked and justified the Tartar arms in the invasion of the southern Asia. A caravan of three ambassadors, and one hundred and fifty merchants, was arrested and murdered at Otrar, by the command of Mohammed; nor was it till after a demand and denial of justice, that the Mogul Emperor appealed to the judgment of God and his sword. Seven hundred thousand Moguls and Tartars are

said to have marched under the standard of Zingis, and his four sons. In the vast plains that extend to the north of Sihon, they were encountered by four hundred thousand soldiers of the sultan, and in the first battle, which was suspended by the night, one hundred and sixty thousand Carizmians were slain. Mohammed was astonished by the multitude and valor of his enemies: he withdrew from the scene of danger, and distributed his troops in the frontier towns; trusting, that the barbarians, invincible in the field, would be repulsed by the length and difficulty of so many regular sieges. But Zingis had formed a body of Chinese engineers, skilled in the mechanic arts, and capable, under his discipline, of attacking fortifications with vigor and success. The Persian historians relate the sieges and reduction of Otrar, Cogenge, Bochara, Samarcand, Carizme, Herat, Merou, Nisabour, Balch, and Candahar; and the conquest of the rich and populous countries of Transoxiana, Carizme, and Charasan. Zingis and the Moguls ruined a tract of many hundred miles, which was adorned with the habitations and labours of mankind; and five centuries have not been sufficient to repair the ravages of four years. The Mogul emperor encouraged or indulged the fury of his troops the hope of future possession, was lost in the ardour of rapine and slaughter; and the cause of the war exasperated their native fierceness, by the pretence of justice and revenge. The downfall and death of the sultan Mohammed, who expired unpitied and alone, is a poor atonement for the calamities of which he was the author. Could the Carizmian empire have been saved by a single hero, it would have been saved by his son Gelaleddin, whose active valor repeatedly checked the Moguls in the career of victory. Retreating as he fought to the banks of the Indus, he was oppressed by their innumerable host, till in the last moment of despair, Gelaleddin spurred his horse into the waves, swam one of the broadest and most rapid rivers of Asia, and extorted the admiration and applause of Zingis himself. It was in this camp that the Mogul conqueror yielded with reluctance to the murmurs of his weary and wealthy troops, who sighed for the enjoy-

ment of their native land. Incumbered with the spoils of Asia, he slowly measured back his footsteps; betrayed some pity for the misery of the vanquished, and declared his intention of rebuilding the cities which had been swept away by the tempest of his arms. After he had repassed the Oxus and Jaxartes, he was joined by two generals, whom he had detached with thirty thousand horse to subdue the western provinces of Persia. They had trampled on the nations which opposed their passage; penetrated through the gates of Derbend; traversed the Volga and the desert; and accomplished the circuit of the Caspian Sea by an expedition which had never been attempted and has never been repeated. The return of Zingis was signalized by the overthrow of the rebellious or independent kingdoms of Tartary, and he died in the fulness of years and glory, with his last breath exhorting and instructing his sons to achieve the conquest of the Chinese empire.

The haram of Zingis was composed of five hundred wives and concubines. Four sons, illustrious by their birth and merit, exercised under their father, the principal offices of peace and war. Toushi was his great huntsman; Zagatai his judge; Octai his minister; and Tuli his general; and their names and actions are often conspicuous in the history of his conquests. Firmly united for their own and the public interest, the three brothers and their families were content with dependent sceptres; and Octai, by general consent, was proclaimed great khan or emperor of the Moguls and Tartars. He was succeeded by his son Gayuk; after whose death the empire devolved to his couzins Mangou and Cublai, the sons of Tuli, and the grandsons of Zingis. In the sixty-eight years of his four first successors, the Moguls subdued almost all Asia, and a large portion of Europe.

Before the invasion of Zingis, China was divided into two empires or dynasties of the north and south, and the difference of origin and interest was smoothed by a general conformity of laws, language, and national manners. The northern empire, which had been dismembered by Zingis, was finally subdued seven years after his death. After the loss

of Peking, the emperor had fixed his residence at Kaifong, a city many leagues in circumference, and which contained, according to the Chinese annals, fourteen hundred thousand families of inhabitants and fugitives. He escaped from thence with only seven horsemen, and made his last stand in a third capital; till at length the hopeless monarch, accusing his fortune, ascended a funeral pile, and gave orders, that as soon as he had stabbed himself, the fire should be kindled by his attendants. The dynasty of the Song, the native and ancient sovereigns of the whole empire, survived about forty-five years the fall of the northern usurpers; and the perfect conquest was reserved for the arms of Cublai. During this interval, the Moguls were often diverted by foreign wars; and if the Chinese seldom dared to meet their victors in the field, their passive courage presented an endless succession of cities to storm, and of millions to slaughter. In the attack and defence of places, the engines of antiquity, and the Greek fire were alternately employed; and the sieges were conducted by the Mahometans and Franks. After passing the great river, the troops and artillery were conveyed along a series of canals, till they invested the royal residence of Homcheu or Quinsay in the country of silk, the most delicious climate of China. The emperor, a defenceless youth, surrendered his person and sceptre. Yet the war (it was now stiled a rebellion) was still maintained in the southern provinces from Homcheu to Canton; and the obstinate remnant of independence and hostility was transported from the land to the sea. But when the fleet of the Song was surrounded and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. "It is more glorious" he cried "to die a prince than to live a slave." An hundred thousand Chinese imitated his example, and the whole empire, from Tonkin to the great wall, submitted to the dominion of Cublai. His boundless ambition aspired to the conquest of Japan: his fleet was twice shipwrecked, and the lives of an hundred thousand Moguls and Chinese were sacrificed in the fruitless expedition. But the circumjacent kingdoms, Corea, Tonkin, Cochinchina,



Pegu, Bengal, and Thibet, were reduced by the effort or terror of his arms. He also explored the Indian Ocean with a fleet of a thousand ships.

The conquest of Iran or Persia was achieved by Holagou Khan, the grandson of Zingis. It is unnecessary to enumerate the croud of sultans, emirs, and atabehs, whom he trampled into dust: but the extirpation of the Assassins or Ismaelians of Persia may be considered as a service to mankind. Among the hills to the south of the Caspian, these odious sectaries had reigned with impunity above one hundred and sixty years. The daggers of their missionaries were felt both in the east and the west. But these daggers were broken by the sword of Holagou, and not a vestige is left of the enemies of mankind, except the word assassin, which, in the most odious sense, has been adopted in the languages of Europe. After a siege of two months, Bagdad was stormed and sacked by the Moguls: and their savage commander pronounced the death of the caliph Mostasem, the last of the temporal successors of Mahomet, whose noble kinsmen of the race of Abbas, had reigned in Asia above five hundred years. The holy cities of Mecca and Medina were protected by the Arabian desert; but the Moguls spread beyond the Tigris and the Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt would have been lost had she been defended only by her feeble offspring; but the Mamalukes had breathed in their infancy the keenness of a Scythian air: equal in valor, superior in discipline, they met the Moguls in many a well fought field, and drove back the stream of hostility to the eastward of the Euphrates. But it overflowed with resistless violence the kingdoms of Armenia and Anatolia.

No sooner had Octai subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the west. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll; of these, the great khan selected a third, which he entrusted to the command of his nephew Batou the son of Tuli, who reigned over his father's conquests to the north of the Cas-

pian Sea. After a festival of forty days, Batou set forwards on this great expedition; and such was the speed and ardour of his innumerable squadrons, that in less than six years they had measured a line of ninety degrees of longitude, a fourth part of the circumference of the globe. The great rivers of Asia and Europe, the Volga and Kama, the Don and Borysthènes, the Vistula and the Danube, they either swam with their horses, passed on the ice, or traversed in leathern boats. In his rapid progress, Batou overran the kingdoms of Astracan and Cazan; and the troops, which he detached towards Mount Caucasus, explored the most secret recesses of Georgia and Circassia. They spread from Livonia to the Black Sea, and both Moscow and Kion, the modern and the ancient capitals, were reduced to ashes. The Tartars ravaged with equal fury the countries which they hoped to possess, and those which they were hastening to leave. From the permanent conquest of Russia, they made a deadly though transient inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated: they approached the shores of the Baltic, and in the battle of Lignitz they defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order; and filled nine sacks, with the right ears of the slain. From Lignitz, they turned aside to the invasion of Hungary, and the presence or spirit of Batou inspired the host of five hundred thousand men. The whole country north of the Danube was lost in a day, and depopulated in a summer; and the ruins of cities and churches were overspread with the bones of the natives. The sanguinary rage of sieges and battles, is said to have been far less atrocious, than the treatment of the fugitives, who had been allured from the woods under a promise of peace and pardon; and who were coolly slaughtered as soon as they had performed the labours of the harvest and vintage. In the winter the Tartars passed the Danube on the ice, and advanced to Gran or Strigonium, a German colony, and the metropolis of the kingdom. Thirty engines were planted against the walls; the ditches were filled with sacks of earth and dead bodies; and after a promiscuous massacre,

three hundred noble matrons were slain in the presence of the khan. Of all the cities and fortresses of Hungary, three alone were uninjured from the Tartar invasion; and the unfortunate Bata hid his head among the islands of the Adriatic.

The Latin world was darkened by this cloud of savage hostility: a Russian fugitive carried the alarm to Sweden; and the remote nations of the Baltic trembled at the approach of the Tartars. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity. The disciples of Mahomet then threatened her religion and liberty; but in the thirteenth century there was great reason to fear, that the shepherds of Scythia would extinguish her cities, her arts, and all the institutions of civil society. The Roman pontiff vainly attempted to appease and convert these invincible Pagans by a mission of Franciscan and Dominican friars. The emperor Frederick the second embraced a more generous mode of defence; and his letters to the kings of France and England, and the princes of Germany, represented the impending danger, and urged them to arm their vassals in the common defence; but it was unnecessary; for Batou, after wasting the adjacent kingdoms of Servia, Bosnia and Bulgaria, slowly retreated from the Danube to the Volga, to enjoy the rewards of victory in the city and palace of Serai, which started at his command from the midst of the desert.

Even the poor and frozen regions of the North attracted the arms of the Moguls: Sheibani Khan, the brother of the great Batou, led a horde of fifteen thousand families into the wilds of Siberia; and his descendants reigned at Tobolskoy above three centuries, till the Russian conquest. Fifteen years after the death of Zingis, the Moguls were informed of the name and manners of the Samoyedes in the neighbourhood of the polar circle; who dwelt in subterraneous huts, and derived their furs and their food from the sole occupation of hunting.

While China, Syria and Poland, were invaded at the same time by the Moguls and Tartars; the authors of the mighty mischief were content with the knowledge and declaration, that their sword was the sword of death. Like the first ca-

liph, the first successors of Zingis seldom appeared in person at the head of their victorious armies. On the banks of the Onon and Selinga, the royal horde exhibited the contrast of simplicity and greatness. The ambassadors from the provinces of Europe and Asia were compelled to undertake this distant and laborious pilgrimage; and the life and reign of the great dukes of Russia, the kings of Georgia and Armenia, the sultans of Iconium, and the emirs of Persia, were decided by the frown or smile of the great khan. The sons, and grandsons of Zingis, had been accustomed to the pastoral life; but the village of Caracorum was gradually ennobled by their residence. A change of manners is implied in the removal of Octai and Mangou from a tent to an house; and their example was imitated by the princes of their family, and the great officers of the empire. Instead of the boundless forest, the inclosure of a park afforded the more indolent pleasures of the chase; their new habitations were decorated with painting and sculpture; and the artists of China and Paris vied with each other, in the service of the great khan. The northern, and by degrees the southern empire acquiesced in the government of Cublai the lieutenant, and afterwards the successor of Mangou; and the nation was loyal to a prince, who had been educated in the manners of China. He restored the forms of her venerable constitution; and the victors submitted to the laws, the fashions, and even the prejudices of the vanquished people. This peaceful triumph may be ascribed, in a great measure, to the numbers and servitude of the Chinese. The Mogul army was dissolved in a vast and populous country; and their emperors adopted with pleasure a political system, which gives to the prince the solid substance of despotism, and leaves to the subject, the empty names of philosophy, freedom and filial obedience. Under the reign of Cublai, letters and commerce, peace and justice, were restored; the great canal of five hundred miles was opened from Nankin to the capital; he fixed his residence at Peking, and displayed in his court the magnificence of the greatest monarch of Asia. His successors polluted the palace with a crowd of eunuchs and astrologers; while thirteen mil-

lions of their subjects were consumed in the provinces by famine. One hundred and forty years after the death of Zingis, his degenerate race, the dynasty of the Yuen, was expelled by a revolt of the native Chinese, and the Mogul emperors were lost in the oblivion of the desert.

The distance of the paramount sovereign, accelerated the dissolution of the enormous Mongolian monarchy which was now split into five independent and still very extensive sovereignties. These were China, Persia, Kaptshak, Turan and Dschagatay, which last comprehended Great and Little Bucharia, with some of the neighbouring provinces.

Koblay at last completed the conquest of China. This branch of the family of Zingis formed itself entirely after the Chinese pattern. The princes of this house reigned some time over China; but having lost their martial character, they were at last expelled by the native dynasty of Ming, and driven into Mongalia, where their posterity at present live, in subjection to the Chinese sceptre. The Mongolian empire being now split into independent states; it was no longer the grand khan, but the khan of the Kaptschak, on the banks of the Volga, to which Russia was subject during the space of about 200 years. Baaty founded this khannate, and subdued Russia about the year 1240; and before the end of the thirteenth century, the Mongolian empire was separated into unconnected states. From that period, till about the year 1441, Kaptschak continued to be a powerful and well compacted state; but about that time it split into the three separate khannates of Kaptschak, Kasan, and Astrachan. In 1506, the khannate of Kaptschak was annihilated; its remaining power and territory were divided among the khans of Kasan and Astrachan, and the newly erected khannate of Krimea. The two former were conquered by czars Ivan Vassillievitch I., and Ivan Vassillievitch II.; and in 1583, the Krimea was incorporated with the Russian empire. All the other khannates fell in the same manner by intestine divisions and foreign conquest. That of Turan, on the mountains of Aral and the banks of the Yaik was, in 1598, annihilated by the Russians when they conquered Siberia. As it is proposed to exhibit in this division of the his-

tory of mankind, a general sketch of that of the Monguls and the Tartars, it is necessary, here, to revert to another tremendous revolution effected in Asia by that incorporated people.

About the year 1371, Timour or Tamerlane a prince of the Mongul race, began to attract public attention as a universal destroyer and scourge of the world. He was born in the fruitful territory of Cash, of which his fathers were the hereditary chiefs. His birth was cast on one of those periods of anarchy which open a new field to adventurous ambition. From the twelfth year of his age, Timour had entered the field of action; in the twenty-fifth, he stood forth as the deliverer of his country, and the eyes and wishes of the people were turned towards a hero, who suffered in their cause. At the age of thirty-four, and in a general diet, he was invested with imperial command. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world; and before his death, the crown of Zagatai, was one of the twenty-seven crowns which he had placed on his head. He valiantly exposed his person in every formidable engagement; he had a genius capable of great actions; and was as well acquainted with the art of commanding, as with that of fighting. He experienced the greatest vicissitudes of fortune; being at different times a conqueror, defeated, prisoner, released, wounded, fleeing almost alone, or pompously received in the great cities.

It was his great ambition to attain universal empire; he was accustomed to say, that it was neither fitting nor reasonable, that the earth should be governed by two kings.

It would be tedious to follow Timour in all the battles he fought, the conquests he made, and the victories he gained. After this period, victory was almost always with him, the consequence of warfare.

No sooner had Timour re-united to the patrimony of Zagatai the dependent countries of Carizme and Candahar; than he turned his eyes towards the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign; peace and justice had been banished from the land above forty years; and the Mogul in-

vaders might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms : they separately stood, and successively fell, and the difference of their fate was only marked by the promptitude of submission or the obstinacy of resistance.

At Ispahan, Timour issued an order for the massacre of all the inhabitants, except those who had saved some of his soldiers from death ; and to insure the prompt execution of his mandates, each company were bound, under pain of the severest punishment, to furnish a stated number of heads, which the merciless conqueror employed in building towers in various parts of the city.

From Ispahan, Timour carried his victorious arms into Russia ; crossed the rivers Wolga, Yaik, and Oby ; penetrated into the northern parts of Muscovy ; and conducted his troops through regions where, for several months together, they beheld not the traces of any other human beings. Astracan, Moscow, Tobolsk, and other large and important cities, fell before his arms ; and what must ever tarnish his glory, the more valiantly he was opposed by those whom the great law of self-defence excited to withstand his progress, the more cruelly did he treat them, when the fortune of war threw them into his power. The bloody scenes of Ispahan were repeated again and again in cities, at the distance of many hundred miles from the capital of Persia. The discipline which he kept up was most severe ; as a chastisement to one of his captains for having lost an inconsiderable post, he ordered him to be shaved, his face painted, and a woman's cap to be put on him, and in this disguise, he was compelled to walk through the town barefooted.

Notwithstanding Timour's warlike disposition, he was not destitute of the social affections, and delighted in seeing the persons about him happy. He was fond of visiting his army, while recreating themselves with games and festivals.

At one time when several of his generals had lately returned victorious from various expeditions, in which they had captured many strong places, and brought home the spoils ; his nobility waited upon him to congratulate him on the birth of a

grandson. On this occasion, he caused a splendid banquet to be prepared. The tents covered two leagues of ground: that, for Timour was under a canopy sustained by forty pillars, and as spacious as a palace. Every thing being prepared, the emperor came to the place of entertainment with the crown on his head, and holding a sceptre in his hand; and placed himself upon the throne erected in the middle of his tent, and adorned with precious stones. A great number of the most beautiful ladies of Asia appeared on each side, with veils of brocade bedecked with jewels. The music was ranged in two rows, the voices on the right, and the instruments on the left.

Nine stewards, with golden rods, walked before the dishes which were served up; they were followed by cup bearers, having in their hands crystal bottles and golden cups with different kinds of wine, and water of exquisite purity. The multitude of lovely women, whose braided hair reached the ground, gave additional lustre to the assembly. The festival ended with shows and dances.

In the garden, north of Samarcand, he built a most magnificent palace. It had a pavillion at each corner. The court was paved with marble, and the walls both within and without were covered with porcelain. When the whole was finished, Timour held a royal festival with sumptuous banquets, plays, and various diversions.

In the midst of the garden he built another palace: he called it the "garden that delighteth the heart;" and added to it the name of the favourite sultana. It was in the form of a regular square, and in the centre of each side was a door. The edifice consisted of three stories erected on arches, the ceilings were ornamented with flowered mosaic work, and the walls with porcelain. Whatever could charm the sight was collected to embellish it. Beauty and durability were united; and a marble colonnade, gave it an air of grandeur. The garden was laid out with the greatest symmetry, into parterres for flowers and fruit trees; the alleys were planted with sycamores and various kinds of large trees; and each of the four corners was adorned with a pavillion incrustated with beautiful porcelain arranged with an admirable degree of art.



On hearing that the princess Tukel Khanum, whom the emperor had demanded in marriage, was on the road; all the ladies and emirs of the court were sent on horseback, sixteen days' journey to meet her. As soon as they met the princess, they sprinkled gold and precious stones on her head; paid her all the honors due to a great queen; and having made magnificent feasts at every place where they stopped, they brought her to Timour. The emperor gave a grand entertainment on the occasion, and was married to her by the chief mufti.

That Timour did not fix his residence in these charming abodes, can be only ascribed to the pleasure he found in the pursuit of warfare. No man was ever more passionately attached to the profession of arms. From the northern limits of Asia, his insatiable thirst for conquest, brought him back to the south, to the propitious countries washed by the Ganges, and the Indus. His zeal for the extension of Mohammedanism urged him to this enterprise. It was one part of his character that he affected to be thought extremely devout; historians observe, that if in his journeys he knew of the tomb of a revered saint, though far distant from the road, he never failed to turn out of his way to visit it.

Having conceived an intention of carrying his arms into China in order to exterminate the infidels of that country; Timour determined to march into India in person. When he first proposed to his princes and emirs the invasion of India, he was answered by a murmur of discontent: "The rivers! and the mountains and deserts! and the soldiers clad in armour! and the elephants destroyers of men!" But the displeasure of the emperor was more dreadful than all these terrors. In the month of March 1398, he took the field with a large army composed of many nations, chiefly Tartars, and after passing the Jihun encamped at Anderab.

The inhabitants of this place, having complained, that the idolaters of mount Ketner and the Siapushes exacted large sums from the Mohammedans under the denomination of tribute, and on the failure of payment, slew the men, and made slaves of the women and children, the warlike Timour marched against these people. The Siapushes, a savage and

gigantic race, defended themselves with great obstinacy. The fight lasted three days and nights without interruption; but at length the infidels begged for quarter. It was granted, on the condition of their becoming Mohammedans, to which they readily acceded; but these having in the night treacherously put to the sword an entire regiment of their conquerors, the army of Timour ascended the mountain, and following Mahomet's precept to spare the women, cut to pieces all the men both young and old; then raised towers of their heads, and left a marble monument inscribed with the history of this action.

In September, Timour crossed the Indus; and in his march made a great number of captives. When he arrived within two leagues of Delhi, he prepared for a pitched battle, and harangued his troops upon the art of fighting. Fearing lest the prisoners attached to his army should join the people of Delhi, he ordered, that every one of his soldiers that had any Indian slaves should instantly put them to death. This ferocious mandate was immediately carried into execution, and in one hour, a hundred thousand human beings were slaughtered.

On the 30th of December, Timour set out for Delhi. His troops were not alarmed at the Indian army, but they had conceived strange notions respecting the elephants, having never before seen animals of this sort. They imagined, that neither the arrow nor the sword could penetrate their bodies—that they were so strong as to overthrow trees by only shaking the earth as they passed along; that they could push down the firmest buildings; and that in battle, they would throw man and horse to a vast height in the air. This opinion prevailing in the camp dispirited the troops.

Timour took means to dissipate these fears: when the battle was about to commence he ascended an eminence to observe the motions of the hostile armies; and as soon as the engagement began, he prostrated himself on the ground, often bowing to implore victory of Heaven.

On the fourth of January, Timour erected his standard on the walls of Delhi; and the principal inhabitants came to make submission and sue for mercy. On the 13th, the army

of Timour entered this great and magnificent city, and entirely destroyed it. Some soldiers carried out one hundred and fifty slaves for their separate use; even boys possessed themselves of several, much superior to themselves in age and strength. The other spoils, in precious stones, jewels, plate, and manufactures, were immense: for the Indian women and girls were adorned with precious stones, and had bracelets and rings on their hands, feet and toes; so that the soldiers were loaded with them. On the 15th day of January, the Indian troops, in Old Delhi, retired into the mosque to defend themselves; but the emir Shah Malek and Ali Sultan entering it with five hundred men, slaughtered them all without mercy as an acceptable sacrifice to God and the prophet. The city was plundered; and the remaining inhabitants were made slaves. The different artificers were distributed among the princes and commanders; but the masons were all reserved for the emperor, in order to build him a spacious mosque at Samarcand, which at the close of the expedition he effected, making it large enough to serve for all the faithful in that great city.

There is no danger of exaggeration in asserting, that millions perished in this horrible war. The only privilege granted to the survivors was, that of being reduced to slavery. It is scarcely possible to conceive the prodigious booty that the troops of Timour acquired in this expedition, which was one uninterrupted scene of plunder and devastation.

The disturbances in Persia obliged him to return to that part. His presence was of itself sufficient to quell the commotion. This insurrection was occasioned by his son Miran Shah to whom he had confided the government of Iran, and whose understanding had been impaired by an accident.

This prince while hunting fell from his horse, and the violence of the fall threw him into a swoon. He continued in fits for three days; and never after recovered the use of his reason. On bare suspicion he would cause persons to be put to death. He squandered away the treasures of the nation, and destroyed many public edifices.

Mirza Miran Shah's mental derangement was still more

apparent during his debauches, for he spent almost all his time in drinking and gaming. Timour who was not ignorant of the misconduct of his son, immediately issued orders to assemble his troops for an active campaign.

Miran Shah, being apprised of his father's approach, set out to meet him, and pay him his respects, but was not received with any marks of kindness. Timour sent commissaries to Tauris to enquire into his conduct, and it appearing, that his excesses were chiefly owing to the instigation of certain profligate musicians and other sycophants; the emperor ordered that they should all be hanged, without exception. Among the men of talents who suffered on this occasion, was the incomparable Mulana Mohammed Kuhestani a celebrated poet, whose conversation and wit had rendered him the wonder of the age.

Immediately after the war in India, Timour undertook another expedition into Georgia. His troops laid waste all before them; and the terrified inhabitants, who escaped the sword, fled with their effects and provisions to the high mountains, where they had fortified caverns and houses built upon craggy rocks, so that no power had ever yet been able to conquer them, in these recesses.

Timour's soldiers, however, never considered danger when a sense of honour called them: they ascended the mountains, and were let down in boxes by cords to the caverns of the infidels, which they entered making a terrible slaughter. In this expedition they took fifteen strong places, giving quarter only, to such as embraced the religion of Mahomet. When the country was reduced the temples and monasteries were razed to the ground, and chapels and mosques erected in their room. Timour having reduced a great many strong places in Syria, and taken Antap, Halep, and Hemo, marched towards Damascus, through snow and rain in the month of January, and in his journey, he halted to visit the tomb of the prophet Noah.

At this period, Farrui sultan of Egypt, who was likewise the sovereign of Syria, raised a great army, chiefly of cavalry, and marched to Damascus, which he put into a state of de-

fence: but relying more on policy than strength, he sent to Timour an eloquent orator, in the character of ambassador. He was accompanied by two assassins, who had orders to murder the emperor during the ambassador's audience. These men were admitted to pay Timour their respects. They had several favourable opportunities to execute their design of which they did not avail themselves. Their behaviour caused them to be suspected. Timour ordered them to be searched; when poisoned daggers were found on them. The chief of the conspirators perceiving that their plot was discovered made a confession; and was by the emperor's orders slain with the same dagger that was found about him, and his body burnt. The two assassins were deprived of their noses and ears, and sent in that condition, with a letter to the sultan of Egypt.

On the 19th of January, A. D. 1400, a battle was fought, and a signal victory gained by the emperor's troops on the plains of Damascus. Timour soon after invested the city with his whole army. This measure so terrified the inhabitants, that they opened the gates, and agreed to pay a ransom for their lives: on the surrender of the city, the Tartars invested the castle which was then one of the strongest fortresses in the world. The soldiers having raised three platforms high enough to command the city, the battering rams and engines began to play, while the miners sapped the wall on every side, notwithstanding the great stones and wildfire showered down on them by the besieged. At length the famous tower of Tarma fell, and made a great breach in the walls; but as the soldiers ran to enter by this passage, another part of the wall suddenly tumbled down, burying numbers of the assailants in the ruins, which so damped the ardor of the rest that they would advance no farther.

The besieged taking advantage of this respite, fortified themselves behind the castle: but a great part of that fortress falling soon after, they lost all hopes; and the governor caused the gates to be opened, and carried the keys himself to Timour, who ordered him to be put to death for having held out so long; though he ought to have applauded his resolution.

The riches which fell into the hands of the conquerors were so immense, that the beasts they had taken not being sufficient to carry them off, they were obliged to fling away the inferior articles, in which description, were gold and silver brocades and curious belts.

As the two upper stories of the houses of Damascus were of wood; and most of the ceilings as well as the walls were varnished; the city, by some accident having caught fire, was reduced to one undistinguished heap of ashes. Timour, resolving to return out of Syria, ordered all the slaves taken in that country as well as in Damascus to be set at liberty. In his progress, when he came to Hamah, he commanded the town to be pillaged and the inhabitants to be made slaves, as a punishment for destroying the edifices which had been erected by the Jagatays at their first arrival.

During his journey, Timour resolved to take the diversion of hunting in Mesopotamia. A circle was accordingly made with the two wings of his army, which was five days' march in circumference. In this place they found so much game, that they even caught it with their hands. The hunt concluded with a grand feast. His next exploit was the siege of Bagdad: he caused a bridge of boats to be laid across the Tigris, and took every necessary precaution to block up the passes with his troops, so that it was impossible for any person to escape from the town.

The emir had often desired permission to make a general assault; but Timour delayed this, in the hope of the enemy's submission; but after the expiration of forty days, when the inhabitants were forced by the heat of the sun to quit the walls and retire to their houses, the army advanced, furiously, and having fixed their scaling ladders, the emir Nurroddin mounted first, then sounding the drums and trumpets, all the commanders followed, and the troops entered sword in hand. The inhabitants in their attempts to avoid the enemy threw themselves into the Tigris. Many endeavoured to escape in boats, and others by swimming down the river; but as soon as they reached the bridge, they were shot by soldiers, who were placed in ambush for that purpose.

Several Tartars having been slain in the assault, Timour ordered each of his soldiers to bring the head of one of the inhabitants of the town, and in the execution of this order, the troops exempted none, who were between the ages of eight and fourscore. Towers of human skulls were then constructed of these barbarous trophies; as had already been done in divers other places. The markets, caravansaries, monasteries, palaces, and nearly all other buildings, were razed to the ground. The air being soon infected with the stench of the dead bodies, Timour removed his camp near to the tomb of the iman Abu Hanifah, whose favour and intercession he implored.

Timour now resolved to turn his victorious arms against Bajazet, for having given protection to Kara Yusef, who had again begun to rob passengers, and had even insulted the caravan of Mecca. Bajazet and Timour were rivals for glory; and burned with a desire of trying their strength upon each other.

The Mogul and Ottoman conquests now touched each other, and the doubtful limit had never been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory, of threatening his vassals, and protecting his rebels. Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle of the Mogul emperor was highly insulting. "Dost thou not know" said he "that the greatest part of Asia is subject to our arms, and our laws? that our invincible forces extend from one sea to the other? and that we have compelled fortune herself, to watch over the prosperity of our empire? What is the foundation of thy insolence and folly? Thy obedience to the precepts of the Koran, is the sole consideration that prevents us from destroying thy country. Be wise in time, reflect, repent, and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire, why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet." In his replies, Bajazet poured forth the indignation of a soul which was deeply stung by such unusual contempt. After retorting the basest reproaches on his adversary as a rebel; the Ottoman

recapitulates his boasted victories in Iran, Touran, and the Indies; and labours to prove, that Timour had never triumphed unless by his own perfidy, and the vices of his foes. "Thy armies" said he "are innumerable: be they so; but what are the arrows of the flying Tartar, against the scymetars and battle-axes of my firm and invincible Janizaries? I will guard the princes who have implored my protection: seek them in my tents. The cities of Argingan and Erzeroum are mine, and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania." The political quarrel of the two monarchs was embittered by private and personal resentment. Yet in his first expedition, Timour was satisfied with the siege and destruction of Siwas or Sebaste, (a strong city on the borders of Anatolia) and he revenged the indiscretion of the Ottoman on a garrison of four thousand Armenians, who were buried alive for the brave and faithful discharge of their duty. The Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt.

During this diversion of the Mogul arms, Bajazet had two years to collect his forces. They consisted of 400,000 horse and foot. The fearless confidence of the sultan urged him to meet his antagonist, and he displayed his banners near the ruin of the unfortunate Siwas. In the meanwhile, Timour moved from the Araxes through the countries of Armenia and Anatolia. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp, dexterously inclined to the left, and invested Angora: while the sultan, immovable and ignorant in his post, compared the Tartar swiftness to the crawling of a snail: he returned on the wings of indignation to the relief of Angora; and, as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immortalized the glory of Timour, and the shame of Bajazet. For this signal victory, the Mogul emperor was indebted to the discipline of thirty years. He had improved the tactics without violating the manners of his nation, whose force still consisted, in the missile weapons and rapid evolu-



tions of a numerous cavalry. The conqueror of Hindostan ostentatiously showed a line of elephants, the trophies, rather than the instruments of victory: the use of the Greek fire was familiar to the Moguls and Ottomans. In that day Bajazet displayed the qualities of a soldier, and a chief; but, from various motives, the greatest part of his troops failed him in the decisive moment. The unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken. After his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the conqueror, who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehmed Sultan, the eldest and best beloved of his grandsons, was dispatched to Boursa with 30,000 horse: and such was his youthful ardor, that he arrived with only 4,000 at the gates of the capital; after performing in five days a march of two hundred and thirty miles. Yet fear is still more rapid in its course: and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil however of the palace and city was immense: the inhabitants had escaped, but the buildings, for the most part of wood, were reduced to ashes. From Boursa the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions: and Smyrna defended by the zeal and courage of the Rhodian knights alone, deserved the presence of the emperor himself. After an obstinate defence, the place was taken by storm; all that breathed were put to the sword; and the heads of the Christian heroes were launched from the engines on board of two carracks or great ships of Europe that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe; and a parallel was drawn between the two rivals, by observing, that Timour in fourteen days had reduced a fortress, which had sustained seven years, the siege, or at least the blockade of Bajazet.

The iron cage in which Bajazet was imprisoned by Tamerlane, so long, and so often repeated as a moral lesson, is now rejected as a fable by the modern writers. No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forward to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. The Ottoman princes were lodged in a splendid pavillion, and the respect of the guards could be surpassed only by their vigilance. Bajazet, soon after his capture, was seized with an illness of which he died. Timour bewailed his death with many tears, having intended, after the conquest of Anatolia, to re-establish him on the throne.

Notwithstanding the furious zeal with which the Tartar emperor prosecuted his religious wars, he appears, occasionally, to have been animated with heroic principles. These laudable sentiments are apparent in a discourse which he addressed to his council. "Until now" said he "my ambition has been to make conquests and to extend the limits of my vast empire: henceforth, my nobler ambition shall be to secure the peace and prosperity of my subjects, and render my dominions flourishing. Let individuals make known their requests and grievances to me in person. The oppressed shall not, at the day of judgment, demand vengeance against me; neither, on that solemn occasion, shall my brave soldiers have reason to complain of me or of fortune. My wishes and intentions are, that the world should, under my reign, be converted into a paradise. I am determined to amass a treasure of justice, that my soul may be entitled to happiness after death." This was surely an extraordinary harangue from the mouth of one, who had spent a long life in dethroning princes, depopulating countries, extending and multiplying scenes of devastation, and destroying the human race with the most savage barbarity.

It must be for ever regretted, that a man, who, with proper ideas of justice and religion, might have been useful to mankind, should have been reduced by religious fanaticism into the most horrible crimes. It was certainly under the im-

pression that he was performing a meritorious act, that he determined to undertake a new war against China. He announced his intention to his council in the following terms: "My dear companions, as my conquests have not been effected without considerable violence, which has unavoidably occasioned the destruction of numbers of the faithful, I am resolved to expiate my past crimes, by performing some good action. I will, therefore, declare war against the infidels, and exterminate the idolaters of China. It is proper that the same troops, who have assisted me in committing these faults, should become the instruments of my penitence. Hence then, let them prepare to march to China, that they may acquire the merit of this holy war by demolishing the temples of idols, and erecting mosques in their places."

Before he undertook this expedition, he determined to settle his grandchildren in marriage; and for that purpose, he ordered a splendid entertainment in the plain of Khani Gheul. On the 17th of October, 1404, the governors of the provinces, generals, and great lords of the empire assembled at this place, and pitched their tents in order. A multitude of people, from all parts of Asia, flocked to be witnesses of this solemn festival, in which all sorts of diversions were exhibited, and the richest curiosities sold in magnificent shops erected for the occasion. Every trader appeared with the symbols of his vocation, and in suitable disguises. Butchers were dressed in the skins of beasts, furriers appeared in the shapes of leopards, lions, &c., and fruiterers as portable gardens, abounding with fruits of all kinds. There was not any animal, even an elephant, which was not imitated by machinery, moved by springs.

The spectators were all admitted, with order and regularity, to the nuptial feast. Several forests were entirely hewn down to furnish fuel for cooking the provisions. Along the whole extent of the plains, tables were profusely covered with whatever could contribute to the gratification of the guests. That the pleasure might be without alloy, Timour issued the following proclamation: "This is the season of feasts of pleasure and rejoicings. No one is permitted to dispute. Let

Not the rich exult over the poor, nor the powerful over the weak."

Elephants, with thrones on their backs, were employed on the occasion. When the feast was over, a great quantity of curious furniture was, according to custom, laid upon mules and camels for the new married princes. The mules had coverings of satin embroidered with gold, and their little bells, as well as those of the camels, were of this metal. The bridegrooms, with their ladies, appeared in nine different habits decorated with crowns and belts. Each time they changed their dress, they paid their respects, as usual, to the emperor, while the ground was covered with gold, pearls, and precious stones which were sprinkled on them; and which, after being so employed, became the perquisite of their domestics. At night, illuminations were made with lanterns, torches, and lamps; after which, the bridegrooms were permitted to depart to the nuptial chamber.

The marriage feasts lasted two months; at the expiration of which, the assembly was dissolved; and the license, which had been allowed during the feast, was recalled; after which time, as before, no person was allowed to drink wine, or to commit any thing unlawful.

Timour now prepared to lead his army, consisting of twelve hundred thousand men, through dreary deserts, or already desolated countries. The cold was so excessive on their departure, that the troops passed the largest rivers on ice. They could not procure water without digging to the depth of several feet. Multitudes had their limbs frozen, and numbers, both of men and horses, perished on the march; but no obstacle could daunt the spirit of the victorious Timour.

He was obliged, however, by fatigue, to stop in a town not far distant from the frontiers of China. In this place he was seized with a raging fever, which threatened his life. He seemed to have a melancholy presentiment of a speedily approaching dissolution. He thought he heard a voice calling him to repent, for he must soon appear before God. Obedient to the solemn admonition, he set about the great work of repentance, and resolved to endeavour to make satisfac-

tion for his faults, by the performance of good actions. At last he perceived that death was approaching. Animated with the hopes of his religion, he summoned his family, and his nobles, around his bed. He saw them bathed in tears, and addressed them in a low, but firm tone: "Do not" said he, "weep, but pray for me. I hope God will pardon my sins, though they are very numerous. I have, however, the consolation of reflecting, that at all times, I restrained the powerful from oppressing the weak. Labour all of you for the happiness of the people; for, at the day of judgment, a rigid account will be demanded of those, who have enjoyed authority." He then declared his grandson Gir Mehemed Jehan Ghir his sole heir and successor in the empire; enjoining the persons present to obey him, and if necessary, to sacrifice their lives, to maintain his authority. After this, he ordered all the emirs and great lords of his court to come into his presence, and made them swear to see his will executed.

Having, in the most affectionate manner, recommended brotherly love and concord to the princes his children, he ordered one of the doctors to read the koran at his bed's head, and often to repeat the unity of God. In the evening, he made many and unequivocal professions of his faith; and expired while he was repeating a favourite article of his creed: "Verily, there is no other God, than God." He was seventy-one years of age, of which he had reigned thirty-five.

Timour Beg was the first who brought the crown into his family. At the age of twenty-five, he had astonished every one with his exploits, his valor, and ambition. To perfect the great talents which he had received from nature, he spent nine years in travelling; during which, his intrepidity and prowess, in personal combats and pitched battles, drew upon him universal admiration.

From the Irtish and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour. His armies were invincible, his ambition was boundless, and his zeal aspired to conquer and convert the Christian kingdoms of the west, which already

trembled at his name. He touched the utmost verge of the land; but an insuperable though narrow sea rolled between Europe and Asia; and the lord of so many myriads of horse, was not master of a single galley.

He made himself master of the three empires of Jagatay Khan, Tushy Khan, and Hulaku Khan; so that his power, wealth, and magnificence, were almost beyond conception. Numerous monuments of his grandeur are still remaining in the cities, towns, castles, and walls which he built; in the rivers and canals which he dug; and in the bridges, gardens, palaces, hospitals, mosques, and monasteries, which he erected in different parts of Asia.

In his person, Timour was corpulent and tall. He wore a large beard, and was very strong. His constitution was amazingly vigorous. His eyes appeared full of fire; his voice was loud and piercing; he feared nothing; and at his death, though upwards of seventy, his understanding was sound and perfect; his body vigorous and robust; his mind constant and unshaken as a rock.

There was no joking or trifling before him, for he loved the truth; even, although it was to his own disadvantage. He neither grieved if he failed in any attempt, nor appeared overjoyed on any great success. He took great delight in reading history, and was exceedingly well versed in the state of different countries, provinces and cities. He was penetrating, subtle, close and dissembling. Ambition had in a great measure extinguished his humanity; war had familiarized him to blood; and his religious zeal had inspired him with a cruel and implacable fanaticism. The amusement of his leisure hours was the game of chess. In the government of a vast empire he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firm maxim, that whatever might be the consequence, the word of a prince should never be disputed or recalled. Timour might boast, that though at his accession to the throne, Asia was the prey of anarchy and rapine; yet, under his prosperous monarchy, a child, fearless and unhurt, might carry a purse of gold from the

east to the west. Such was his confidence in his own merit, that from this reformation he derived an excuse for his victories, and claimed a title to universal dominion. But he was rather the scourge, than the benefactor of mankind. If, some partial disorders, some local oppressions were healed by the sword of Timour, the remedy was more pernicious than the disease. The ground, which had been occupied by flourishing cities, was often marked by his abominable trophies, by columns or pyramids of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Bursa, Smyrna, and a thousand others, were sacked, burnt or utterly destroyed in his presence, and by his troops. To number the millions of victims, whom he had sacrificed to the establishment of peace and order, would be no easy matter. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia and Georgia, without a hope, or a desire of preserving those distant provinces. From them, he departed laden with spoil; but he left behind him, neither troops to awe the contumacious, nor magistrates to protect the obedient natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated, by any present or future benefits.

One of the most remarkable traits in the character of this extraordinary man, was, a conviction of his own insufficiency, and a firm persuasion, so rarely found in the children of prosperity, of his being indebted for all his greatness to Providence. He once explicitly declared himself on this head, in such terms as to affect all those who heard him. His troops were besieging a fortress while he was confined to his bed by a fever; but, that he might see the state of affairs, he caused himself to be carried to an eminence. He was supported by two persons, but being extremely feeble, he requested to be laid upon the ground. In this helpless situation he said to one of those who assisted him "Consider my weakness, and how changed I am. I have neither hand to act, nor feet to walk. If I were attacked, I should be incapable of resistance. If I

were abandoned in my present state, I should be taken as in a snare, unable to defend myself. Notwithstanding, you see that the Almighty has subjected nations to my sway; that he has opened for me inaccessible places; filled the earth with the terror of my name; and has made kings and princes fall before me. Can such signal victories proceed from any one but God? What am I, but a poor wretched being, possessing of myself neither power nor talents proportioned to my achievements?"

Timour left behind him fifty three descendants, thirty-six males, and seventeen females. As soon as his death was known, the empresses, and great ladies at court, beat their faces, and tore their hair; their lords rent their clothes, and flinging themselves on the ground, passed the night in lamentation. On the next day, the body was washed and embalmed with camphor, musk and rose water, then sewed up in linen, and laid in a coffin of ebony. Whatever might be the blessings of Timour's administration, they evaporated with his life. To reign rather than to govern, was the ambition of his children and grandchildren; the enemies of each other, and of the people. A fragment of the empire was upheld with some glory by Sharokh his youngest son, but after his decease, the scene was again involved in darkness and blood. His conquests were astonishingly rapid; but they were as rapidly lost by his successors. Baber, one of his descendants, being expelled from his native dominions, founded the empire of the Monguls in India. But this experienced the general fate of the other Mongolian states, and perished by dismemberment. Such, were the singular events of the rise and fall of the Mongolo Tartarian empire—such the catastrophe of this extraordinary people, which, (except in some ruined cities and sepulchres) has now scarcely any memorial left of its former greatness; and we can only recollect, that it was once a nation, which domineered over the world. The rapidity of the Mongul conquests have astonished posterity; but to account for so extraordinary an historical phenomenon, we must consider the state of both Asia and Europe in those calamitous times. **With- in the whole sweep of their ravages, there was not one well**



compact and warlike state capable of resisting an enemy, whose system of universal pillage attracted innumerable hordes of desperate adventurers to his standard. In order to maintain their extensive conquests, numerous colonies were necessary—new states were formed in different countries;—in consequence of which, an almost general transplantation and migration of the Mongul and Tartar nations took place. These were in process of time, and in consequence of their divisions, subdued by those whom they had formerly conquered; and of course they became gradually mixed with other nations, particularly Russians, Turks, Chinese and Persians, and sunk into the general mass of foreign population; so that their ancient stems were left few in number; and their original seats almost a desert. The progress and decline of knowledge and taste among the Monguls and the Tartars, corresponded with the prosperity and fall of their empire. The ruin of their cities, their sepulchral monuments, and other remains of their ancient greatness seen in Siberia, and in the districts near the Yaik, and the Volga, show, that during the prosperous state of their short lived empire, they had acquired some knowledge of the arts, and some taste for magnificence; but their colonies having been subdued, and gradually swallowed up in the vortex of other nations, the remaining unmixed tribes sunk into that state of barbarism and ignorance, from which they had partially emerged.

Before the middle of the sixteenth century, Siberia was scarcely known to Russia, any more than to the rest of Europe. But in the course of the next century, the Tartars were every where reduced to subjection. The Russians extended their conquests on every side, and the whole of Siberia, as far as the Eastern Ocean, was annexed to the empire of the czars. A still larger extent of territory would perhaps have been added to their dominions, and all the tribes of independent Tartary, from the south-eastern extremity of the Russian empire to the wall of China, would have experienced the same fate as the Siberian hordes, if the court of Pekin had not interposed. The approaches of the Russians towards the Chinese frontiers, occasioned a war between Russia and China.

The banks of the river Amoor, where the Russians had constructed some forts, were the principal theatre of the war which the two rival empires carried on in those distant and desolate regions, where large armies could not subsist. Their forces, therefore, were few in number, and the events of the war of trifling importance. In 1689, a treaty of peace was concluded; the boundaries of the Russian and Chinese dominions were fixed; and a regular trade established between the two empires. The peninsula of Kamtschatka was in 1711, reduced under the dominion of Russia; and the first project, for making discoveries in the Eastern Ocean, was conceived and planned by Peter the Great, who, with his own hand drew up instructions for its execution. In pursuance of the plan laid down by that monarch, the celebrated Beering, having previously made several voyages of discovery in the tempestuous sea of Kamtschatka, undertook in 1741, the grand expedition, which has eventually been productive of so important advantages to the Russian commerce, in furnishing additional supplies of valuable furs. After Beering and Tschirikof had opened the way to the islands situated between Asia and America, private adventurers engaged with ardour in similar expeditions. Since that period, the prosecution of the new discoveries has been, almost entirely, carried on by individuals. The commercial intercourse, between Russia and China, has in the mean while undergone various regulations. For a considerable length of time it was greatly cramped by the restrictive operation of crown monopolies; but the late empress Catherine II., abolished all monopoly in the fur trade; and renounced, in favour of her subjects, the exclusive privilege which the government enjoyed of sending caravans to Peking. In consequence of this patriotic measure, the profits of the trade have greatly increased; and Kiakta is become the center of commerce between Russia and China.

## MISCELLANEOUS HISTORY.

THE religion of the Greek church is established in Asiatic as well as in European Russia. But although the Greek religion is widely diffused in those regions, its prevalence does not correspond with its extension. Many of the southern Tartars are Mahometans, and others profess the religion of the Dalai Lama. But the Eastern Tartars are generally attached to Schamanism, a system founded chiefly on three leading principles, the self-existence of matter, a spiritual world, and the general restitution of all things. They believe, that between men and God are the terigri or spirits of the air, who direct all sublunary affairs. As the Schamanians believe the existence of one Supreme beneficent Being, who commits the government of the universe to inferior divinities; so they also admit one chief infernal deity, with his subaltern agents. This malevolent being receives into the infernal regions all those, who have offended the priesthood.

Siberia is divided into the two great governments of Tobolsk in the west, and Irkutsk in the east. Although the Russian laws may in general be said to predominate, usages and ancient customs supply in a great measure, among different tribes, the place of legal institutions.

The commerce of Asiatic Russia has already been described in treating of Astrachan and Kiakta; its two principal foci by which it is carried on with Persia, Bucharia, India, and China. The Chinese trade is of very great importance to Russia. It is this commerce, which by opening so lucrative a market to the furs, renders Siberia, Kamtschatka, and the adjacent isles, so valuable to that empire. By this trade the Russians are also supplied with many valuable articles, which they would otherwise be obliged to purchase, at a much higher rate from the European nations.

The Mongols, the remains of that extraordinary people which formerly changed the destinies of a great part of the

world, are at present only nomadic; their herds consisting of horses, camels, oxen and sheep. When pasturage fails, they strike their tents, which generally happens ten or fifteen times in a year; proceeding in summer to the northern, and in winter to the southern wilds. The Mongols are somewhat short in stature, with a flat visage, small oblique eyes, thick lips, a short chin and little beard. Their hair is black, and their complexions a darkish brown; but the women are tolerably fair. The Mongols are docile, hospitable, beneficent, active and voluptuous. They are also remarkable for the quickness of their sight and apprehension. They are divided into Imaks, comprising from 150 to 300 families, and each Imak has its particular chief. The Kalmucks are of Mongolian descent, and in person and manners greatly resemble that people. They are divided into three classes, the nobles, the clergy, and the common people. On the first summons, every man is obliged to appear on horseback before the prince. Their weapons are bows, sabres, lances, and sometimes fire-arms; but they can make very little resistance against regular armies. The picture of the physical and moral circumstances, the manners and customs, the languages, dresses, dwellings, &c. of the various nations, which inhabit the Asiatic as well as the European part of the Russian empire, is too motley and various to admit of a particular delineation. So extraordinary a collection of nations and tribes united in one vast political body, is a curious phenomenon, and presents a singular spectacle; exhibiting all the various modifications, of which human nature is susceptible.

## ARABIA.

ARABIA is situated between  $12^{\circ}$  and  $34^{\circ}$  north latitude. The latitude of its northern extremity corresponds with that of Georgia and South Carolina. On the south-west, the south-east, and the north-east, the Red Sea, the Indian Ocean, and the Persian-Gulf are natural boundaries. On the north and north-west towards Syria, the limits are not well defined. This country has been possessed by the Arabs, almost ever since the flood. Ishmael the son of Abraham by Keturah, was one of its principal primitive settlers.

The greatest part of the country consists of vast deserts, interspersed like those of Africa with fertile oases. Adopting the divisions of the ancient geographers, that part on the borders of Egypt and Syria, denominated Petrea, presents a rugged surface of granitic rocks; the north-eastern and central parts, distinguished by the appellation of deserta or the desert, have an aspect corresponding with the name; but Arabia Felix, the southern angle bordering on the Red Sea and the Indian Ocean, has a beautiful, diversified, and fertile appearance.

Arabia may be considered in a great measure as destitute of rivers. The streams which descend from the mountains seldom reach the sea, being, for the most part, drunk up and lost in the burning sands of that coast. If we except the Euphrates and the Schat-el-Arab formed by its junction with the Tigris, there is not, in the whole extent of Arabia, a single river that can answer any purpose of navigation. Lakes are equally rare in this country.

The great central desert is entirely sand, with the exception of a few fertile specks of ground that afford pasture to the flocks of the Bedouins. Arabia Petrea has a sandy soil. The climate throughout Arabia is extremely hot. The mountainous parts of this province have a regular rainy season,

from about midsummer to the middle of September. At Muscat, the rainy season commences in the middle of November, and ends about the middle of February. During the dry season there is always a serene sky, and a cloud is scarcely ever to be seen.

It was to Arabia, Ishmael, on being forced to quit the paternal roof, came to seek a second country; it was hither that Moses, when a fugitive from Egypt, withdrew from the vengeance of those, who wanted to punish him for having killed the Egyptian; here, he married the daughter of Jethro, who gave useful lessons to the leader of the Hebrews; it is here that we behold the two mountains of Horeb and Sinai, where Jehovah gave laws to his people, amidst awful thunder and lightning. And through this country the children of Israel marched, when on their way from Egypt to Canaan.

The agricultural productions of Arabia are chiefly wheat, maize, barley, lentils, &c. Rice is seldom seen, and oats are unknown. Tobacco, as well as the sugar-cane, and cotton, are objects of cultivation. The chief exertion of agricultural industry consists in irrigating the grounds; and this, wherever it is easily practicable, produces a luxuriant vegetation; but the scarcity of rivers, lakes and brooks, in most parts of the country, diffuses an aspect of sterility over the Arabian landscape. The fertile parts of the country abound in dates, pomegranates, oranges, lemons, and other excellent fruits. Cinnamon, cloves, cassia, pepper, cardamomum, spikenard and the best frankincense, being formerly brought from India to Arabia, and from thence by the way of Egypt to Europe, these valuable spices were supposed to be the products of Arabia; which from this circumstance derived the name of *Felix* or happy. But the extension of European navigation and commerce has traced those rich productions to their original source, and discovered them to be natives of India, and the oriental isles. Arabia *Felix*, or Yemen, however, affords myrrh, aloes and frankincense of an inferior kind: and two valuable productions, coffee the best in the world, and the fragrant and costly balm of Mecca, are her peculiar boast. Arabia is destitute of forests; but groves of dates, sycamores, &c. as well as scattered

trees, appear among the mountains. The general aspect of the country is that of a vast central desert interspersed with a few fruitful spots, and skirted with a pleasant and fertile border; but a striking deficiency of wood and water is one of the distinguishing characteristics of the Arabian landscape.

The principal riches of Arabia consist, in flocks and herds. Of all the animals of Arabia, the horse claims the pre-eminence. One species of these is reared by the Bedouins in the northern deserts, which can bear the greatest fatigues, and pass whole days without food, living, according to the Arabian metaphor, on air.

There are various kinds of wild animals as jackals, hyenas, monkeys, wolves, foxes, panthers, &c. There are ostriches in the desert; and various birds of prey, as eagles, vultures, &c. in the mountains. Locusts are exceedingly numerous, and some kinds of them are esteemed excellent food.

All the Arabians are accustomed to eat locusts. The swarms of these insects darken the air, and at a distance appear like clouds of smoke. In flying, their noise is tremendous, and resembles that of a waterfall. When such a swarm falls upon a field, it is soon consumed and despoiled of its verdure.

Mecca has from time immemorial been an object of religious veneration; and possessing no agricultural resources, but depending on distant supplies for the subsistence of its inhabitants, has, in all ages, owed its wealth and importance to fanaticism and commerce. The historian of the decline of the Roman empire, before he brings the Arabians on the theatre of action, gives a florid description of its trade and importance, at the time when Mahomet commenced his mission. And if we consider the subsequent extension of his religion; the power and opulence of its professors; with the numerous pilgrimages and rich caravans, which, for the twofold purpose of devotion and trade, have during so many ages resorted to Mecca, from all parts of the Mahomedan world, it is reasonable to conclude, that the wealth and population of the holy city must, since that period, have greatly increased. It is situated in  $21^{\circ} 40'$  north latitude; and in  $41^{\circ}$

east longitude; somewhat less than forty miles from the shores of the Red Sea. According to the report of the Mahomedan pilgrims, it is well built of stone, but of its population, and other interesting circumstances, there are no authentic details.

Medina is situated about 200 miles to the north of Mecca, and, as well as the latter, at about a day's journey from the Red Sea. It was the first metropolis of the empire of the caliphs, but is now described as only a small town, remarkable for nothing, but the tomb of Mahomet. On this account it is a sacred place, and partakes with Mecca in the veneration of pilgrims; but the latter city appears to be the centre of that extensive and lucrative commerce, which has long been carried on in a situation apparently so unfavourable. The splendor of the holy city depends on the prosperity of Mahomedanism. Mecca is a point of contact between Constantinople, Africa and India, and likewise an abyss, which continually draws into its vortex the gold of the Mahomedan countries. The invasion of Egypt, by the French in 1798, and their subsequent irruption into Syria, was a dreadful blow to its prosperity. The regular arrival of caravans from Constantinople, Asia Minor and Africa, having been interrupted, during the years 1798 and 1799, those from the east could find nothing to barter for their commodities; and the trade of Mecca was, for a time, nearly annihilated. This was so severely felt by the Meccans, that they were impelled, perhaps more by interest, than zeal for the religion of the prophet, to engage in the war. A body of men, named the volunteers of Mecca, was sent into Egypt in order to assist in expelling the French. But Arabian valor was not a match for European tactics; and the Meccans, being all killed or dispersed, their expedition produced no effect.

All our accounts of the topography and principal towns of Arabia are extremely defective. No European traveller has explored the interior. But it is most of all to be regretted, that the perpetual exclusion of unbelievers from the holy cities of Medina and Mecca, especially the latter, which has so long been the celebrated centre of pilgrimage and com-



merce, renders it impossible to obtain any precise knowledge of the most interesting feature of Arabia.

Until the time of Mahomet, the history of Arabia is buried in deep obscurity; and, both before that period, and after the final dissolution of the caliphate, is devoid of importance or interest. During that luminous and splendid period, when the Arabians ruled from the Indus to the Atlantic, and from the Caspian Sea to the borders of Ethiopia, they were a people transplanted from their own country, and mixed with many others, whom they had conquered. The seat of their empire was transferred from Medina to Damascus, and afterwards to Bagdad. Arabia, thus abandoned, became a distant and obscure province of the caliphate; the natives bore no conspicuous part in the transactions of that mighty empire, nor had scarcely any share in that extensive dominion, which the Arabian race exercised over so great a part of the globe. The history of the caliphate, the most brilliant and important, as well as the most luminous portion of the Arabian annals, is therefore comprised in that of Asiatic Turkey, where the seat of their empire was fixed. On its dissolution, Arabia split into numerous petty principalities; the state in which it had been from ages immemorial, until Mahomet reduced its different tribes under his own dominion, and laid the foundation of that, which became the scourge and the wonder of the world. In this state the country, still remains, and its history, during the last six centuries, is uninteresting. A modern event has indeed attracted some attention. About the year 1731, a new religion made its appearance, and has since that time occasioned great commotions. The founder was Mahomet Ibu-Abd-ul-Wahib, a learned Arabian, who had studied at Bagdad, Damascus and Mosul, and had been forced to flee, successively, from these places on account of his heterodox opinions. His system appears to be a jumble of Mahomedanism and Deism; its principal tenets being, that all human homage ought to be paid to one God alone, and that any veneration of a deceased prophet is absurd and idolatrous; that all addresses to the Deity ought to be offered up under the open canopy of Heaven, and that all mosques and other

places of worship ought to be destroyed. It rejects the divine authority of the koran, and condemns pilgrimage; but retains the other four dogmata of Mahomet, alms, fasting, prayer and ablution; and prohibits the use of all liquors, but water. Mahomet Ibu-Abd-ul-Wahib, dying about the year 1792, at more than 100 years of age, was succeeded by his son Hussein, and since that time the sect has become formidable. The principal station is at Derage in a mountainous district in the heart of Arabia, where they bid defiance, both to the shereef of Mecca, and the pacha of Bagdad; while the neighbouring countries are exposed to the rapid incursions of their numerous dromedaries. Perpetual war, against all who dissent from their doctrines, is considered as a positive duty; and their mode of distributing the spoils, and of levying imposts for the public expenditure, is said to be calculated for a system of proselytism. But according to Mr. Browne's account, they do not seem to act on extensive views, or appear likely to produce any important revolution.\*

It has often been remarked, that while the annals of perhaps all other nations record instances of their subjugation, those of the Arabians exhibit their perpetual independence and their victories. But this can only be understood of the interior country. Yemen has been repeatedly subdued by the Abyssinians, the Persians and the Turks. The provinces, near the Euphrates, have also, at different times, been subject to foreigners; and Bussora, with the adjacent country, at present acknowledges the authority of the Grand Seignior. The perpetual independence of Arabia, therefore, can only be partially understood, and the term must be confined to central regions. These wide inland countries, almost equal to both France and Spain in extent, surrounded and intersected by arid deserts, have ever defied all foreign invasion.\* Neither the Babylonian, the Persian, the Macedonian, the Roman, nor the Ottoman conquerors, have ever been able to penetrate into those sequestered retreats, where the aboriginal Arabians bid defiance to the united power of the world. The arms of

\* The account of this new sect is taken from Niebuhr, p. 298, 299, &c. and from Browne's Trav. p. 446, &c.

Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. The patience and active virtues of a soldier are insensibly nursed, in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth, under the banner of the emir, is ever on horseback, and in the field, to practise the exercise of the bow, the javelin and the scymetar. When they advance to battle, the hope of victory is in the front; in the rear the assurance of a retreat. Their horses and camels, which in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror. The secret waters of the desert elude his search, and his victorious troops are consumed with thirst, hunger and fatigue in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The arms and deserts of the Bedouins are not only the safeguards of their own freedom, but the barriers, also, of the happy Arabia; whose inhabitants, remote from war, are enervated by the luxury of the soil and climate.

The slaves of domestic tyranny may vainly exult in their national independence; but the Arab is personally free, and he enjoys, in some degree, the benefits of society, without forfeiting the prerogatives of nature. In every tribe superstition, gratitude or fortune has exalted a particular family above the heads of their equals. The momentary junction of several tribes produces an army: their more lasting union constitutes a nation; and the supreme chief, whose banner is displayed at their head, may deserve in the eyes of strangers the honours of the kingly name. If the Arabian princes abuse their power, they are quickly punished by the desertion of their subjects, who had been accustomed to a mild and parental jurisdiction. Their spirit is free, their steps are unconfined, the desert is open, and the tribes and families are held

together by a mutual and voluntary compact. The cities of Mecca and Medina present, in the heart of Asia, the form or rather the substance of a commonwealth.

The separation of the Arabs from the rest of mankind, has accustomed them to confound the ideas of stranger and enemy. They pretend, that in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Ishmael may recover, by fraud or force, the portion of inheritance, of which he had been unjustly deprived. The Arabian tribes are equally addicted to theft and merchandise: the caravans that traverse the desert are ransomed or pillaged; and their neighbours, ever since the remote times of Job, have been the victims of their rapacious spirit. If a Bedouin discovers from afar a solitary traveller, he rides furiously against him, crying with a loud voice "undress thyself, thy aunt (my wife) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor, and the traveller's blood must expiate that which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of lawful and honourable war. The temper of a people, thus armed against mankind, was doubly inflamed by the domestic license of rapine, murder and revenge. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult rather than the injury, sheds its deadly venom on the quarrels of the Arabs. Their refined malice refuses even the head of the murderer, substitutes an innocent for the guilty person, and transfers the penalty to the best and most considerable of the race of him by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals; the interest of the bloody debt accumulates; the individuals of either family lead a life of malice and suspicion; and fifty years may sometimes elapse, before the account of vengeance is finally settled.

The spirit of rapine and revenge was attempered by the milder influence of trade and literature. The solitary peninsula is encompassed by the most civilized nations of the ancient world: the merchant is the friend of mankind; and the annual caravans imported the first seeds of knowledge and politeness into the cities, and extended them even to the camps of the desert.

When the Portuguese discovered those countries, they found all the eastern coasts of Africa, as far as Mozambique and the coast of Malabar, in India, almost to Cape Comoron, peopled by Arabian colonies, and governed by princes of that nation. We can trace the Arabian population of Egypt, and the north of Africa, to migrations occasioned by war and conquest, during the victorious ages of the caliphate, and ascertain the æras of its introduction; but history furnishes no authentic accounts of their maritime conquests and colonizations, nor any certain indication of the period of time in which they took place.

The religion of Arabia is Mahometanism, of which this country is celebrated as the cradle. Prior to its introduction, a stupid idolatry prevailed. It chiefly consisted in the worship of the fixed stars and planets, and the angels or intelligences, which they supposed to reside in them, and govern the world under the Supreme Deity. These they honoured as inferior deities, and, as mediators with God, implored their intercession. To the worship of the heavenly bodies the Arabs were easily led, by observing the regularity of their motions, as also that the changes of the weather happened at the rising or setting of some of them; hence they ascribed to them a divine power, and conceived themselves indebted to them for the rains, which were highly beneficial to their parched country. This kind of worship is frequently alluded to in the book of Job, particularly ch. xxxi. 26. 28.

Some of the pagan Arabs believed neither a creation past, nor resurrection to come; but attributed the origin of things to nature, and their dissolution to age. Some adopted the opinion of a metempsychosis or transmigration of souls. The

Arabs, in general, were strongly prepossessed in favour of auguries and fatality. As freedom of thought was the natural consequence of the political liberty and independence of the Arabs, there was a great variety in their religious systems. Several of the Koreish, before the time of Mahomet, worshipped one God, and were free from idolatry, though they embraced none of the other religions of the country. Christianity had made great progress in Arabia before the time of Mahomet, and efforts are now making to revive it by translating the Holy Scriptures into Arabic.\*

\* Arabia was the country in which St. Paul first opened his heavenly ministry. When he was first converted, he went into Arabia, Gal. i. 17. Christianity flourished very extensively in Arabia during the first centuries. History informs us "that the disciples of Christ had filled its provinces with the Churches of God." This early influence of the Gospel in that region might be expected; for Arabia adjoins Palestine; and the climate of the country, and the manners and customs of the people are nearly the same.

Arabia was inhabited by the first generations of men. There it pleased the Creator first to reveal himself to his creatures; and in its vicinity the Son of God assumed the human nature.

Arabia was the theatre of the grand defection from Christianity by the Mahomedan delusion, which was to extend to "a third part of men." This predicted apostacy was to be effected, not by returning to paganism, but by a corruption of Christianity; that is, by admitting some part of the former revelation of God, and pretending to a new revelation. As this defection was to be produced by a corruption of revealed Truth, it was necessary that the Scriptures should be first corrupted; for where the genuine Scriptures are in the hands of men, there is little danger of general infidelity. Accordingly, this preparative for the great imposture took place in the fifth and sixth centuries. During that period, corrupt and apocryphal gospels prevailed, so generally, in Arabia, and in the neighbouring regions, that it is even doubted, whether Mahomed himself ever saw a genuine copy of the New Testament. It has been argued by learned men, from the internal evidence of his composition, that he did not. But now, even the apocryphal gospels have vanished from view by the long prevalence of the koran.

The Arabic language has gone forth far beyond the bounds of Arabia, and is known to almost "a third part of men" in the east. The koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean. A version of the whole Bible in Arabic has come down to us; but it is now antiquated like the Persian, both in dialect and orthography.

Soon after Sabat the Arabian had been converted to Christianity, the

Arabia and the neighbouring country of Syria have given birth to Judaism, Christianity and Mahomedanism, the three principal religions that have swayed the opinions of mankind. These countries, together with Egypt, have, under Christianity and Mahomedanism, been the distinguished sources of new religious sects and theological systems.

Arabia is divided among numerous imauns and sheiks, whose government, both in form and practice, seems to be nearly the same. The title of imaun is ecclesiastical, signifying vicar, that is, of Mahomet. Among the Turks it denotes a common priest, who reads prayers in the mosque; but in Arabia the word is considered as synonymous with caliph or commander of the faithful. The sovereigns of Yemen sometimes celebrate divine service, and are usually styled imauns; but on their coins they assume the title of emirs, or descendants of the prophet. The throne is hereditary, and the prince acknowledges no superior, either in spiritual or temporal affairs; but cannot be called despotic, as he governs according to the laws of the koran, and cannot put a Christian, a Jew, or even a Pagan to death, without a legal trial. The koran, with its commentaries, is the code of law as well as of theology.

The petty princes being generally at war with one another,

object which chiefly occupied his thoughts, was a translation of the Scriptures for the use of his native country. He himself could easily read and understand the existing translation, for he was a learned man and acquainted, radically, with every dialect of the language; and it was by means of that translation, that he himself became a Christian, but, he says, he should be ashamed to offer the Bible to his countrymen in its present form.

This noble Arabian has been now two years, or more, employed in translating the Scriptures into the Arabic language, with the aid of other learned Asiatics, under the superintendance of the Rev. H. Martyn, who has, himself, been long a student of the Arabic tongue.

The proposal for publishing the Arabic Bible, has already met with a very liberal patronage in India. It is intended to publish an edition of the New Testament in a splendid form, for the use of the chief men in Arabia and Persia; resembling as nearly as possible their own beautiful writing. It is stated in the last accounts (dated May, 1810) that the translation of the New Testament was expected to be finished by the end of the year 1811.—  
Buchanan's Christian Researches in Asia.

their incessant hostilities render the country a scene of confusion.

The army of Yemen is in time of peace inconsiderable, being stated at about 4000 infantry, and 1000 cavalry, badly armed, and without uniforms. The navy is of still less importance, and their vessels are rudely constructed. No computation can be made of the military force which Arabia, if united, under one monarch, might raise. In the time of Mahomet and Omar, Arabia poured formidable armies into Syria, Egypt and Persia; and a numerous Arabian population mixed itself with the original inhabitants of the conquered countries. These circumstances afford reason to believe, that the interior parts of this country have, at all times, been the seat of a more considerable population, than appears to correspond with our ideas of a country composed for the most part of arid and sandy deserts. But, according to the best accounts of those central and unexplored regions, there are many fertile spots, filled with numerous villages, and small towns, and governed by independent sheiks. If we further consider the universal temperance of the Arabians, who eat little meat, drink only water or coffee, and wear little clothing; whose luxuries require no consumption of grain in breweries or distilleries: if we farther consider, that, on an average, one American consumes as much of the produce of the earth as three Arabians, it is no improbable conjecture, that these immense regions, in extent, little inferior to both France and Spain, may contain a larger portion of the human race than has been generally supposed.

The primitive form of government among the Arabs was of the patriarchal kind, and the same form has ever subsisted without alteration. Among the Bedouins or pastoral Arabs, it is still preserved in all its purity. Of these, such as live in tents have many sheiks, each of whom governs his own family with a power almost absolute. The spirit of liberty, which animates this warlike nation, renders them incapable of servitude. But this spirit is less prevalent among those, who live in towns, or who are employed in husbandry. In the fertile districts of this country, there have been always monarchies



formed, either by conquests or religious prejudices. The mountains are occupied by independent sheiks. But although so many independent chieftains have their domains interspersed through the territories of these several sovereigns, yet nothing like the feudal government appears. The sheiks possess no fiefs; they have only a sort of property in the persons of the people of their several tribes. This multiplicity of petty sovereigns occasions several inconveniences to the people in general. Wars cannot but frequently arise among states, whose territories are so intermingled together, and whose sovereigns have such a variety of jarring interests to manage. But these quarrels are scarcely ever productive of very fatal consequences. An army of a thousand Arabs will betake themselves to flight, and think themselves routed, if they lose seven or eight of their number; and their contests are terminated as easily as they are excited. It is somewhat surprising, that the Arabs, in a country so capable of supplying their wants, should be so uncomfortably lodged, indifferently fed, ill clothed, and destitute of almost all the conveniences of life. But the causes are sufficient to account for these effects. As to the wandering Arabs, their poverty is voluntary. They prefer liberty to wealth, pastoral simplicity to a life of constraint and toil, which might procure for them a greater variety of gratifications.

The Arabs are attached to certain customs, which they inherit from their progenitors. They not only wash, bathe, and pare their nails very often; but cut away all hairs from the body. The painful rite of circumcision, which they adopted from Ishmael, has been retained to this day.

Polygamy, which was authorised by the example of the patriarchs, has been perpetuated in Arabia; but the Arabians seldom avail themselves of the privilege of marrying four lawful wives. None, but rich voluptuaries marry so many, and their conduct is blamed by all sober men. As the husband is, by law, obliged to treat his wives suitably to their condition, and to dispense his favours among them with perfect equality, the privilege of polygamy is thought rather trou-

blesome than convenient. Besides, divorce may be obtained without much difficulty.

The Arabs, proud of their remote origin, have always made their genealogies a subject of serious study; and as their ancestors could neither read nor write, they were unable to transmit to them the records of their descent. All those petty princes, who govern in Arabia, are very proud of their birth; and this pride may be ascribed to the independence and sovereign power, which their families have long enjoyed.

Arabia, in its divided state, cannot present any ideas of political importance. Were it even united under one sovereign, as in the time of Mahomet, nothing could be inferred from the events of that period, which were produced by an extraordinary impulse of enthusiasm, artificially excited and kept up, contrary to the common course of events.

The commerce of Arabia was formerly important. Before the discovery of the passage round the Cape of Good Hope to India, the Arabians had, from time immemorial, possessed a considerable share in the trade carried on between the oriental countries and Europe. The commerce of the country with Egypt, conducted as at present by caravans, is the first instance of foreign trade recorded in history, and perhaps the first that ever existed. But the Arabian intercourse with India has greatly declined, since the discoveries of the Portuguese, which have enabled the Europeans to carry on a direct trade with the oriental regions of Asia. The chief native exports of Arabia are coffee, aloes and myrrh, with an inferior kind of frankincense, and some other drugs; and the imports consist of the different metals, and various kinds of European manufactures, particularly those of iron, steel and glass.

The Arabic language is derived from the same stock as the Hebrew, Syriac and Chaldaic tongues. Its near affinity to the Hebrew is almost universally acknowledged. It must, therefore, be one of the most ancient languages in the world. The Arabs, by whom it was spoken, having inhabited the country, now possessed by their descendants, almost from the deluge, without intermixing with other nations, or being subjugated by any foreign powers; their language must

have been formed soon after, if not, at the confusion of Babel. The affinity between this language and the Hebrew, must be of great use to the divine, in explaining or interpreting the Scriptures of the Old Testament. There are also many valuable works, to which the Arabic scholar may have access. The classical Arabic of the age of the caliphs, is a dead language; as different from the modern dialect of Mecca, as the Latin is from the Italian. The modern Arabic, or Arabesque, is divided into an infinity of dialects widely diffused throughout Syria, Egypt and Northern Africa.

Nothing is known of the Arabian literature previous to the time of Mahomet; but, during the flourishing ages of the caliphate, it became an illustrious feature in the history of the human intellect. Its principal seat was not in Arabia. Bagdad was the centre, and light was diffused from Samarcand to Cordova; Arabian science and literature flourished, chiefly, in the conquered countries. Arabian physicians succeeded those of Greece, and handed down the art of medicine to us with considerable improvements. We owe to them most of our spices and aromatics, such as nutmegs, cloves, mace and other productions of India. Most of the gentler purgatives, such as manna, senna, rhubarb, tamarinds and cassia, were first introduced by the Arabs. They brought sugar into use as a medicine, instead of honey, formerly used. They also found out the art of preparing waters and oils of divers simples, by distillation, and sublimation. The first notice of the small-pox, and the measles is likewise owing to them. Inoculation for the small-pox has been in use from time immemorial among the Bedouins. Mothers perform this operation on their children, by opening the skin of the arm with the point of a thorn. Lastly, the restoration of physic in Europe took its rise from the writings of the Arabians; but the modern practitioners of medicine, in Arabia, are extremely ignorant; and learning at present is generally at a very low ebb.

Poetry was in so great esteem among the ancient Arabs, that it was a great accomplishment, and a proof of ingenious extraction, to be able to express one's self in verse with ease

and elegance, on any extraordinary occurrence; and even in their common discourses, they make frequent applications of celebrated passages of their famous poets. In their poems they preserved the distinction of descents, the rights of tribes, and the memory of great actions; for which reasons, an excellent poet reflected an honour on his tribe. As soon as any one began to be admired for performances of this kind in a tribe, the other tribes sent, publicly, to congratulate them on the occasion, and made entertainments, at which the women assisted, singing, to the sound of timbrels, the happiness of their tribe, who had now one to protect their honour, to preserve their genealogies, and to transmit their actions to posterity. The Arabians still cultivate poetry, and sometimes reward those who excel in it; though they have at present among them no great poets. The best are among the Bedouins. The exploits of their sheiks are now frequently celebrated in their songs.

In Yemen there are two universities, or celebrated academies, one at Damar for the Zeidites, and the other at Zebid for the Sunnites. In most of the chief cities they have colleges for the study of astronomy, philosophy, medicine, &c. Near every mosque there is commonly a school, where the children of the poor are gratuitously instructed; and in most large towns there are many schools, where reading, writing and accounts are taught. Several persons of rank, also, employ preceptors for their children and young slaves.

The Arabians are of a middle stature, and thin, having a parched appearance, as if dried by the sun. They are exceedingly abstemious; meat being little used even by the rich: and their drink is water or coffee. Their dress, like that of most Asiatics, is long and loose; consisting chiefly of a large shirt, either white or striped with blue, and often large trousers, a girdle of embroidered leather, a knife and a dagger. Over the shoulder is worn a large piece of fine linen. The head dress consists of a number of bonnets, from ten to fifteen, of cotton, linen or woollen; the outermost being often richly embroidered with gold. Around this multitude of bonnets is wrapped a sash or long piece of muslin, with fringes of silk

or gold, which hang down behind. This thick covering for the head, which might seem oppressive, is used as a security against the rays of the sun, and the same form is observable in the ancient Egyptian monuments. The lower classes of Arabians wear only a piece of linen girt about the loins, another thrown over the shoulders, a belt and a dagger, and two or three bonnets. The women are dressed in a large shirt and trowsers. Those of rank wear large veils, with rings, bracelets, necklaces, ear-rings, and sometimes a nose-ring. The nails are dyed red, and the hands and feet of a yellowish brown. Every art is used to make the eyebrows appear large and black; and, as in many other oriental countries, the eyelashes are darkened with antimony.

The Arabians are celebrated for politeness and hospitality. It must, however, be admitted, that the terms of Arab and robber have long been considered as synonymous. But in estimating the character of the Arabians, we ought to remember that they are divided into two classes, those of the cities, and those of the desert. The former are civilized and polite, the latter, robbers by profession; and being, according to the best historical evidence, the posterity of Ishmael, the son of Abraham, completely verify the prediction relative to their progenitor, and including his descendants, declaring that "his hand should be against every man, and every man's hand against him." No caravans can travel through the deserts, without being strongly guarded; and those, from Constantinople, Cairo and Bagdad to Mecca, are escorted by numerous bodies of Turkish soldiers, who are not, however, at all times able to afford them protection against these formidable assailants. But the Arabs of the desert, although they rob indiscriminately persons of all nations and religions, are not cruel or sanguinary; desirous only of plunder, they take no delight in shedding blood. The Arabians, in general, possess great powers of body and intellect. A late traveller speaks with astonishment of their corporeal vigor; and modern observation concurs with the evidence of history in representing them as a sagacious and intelligent race.

The present Arabians, like the Tartars, live mostly with-

out government, without law, and almost without society. Theft and robbery are authorised by their chiefs. They are inured to labour, and accustom their horses to undergo the greatest fatigue, allowing them to drink but once in twenty-four hours. These people are subject to many privations. The life of a wandering Arab is a life of danger and distress; and though, sometimes by rapine or exchange, he may seize on the wealth of those who are crushed by his power, a private citizen of the United States is in the possession of more solid comfort than the proudest emir, who marches in the field at the head of ten thousand horse.

They have flocks of camels, sheep and goats, which they conduct from place to place, till they find sufficient herbage for them: here they erect their tents, which are made of goats' hair, and live with their wives and children, till the grass is consumed; they then decamp, and go in quest of another fertile spot. Though their mode of living be hard, and their food extremely simple, the Arabs are strong, their stature is not small, and they are tolerably handsome: but their skin is scorched with the heat of the sun, for most of them go, either entirely naked, or covered with a tattered shirt. They paint their arms, their lips and the most conspicuous parts of their bodies of a deep blue colour. Most of the women wear rings of gold and silver about three inches diameter in their noses; they are born fair, but their complexions are spoiled by being continually exposed to the sun; the young girls are extremely agreeable, and sing perpetually.

Such are the wandering Arabs, who have no fixed habitations; but rove from one part of the country to another, where they can find pasture and water for their cattle.

Those who are settled and apply to the cultivation of the earth, to trade and the mechanic arts, are distinguished for justice, temperance, humanity, and civility to strangers. Those who live in towns, are much inferior in number to those who live in tents, and who are called Bedouins. The same hospitality, which was practised by Abraham, and celebrated by Homer, is still practised in the camps of the Arabs. The ferocious Bedouins, the terror of the desert, embrace without

enquiry or hesitation the stranger, who dares to confide in their honour, and to enter their tent. His treatment is kind and respectful: he shares the wealth or the poverty of his host, and, after needful repose, he is dismissed on his way with thanks, with blessings, and, perhaps, with gifts.

Marriage is reckoned very honourable in the East; a woman will marry a poor man, or become a second wife to a man already married, rather than remain in a state of celibacy: the men are equally disposed to marry, because their wives, instead of being expensive, are rather profitable to them. Nothing is more uncommon in the east than an unmarried person, after a certain time of life.

It was formerly the custom of the Arabians to pass their summer nights on the tops of their houses, which are flat and divided from each other by walls.

The houses, occupied by the lower classes of people, are small huts, having a round roof, and covered with a certain herb. The poor spread their floors with straw mats, and the rich with fine carpets. No person ever enters a room, without putting off his shoes. The men of every family always occupy the fore part of the house, and the women the back part. If the apartments of the men are plain, those of the women are most studiously set off with decorations. Arabians, whose circumstances do not admit of their having separate apartments for the females of the family, are careful, whenever they carry a stranger into the house, to enter before him, and cry *Tarick*, retire. Upon this notice, given by the master of the house, the women instantly disappear, and even his very best friends do not see them.

The great often have in their halls jets d'eau to cool the air; the edges of the bason are coated with marble, and the rest of the floor is covered with rich carpets. A custom, peculiar to Arabia, is, that persons of opulence and fashion always carry about with them a box, filled with odoriferous wood, a piece of which they put into any person's pipe, for whom they wish to express particular respect.

The Arabians spread a large cloth in the middle of the room, upon which they place a small table, only a foot high,

and on the table, a large round plate of tinned copper. Upon this are set different copper dishes, neatly tinned on both sides. They use no knives or forks, but are very dexterous with their fingers. The more eminent people eat nothing but boiled rice, served up in a very large wooden plate. As soon as a plate is set upon the table, sixteen or twenty hands are all at once thrust into it, and it is instantly emptied of its contents. The Arabs repeat always a short prayer before sitting down to a meal, "In the name of the most merciful God." When any one has done eating, he rises without waiting for the rest, and says, "God be praised." They drink little while they eat, but as they rise from table after washing, they drink some cold water, and a cup of coffee.

Arabia is computed to be twelve or thirteen hundred miles long and as many broad. That portion which lies within the tropic is excessively hot, and in many places unhealthy, particularly those parts that are situated on the coast of the Red Sea. The winds are also hot and suffocating, and the sands extremely dangerous, being sometimes driven by the winds in prodigious clouds.

The pestilential winds of the East are described by various authors under different names, as harmattan, samiel, sirocco. They burn the face, impede perspiration, strip the trees of their leaves, and are said to pass on in a straight line, and often kill people in six hours. The hot wind or ramsi seems to blow at the season when the sands of the desert are the hottest; the air is then filled with an extremely subtle dust. These winds blow in all directions from the deserts.

The desert part of Arabia is an almost boundless level of sand, intersected by sharp and naked mountains, and the face of the desert, without shelter or shade, is scorched by the direct and intense rays of a vertical sun. This desolate country is never refreshed with rain, except sometimes at the equinoxes: and the few hardy vegetables, seen in the cleft of the barren rocks, or wildly dispersed on the sandy plains, are shrunk by a perpetual drought, for the dews of the night are rendered insufficient for the purposes of vegetation, by the scorching heat of the sun during the day. The intense cold



of the one, and the heat of the other, clearly account for the wise provision of Providence in spreading over the Israelites a cloud, to be a covering by day, and a fire to give light during the night.

In reviewing the history of Arabia, the fulfilment of ancient prophecies is strikingly obvious. We read in Genesis that when Hagar "fled from the face of her mistress, who had dealt hardly with her, the angel of the Lord found her in the wilderness, and said unto her, 'Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; and he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.'" And afterwards it was said "Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." Accordingly, we find that Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia, and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are as well robbers on land, as pirates at sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them. Several attempts have been made to extirpate, and even now, as well as formerly, travellers are forced to go armed, and in large companies; to march, keep watch, and guard, like a little army, to defend themselves from the assaults of these freebooters, who roam about in troops, and rob and plunder all, whom they can by any means subdue. These robberies they also justify, "by alleging, the hard usage of their father Ishmael, who, being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there." And on this account, they think, they may with a safe conscience indemnify themselves, not only on the posterity of Isaac, but also on every body else.

Many of the Arabs dwell in tents, and are therefore called Scenites. It appears, that they dwelt in tents in the wilder-

ness, as long ago as in the time of Isaiah and Jeremiah; and they do the same at this day. It is very extraordinary, that the hand of Ishmael should be against every man, and every man's hand against him; and yet, that he should be able to dwell in the presence of all his brethren: but extraordinary as it was, this also hath been fulfilled. As for Ishmael himself, the sacred historian afterwards relates, "that the years of the life of Ishmael were an hundred and thirty and seven years, and he died in the presence of all his brethren." As for his posterity, they dwelt likewise in the presence of all their brethren, the Moabites and Ammonites, the Israelites and the Edomites. And they still subsist a distinct people, and inhabit the country of their progenitors; notwithstanding the perpetual enmity between them, and the rest of mankind.

We find, that in the time of Moses, they were grown up into "twelve princes according to their nations;" but yet, we do not find, that they were ever subject to any of their powerful neighbours, to the Egyptians, or Assyrians, the Persians or the Romans.

Such was the state and condition of the Arabs, previous to the time of their famous prophet Mahomet, who laid the foundations of a mighty empire. From that period, and for several subsequent centuries, they were better known among the European nations by the name of Saracens. Their conquests, under that name, were indeed amazingly rapid. In a few years the Saracens overran more countries, and subdued more people, than the Romans in several centuries. They were then, not only free, and independent themselves, but were masters of the most considerable parts of the world. And so they continued to be for about three centuries. After their empire was dissolved, and they were reduced within the limits of their native country, they still maintained their liberty against the Tartars, Mamalucs, Turks, and all other foreign enemies. Whoever were the conquerors of Asia, they were still unconquered; still continued their incursions, and preyed upon all. The Turks have now for several centuries been lords of the adjacent countries; but they have been so little able to restrain the depredations of the Arabs, that

they have been obliged to pay them a sort of annual tribute, for the safe passage and security of the pilgrims, who usually go in great companies to Mecca; so that the Turks have rather been dependent upon them, than they upon the Turks. And they still continue the same practices, and preserve the same superiority, if credit is due to the concurrent testimony of modern travellers of all nations.

Who can fairly consider all these circumstances together, and not perceive the hand of God? The sacred historian says that these prophecies, concerning Ishmael, were delivered, partly by "the angel of the Lord, and partly by God himself:" and indeed, who, but God, or one raised and commissioned by him, could describe, so particularly, the genius and manners, not only of a single person before he was born, but of a whole people from the first founder of the race to the present time? It was somewhat wonderful, and not to be foreseen by human sagacity or prudence, that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, the same customs, throughout all ages. It cannot be said of them as of some barbarous nations, that they have had no commerce or intercourse with the rest of mankind; for, they overran a great portion of the earth, and for some centuries were masters of most of the learning of the world; but, they remained, and still remain, the same fierce, savage, intractable people, and like their great ancestor in every thing.

It is somewhat wonderful, that the same people, should retain the same dispositions for so many ages; but it is still more so, that with these dispositions and this enmity to all nations, they should still subsist in spite of the world, an independent and free people. It cannot be pretended, that the dryness and inaccessibleness of their country, hath been their preservation; for their country has been often penetrated, though never entirely subdued. We, who know the prophecies, may be assured of the reality of a divine interposition: On any other principle, how could a single nation stand out against the enmity of the whole world for any length of time; and much more, for four thousand years together? The great

empires, round them, have all in their turns fallen to ruin, while they have continued unchanged. This, in the natural course of human affairs, was so highly improbable, if not altogether impossible, that as nothing, but a divine prescience, could have foreseen it, so nothing, but a divine power could have accomplished it.



### OF MAHOMET AND THE MAHOMETAN RELIGION.

ARABIA was the birth place of Mahomet, and the cradle of the religion introduced by him. The professors of this religion occupy the south-eastern angle of Europe, and a great proportion of both Africa and Asia. They are supposed to be equal to one-fifth of the whole human race; and considerably more numerous than the whole body of the Christians, and have maintained a respectable standing in the world for more than a thousand years. An enquiry, into the nature of this religion, and the causes of its great extension, belongs to the history of Arabia.

In reviewing the causes which facilitated the reception and progress of Mahometanism; the first, and greatest which presents itself, is the miserable and distracted state of the Christian church. Divided into numberless parties, persecuting each other with rancour; corrupt in opinion; and degenerate in practice, the Christians of this unhappy period seem to have retained little more than the name and external profession of their religion. The most profligate principles, and absurd opinions were universally predominant. The partial and temporal inefficacy of Christianity supplied plausible objections to its credibility, and its adoption.

Universal darkness and ignorance, at the beginning of the seventh century, had overspread all ranks of men. Even the ecclesiastical order can scarcely be viewed as an exception to this general description. While ignorance thus extended her dominion over the Christian world; superstition, her genuine offspring, followed close behind.

An extravagant veneration for departed saints and martyrs ; the idolatrous worship of images and relics ; and the absurd and fanciful notion of a fire destined to purify the soul, after death, from the pollutions it had contracted, while in the body ; were the successive progeny of the ignorance and superstition of those ages. At the time of Mahomet's appearance, these corrupt opinions had nearly eclipsed the lustre of the gospel. The very essence of Christianity was lost, under a load of idle and superstitious ceremonies.

The primitive Christians, with anxious zeal, confined their worship to the one most high God, through his son Jesus Christ ; but those, who now called themselves by that venerable name, had multiplied almost to infinity the objects of their devotion. Neglecting or forgetting the grand and only mediator between God and man ; the trembling votary bowed at the shrine of some reputed saint, to implore his intercession. The blessed Virgin was raised to a dignity, and adorned with titles, which scripture did not warrant, nor reason approve : and the mother, of the man Christ Jesus, was often honoured with a more assiduous devotion, and addressed with more frequent prayers, than the Son of God himself. Even the fancied remains of that cross, on which the Saviour of mankind died to expiate the sins of the world ; the images of the saints, who laboured to disseminate, and the bones of the martyrs, who died to confirm, the faith, were now held up as proper objects of religious adoration.

The decay of morality, kept equal pace with that of piety. The wealth, as well as the privileges and authority of the clergy, had increased considerably, during the reign of ignorance and superstition. To this increase, nothing had more effectually contributed, than the opinion, that remission of sins was to be purchased by the liberality of the penitent to the churches and the ministry ; and that the intercession of departed saints was to be bought by suitable offerings, presented on the altars consecrated to their memory. The increasing wealth of the ecclesiastical orders, introduced among them, a train of vices and follies. Their luxury, pride and ambition, knew no bounds.

It was the severe remark of a Pagan historian, in speaking of the Christians of the fourth century, "that their enmity towards each other, exceeded the fury of the beasts against man." During succeeding ages, this evil gradually increased; until the unworthy professors of Christianity had universally let loose the savage spirit of persecution upon each other, without restraint, and without remorse. That charity and universal benevolence, which the great author of the Christian religion so often enjoined, and so well exemplified in his own life and character, were by his degenerate nominal followers, either forgotten or disregarded. The blind fury of superstitious zeal extinguished the tenderest sentiments of nature: the majesty of the laws was trampled on, and violated with impunity: the cities of the east were deluged with blood.

Such is the picture of misery and distraction, which historians have universally drawn of the Christian world, in general, and of the eastern church, in particular, at the beginning of the seventh century.

The advantages and assistance which Mahomet derived from the circumstances of the times, in the propagation of his new religion, are sufficiently obvious. The political and religious state of Arabia, at that time, contributed not less remarkably to his success.

While the once formidable empire of Rome, overwhelmed by the fierce incursions of the northern barbarians and Persians, distracted by its own intestine divisions, was evidently in the last stage of decay, Arabia was in every respect prosperous and flourishing. It had ever been celebrated as the seat of unbounded liberty, and admitted an almost endless variety of religious opinions.

The Jews established themselves in that country, before the time of the apostles; for the Arabians are enumerated among those, who came to celebrate the feast of Pentecost:\* and at the destruction of Jerusalem by the Romans, many of them escaped thither, as to a place of refuge. Christianity had also made a very considerable progress among some of the tribes of Arabia.

\* Acts ii. 11.

But, the religion which was most extensively disseminated, and most highly esteemed among the Arabians, before the time of Mahomet, was idolatry. Of this, there were several distinct kinds: but the predominant species appears to have been that of the Sabians, who held the unity of God, though at the same time they worshipped the fixed stars and planets, the angels, and their images, as subordinate deities.

From the neighbouring situation and frequent intercourse which subsisted between the Persians and the inhabitants of Arabia; the religion of the Magi had likewise found its way, and obtained an establishment among some of their tribes.

To this divided state of the religion of Arabia, doubtless much of the success, if not the very existence of Mahometanism may be reasonably ascribed. It gave facilities to its founder in modelling a new one, so artfully contrived, as to be a centre of union for all.

The most careless observer cannot but remark, that a spirit of accommodation strongly distinguishes the conduct of Mahomet, and forms the principal characteristic of his religion. With the Jew, he maintained the inspiration of Moses, the authority of the Pentateuch and of the prophetic writings of the Old Testament. With the Christian, he admitted the divine mission of Jesus Christ, and the truth of the gospel. He even attempted to found his own pretensions on the preceding revelations of Moses, and of Christ; and professed with much plausibility, that he was sent to purify a religion originally from heaven, from the pollutions it had unhappily contracted during its existence among a frail and degenerate race of beings; to shut the book; to close the seal of prophecy; and to communicate the last gracious offers of divine mercy and instruction to sinful man.

To win the affections of his idolatrous countrymen, he indulged their prejudices; he gave a new and superior sanction to their favourite ceremonies and customs, and adorned them with more pompous and attractive embellishments.

Ignorance is ever the strongest and the safest ground, on which imposture can be erected. Civilization, at that time, had

made but little progress among the Arabians. To the profound researches of philosophy, and the laboured deductions of reason, they were entire strangers. The ignorance, the doubts and the uncertainty, which universally prevailed among them with regard to the immortality of the soul, was also a circumstance, which had no inconsiderable influence in the establishment of Mahometanism. Many of them absolutely denied the possibility of a future state of existence; and, without the smallest expectation of a resurrection, terminated all their views in the grave. There were others, who raised their hopes to some happier country, where, after their departure from this world, they should again be called into being. But though they might be convinced of their future existence, yet they were totally unable to form any rational ideas about the mode of that existence, or about the moral constitution of the state, to which they were destined. Their notions of another world seem to have been entirely sensual, and formed only on the model of the present. They imagined, that the same passions, the same wants and infirmities, which they felt on earth, would still attend them beyond the grave.

Such was the state of the nation, and such were the people to whom Mahomet first offered a religion, which, while it retained almost every principle and opinion that immemorial custom had taught them to revere, at the same time, held forth new doctrines, the most pleasing and captivating to the human heart. To those among them, who presumed not to lift their hopes beyond the present life, the promise of an eternal state of existence, to be passed in consummate happiness, afforded the strongest and most irresistible attractions. Others, who had already indulged a faint though pleasing desire of immortality, would embrace with eagerness, a clearer and more distinct prospect of futurity, which at once enlarged and confirmed their former hopes.

The Mahometan paradise was adorned with the gayest colours of the imagination. A felicity, consisting only of pure and spiritual pleasure, would have been too refined for the gross and sensual conceptions of the uncivilized tribes of Arabia. Gardens, fairer than that of Eden, watered by a



thousand streams, and enlivened by the blooming beauties of paradise, were better calculated to engage their attention.

While this happiness and these pleasures were thus graciously offered by Mahomet to the faithful, who embraced his new religion; most dreadful torments were denounced against an unbelieving world.

Tempted, on the one hand, by promises thus specious and alluring, and assailed, on the other, by new and unheard-of terrors, against which his former principles could afford him no certain resource; it is not wonderful, that the unlettered Arabian embraced a religion, which forcibly addressed itself to his strongest passions. His hopes and fears conspired to rouse and to strengthen his faith: and, if he could only once persuade himself, that the religion which was offered him might possibly be true; the reason, even of the most ignorant barbarian, would immediately inform him, that in rejecting such a religion, he might be presumptuous; and in embracing it, he could not be imprudent.

It was a circumstance which probably had very considerable weight in recommending the religion of Mahomet to his countrymen, that the doctrines which it taught, were, in general, the plainest and most simple that can be imagined; and that it totally disclaimed all those mysteries, at which human reason is so apt to revolt. The sacred and mysterious doctrine of the trinity in unity, which the Bible had first revealed to mankind, has ever been a stone of stumbling, and a rock of offence to the proud disputers of this world. To this doctrine, because above the reach of human reason, infidelity has often objected, and presumptuously dared to deny what it could not comprehend.

But the unity of God, which forms the grand fundamental doctrine of Mahometanism, is also one of the first principles of natural religion. To this doctrine, the greater part of the Arabians, before the time of Mahomet, were no strangers: and though, in practice, they had miserably corrupted themselves by the worship of inferior agents; yet, in belief, they still maintained the unity of the divine nature sacred and inviolate.

It was alleged by Mahomet, that since a disobedient world had disdained or rejected the ineffectual summons, which the divine mercy had sent in former times by the prophets, who came with appeals to the senses and reason of mankind; it had now pleased the Almighty to send forth his last great prophet, by the strength of his arm, and by the power of the sword, to compel men to embrace the truth.

Acting under the fancied authority of this divine commission; looking forward with anxious expectation to the joys of paradise; and the glorious crown of martyrdom, which was laid up for those, who should perish in the propagation of the faith, the first followers of Mahomet entertained the most invincible contempt of danger, and of death.

The senseless objects of Arabian devotion, which ignorance and superstition had raised to the rank of divinities, were now disgraced and demolished with impetuous and undistinguishing zeal. The sacred and venerable character of the temple was however still preserved inviolate: its worship, its ceremonies and its ordinances, were still retained: with this difference only, that they were transferred from inferior and dependant deities, to the one Supreme God.

Flattered by this attention to their prejudices and their interests; and influenced by the dread of superior power, the inhabitants of Mecca, Medina and the vicinity, contemplated in silence the disgraceful overthrow of their idols; and, with real or affected readiness, flocked to the standard, and bowed before the God of Mahomet.

Possessed of the great objects of his wishes, he no longer scrupled to assume the ensigns of temporal as well as of spiritual dominion; and exacted an oath of fidelity and allegiance from his new subjects. The troops of the imperial prophet were now sent forth through every part of Arabia, prepared alike to convert by instruction, or to subdue by arms the enemies of the faith. The effects of their zeal and of their courage were soon apparent: the streets of Medina were crowded with ambassadors from various tribes, who came to humble themselves before the conqueror of Mecca,

and to acknowledge both the unity of God, and the authority of his prophet.

Thus rapidly did the religion of Mahomet triumph over all opposition, and his empire become firmly established throughout the several provinces of Arabia. But inflamed, rather than satiated by extraordinary success, the aspiring adventurer began to raise his views still higher, and to aim at more extensive dominion.

The territories of the Grecian empire attracted his attention: and the rich and fertile province of Syria was particularly marked out, as the next object of his ambitious desires. But death arrested the conqueror, and closed at once his victories and his projects.

Insinuating in his manners, and profound in his schemes, he had however gained so complete an ascendancy over the minds of his followers, and settled his power on so solid a foundation, that little remained to be done by his successors, but to pursue the path which he had traced.

The leaders he had chosen were men of distinguished talents, and from them his immediate successors were elected. When raised to the empire, like the prophet whom they represented, they were invested with supreme power in temporal and spiritual affairs: and, animated by a zeal like his, for the support and propagation of their religion, they sedulously followed his example.

The Arabians, naturally brave and warlike, had, even in their divided state, resisted with success every exertion of the Roman power. But when the enterprising genius of Mahomet had consolidated their discordant tribes; had made them unanimous in opinion; and united military discipline with religious ardor; it is easy to suppose, that they must have been capable of producing the most extraordinary revolutions in the state of the world. When they beheld their country raised from barbarism and obscurity, to power and dominion, national pride began to operate on their minds, and contributed to animate their exertions.

To oppose these formidable foes, acting upon motives thus forcible, we behold, on the one hand, an enfeebled empire at

ready sinking under its own weight, and on the other, a corrupt and divided church.

The intrepid valour and daring exertions of the Saracens, shook the throne of the Cæsars: the Emperors, inattentive to the dangers which surrounded their government, beheld them, almost without emotion, dismember the empire, and violently wrest from it the richest and most valuable provinces of Asia and Africa. Egypt, fertile in resources; Palestine, ever dear and sacred to the Christians, as the scene on which the Son of God had lived and died, and Syria celebrated for its wealth and rich productions, were among the first conquests of the caliphs, or successors of Mahomet.

The great and extensive empire of Persia, which had always defied the power of Rome, after a faint and unavailing resistance, fell an easy prey to the Mahometan arms. The religion of the Magi, venerable on account of its high antiquity, was now utterly subverted; while the victorious koran was triumphantly established on the ruin of its altars. In less than a century their empire was more extended than that of the Romans in the zenith of their power, including a great part of the eastern world, and a considerable part of Europe.

As religion was the cause, and the object of all their conquests, and as the battles they fought were (according to their conceptions) the battles of the Lord, the propagation of their faith naturally kept pace with the extension of their empire.

To their Pagan subjects, no other alternative was allowed, than immediate desertion of their former errors and conversion to the faith, or instant and cruel death. To the Christian, indeed, the policy, rather than the mercy of his Mahometan conquerors, offered a somewhat milder choice: he was allowed the peculiar privilege of compounding for the preservation of his religion and his life, by the payment of tribute.

By way of recapitulation, it may be observed, that the causes of the success of Mahometanism, may clearly be traced in the scandalous divisions and deplorable corruptions of the Christian church; in the political and religious state of

Arabia; in the separate interests and want of union among its tribes; in the gross ignorance of its barbarous and uncivilized inhabitants; and lastly, in the nature and genius of Mahometanism itself: in the fascinating allurements of its promised rewards; in their agreeableness to the propensities of corrupt nature, in general; and to those of the inhabitants of warmer climates in particular; in the artful accommodation of its doctrines and its rites to the preconceived opinions, favourite passions, and deeply rooted prejudices of those to whom it was addressed.

As the corrupt and distracted state of the Christian church, had originally assisted the rise, so did it operate, with still greater force, in favour of the subsequent progress of Mahometanism. If we consider the weakness of the surrounding nations, and the natural strength of Arabia, now collected and pointed to one object; we shall cease to wonder at the victories they obtained.

Of these victories, the propagation of their new faith was the professed object and design; by violence and bloodshed the prophet finally established his religion among his own countrymen; and he expressly commanded his followers, to extend it over all the regions of the earth.

For the continuance of Mahometanism, when established, to the present times, various causes might be assigned. One only need be mentioned.

In almost all the countries, which acknowledge the authority of Mahomet, so intimate is the connection with, so absolute the dependence of the civil government on, religion, that any change in the latter, must involve the ruin and overthrow of the former. The koran is not, like the gospel, to be considered merely as the standard, by which the religious opinions, the worship, and the practice of its followers, are to be regulated; but it is also a political system: On this foundation, the throne itself is erected; from it, every law of the state is derived; and by its authority, every question of life and property is finally decided.

It is obvious therefore, that in countries, where Mahometanism has been once received and established, this circum-

stance must operate to crush any important innovation in religion: since from this inseparable connexion between the sanctions of religion, and those of the state, every such innovation would be considered as an attempt to overturn the civil government.

In reviewing the life of Mahomet, we cannot but observe, with surprise, the opposite and contradictory characters given of him by historians.

According to the tradition of his companions, Mahomet was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, his appearance and address engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. His respectful attention to the rich and powerful, was dignified by his condescension and affability to the poorest citizens of Mecca: the frankness of his manner concealed his views, and his habits of courtesy were imputed to personal friendship, or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination vivid, his judgment clear, rapid and decisive. He possessed the courage both of thought and action; but, with all these powers, Mahomet was an illiterate barbarian. From his youth, he was addicted to religious contemplation, to indulge which, he withdrew from the world, for one month in every year. He compared the nations and the religions of the earth; discovered the weakness of the Persian and Roman monarchies; beheld with pity and indignation the degeneracy of the times; and resolved to unite under one God, and one king, the invincible spirit and primitive virtues of the Arabs. Far different is the portrait, which has been generally exhibited of this remarkable person by Christian historians. Struck with horror at the consequences of his imposture, they have set no bounds to their hatred of the man. They have boldly questioned his intellectual, as well as his moral facul-

ties: they have represented him as not less contemptible on account of his abject stupidity, than detestable for his enormous vices. Thus, have Christian writers described the man, whom the greater part of the inhabitants of the eastern world, have for more than eleven hundred years, revered as the most accomplished of mortals, and the most sacred of prophets. But to obtain just and true notions of this extraordinary character, we must equally avoid enthusiasm and prejudice.

The man, who could project and execute with success, so bold and hazardous an enterprize, as that of subverting the religious and civil government of his country; and establishing in their place a system of his own; could never have been despicable for weakness of understanding. Nor is it easy to conceive, that he should ever have supported the severer character of the great reformer of mankind, unless his morals were specious, at least, according to the ideas of morality, which prevailed among the people to whom his pretensions were more immediately exposed. We cannot but respect the talents and address of Mahomet, when we behold him suddenly starting up from the shade of obscurity, projecting with consummate art, and at length accomplishing with success, a revolution, which from its important and extensive consequences, may be justly ranked amongst the most stupendous which history has recorded.

The circumstances, attending the earlier years of Mahomet, were certainly such as presented no flattering prospects of grandeur, and no probable views of ambition to his future life. Though descended from the most honourable tribe of Arabia, and from the noblest family of that tribe, distress and poverty were the only portion he inherited.

The education which he received, like that of the rest of his countrymen, was rough and hardy, neither tempered by the elegancies of literature, nor enlightened by the first and most obvious rudiments of knowledge; calculated rather to invigorate the powers of the body, than to polish and enlarge the mind. The bounty of nature, however, and the endowments with which she had liberally adorned the future mo-

narch of Arabia, abundantly compensated for his defects. Graceful in his person, easy and insinuating in his manners, and endowed with a greatness of mind which rendered him superior to disadvantages arising from want of education, he was in possession of accomplishments, that all the influence of wealth, or the authority of hereditary power could never have bestowed.

Though Mahomet was, during the earlier years of his life, left solely to the guidance of untutored nature, he, at a more advanced age, enjoyed the most favourable opportunities of acquiring a knowledge of men and manners, most conducive to the success of his subsequent designs.

Surrounded by a rough and barren territory, which denied to its inhabitants even the necessaries of life; the people of Mecca depended principally on commerce for support. Urged by the call of necessity, and favoured by a situation peculiarly advantageous to such pursuits, they carried on a constant and extensive intercourse with Persia, Syria, Palestine and Egypt. In this employment Mahomet was early initiated; and during his travels into the neighbouring nations, he made those particular observations, and acquired that knowledge, which enabled him to execute his daring and ambitious designs.

While yet engaged in the occupations of commerce, and discharging with zeal and fidelity the humble duties of servitude, his strong and active genius already rose above the meanness and obscurity of his station: and, a well grounded confidence in his own powers, inspired him with an opinion, that he was born to move in a more illustrious sphere. When an advantageous marriage had raised him from poverty and dependance, to opulence and ease, this opinion returned with augmented force; and he now began to meditate seriously on the means of realizing those ideas, which had hitherto proceeded, rather from the warmth of imagination, than the impulse of hope.

From this period, to the time when he announced his mission as the prophet of the Most High, history has recorded nothing concerning the actions and pursuits of Mahomet. Fifteen years of his life are involved in the most impene-



trable obscurity. One historian only informs us, that God had inspired his prophet with a love of solitude and retirement. But from this single information, we derive a ray of light sufficient to clear up the darkness of this mysterious interval. In a lonely cave, in the recesses of Mount Hara, he shunned the society of men.

Doubtless it was in this silence of retirement, that he laid the foundation of his future greatness: there, he drew the general outlines, and there, he adjusted the several particulars of that great and hazardous project, which raised him to glory and dominion.

At the time when Mahomet travelled into the neighbouring nations, there were some peculiar circumstances which were calculated to make the deepest impression on a vigorous and reflecting mind. The internal distractions of Persia, and the notorious weakness of the Roman provinces, together with the universal corruption of manners which prevailed amongst the inhabitants of both nations, were strong indications of the approaching ruin of those unwieldy empires.

But the state of religion was probably the principal object which attracted the attention of Mahomet. A little consideration, and an acquaintance with the Jewish and Christian doctrines, must have convinced him of the absurdity of the impious idolatry in which he had been educated, and in the darkness of which his countrymen were almost universally involved.

In the mean time, he beheld the Jews obstinately refusing to mix with the rest of mankind, and adhering with unshaken attachment to the laws of Moses. The Christians, divided in their faith and degenerated in their practice, had miserably perverted the spirit of their religion; and, forgetting the union and love which it prescribed, were denouncing anathemas against each other. Sensible of the advantages to be derived from this state of affairs, and ambitious of power, he determined to cover his deep laid schemes, under the specious veil of divine revelation. Hence, with a boldness of design, exceeded only by the cunning by which it was conducted, he meditated the formation of a religion, which, by flattering cor-

rupt passions and prejudices, might embrace in its ample and comprehensive law, the Christian, the Jew, and the idolater. The plan was great, the execution arduous; but the wily impostor facilitated its success by laying the foundation of his whole system on one plain and obvious principle, admitted by all,—the belief of one Supreme God, the infinite Creator of the universe, the just rewarder of virtue, and the avenger of guilt. A doctrine thus simple, which presented to reason no more than it could easily embrace, was well calculated for reception by all the nations of the earth. But in order to stamp the highest possible sanction upon the doctrine which he taught, and to lay the firmest foundation on which he might build his own greatness and power, the impostor superadded the obligation of believing in *him*, as the inspired prophet and messenger of the Almighty.

Having fixed this basis, he next proceeded to erect upon it, a superstructure composed of the most incoherent and heterogeneous materials.

He artfully selected from the Jewish and Christian morality, those parts which seemed best adapted to the sentiments and manners of the inhabitants of the warmer climates in particular; blending them with the popular traditions, the superstitious ceremonies, and the ruling opinions of his idolatrous countrymen. To have laid claim to a revelation totally new, and independent of any which had preceded it, would have been too bold and hazardous a step: the profound policy of Mahomet, therefore, suggested to him a safer and more practicable plan. He alleged, with much plausibility, that God had originally given one universal religion to all the sons of men: that when the cares of life had obliterated, or the perverseness of human nature had corrupted this faith, it had pleased the Almighty, in his mercy, to send forth successive prophets to instruct and to reform mankind, ever prone to wander from the plain and simple paths of truth: such, among many others, was Moses; whose mission was, by the particular designation of Providence, confined within the narrow limits of one people. Such too, was Jesus; whose more liberal and comprehensive system, proceeding from a fuller

and more perfect exertion of divine goodness, was destined to confer its benefits, without distinction, on all the widely extended race of mankind: since time, however, had unhappily corrupted the doctrines of Christianity itself, and left men once more to wander in darkness and in error, it had, at length, pleased the Almighty to elect him as the instrument of his gracious designs; to commission him to rescue religion from the corruptions which obscured its native splendor; and to place him above Jesus himself, by making him the last great restorer of truth and virtue to the world.

Mahomet allowed to his predecessors the credit, which he claimed for himself; and the chain of inspiration was prolonged from the fall of Adam to the promulgation of the koran. Six legislators of transcendent brightness had announced to mankind, the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rose in gradation above each other; whosoever hates, or rejects, any one of the prophets, is numbered with the infidels: of the myriads of prophets, Moses and Christ, alone, lived and reigned; and the remnant of the inspired writings was comprised in the books of the Old and New Testament. The miraculous story of Moses is consecrated and embellished in the koran. For the author of Christianity, the Mahometans are taught by their prophet to entertain high and mysterious reverence. "Verily," says Mahomet, "Christ Jesus, the son of Mary, is the apostle of God; and his word, which he conveyed unto Mary; and a spirit, proceeding from him: honourable in this world, and in the world to come," and "one of those, who approach near to the presence of God." He farther asserts, that Jesus was a mere mortal, and at the day of judgment his testimony will serve to condemn, both the Jews, who reject him as a prophet; and the Christians, who adore him as the Son of God: that the malice of his enemies aspersed his reputation, and conspired against his life; but their intention only was guilty: a phantom or a criminal was substituted on the cross, and the innocent saint translated to the seventh heaven.

This scheme in itself appeared fair and plausible, and the circumstances of the times were such, as tended in a peculiar degree to give it countenance and support. For we cannot but acknowledge, that the almost universal corruption of the opinions, and the practice of Christians; the insuperable obstinacy of the Jews, and the impious idolatry of the Arabs, might, to the hasty and superficial observer, seem to render such an interposition of the Deity, not unworthy of his benevolence and his justice.

As the Arabians were the more immediate objects of Mahomet's design, he deemed it expedient to flatter them, in particular, with this notion of an early faith, once committed to their ancestors: he bade them recollect the sacred names of Abraham, and of Ishmael; the venerable founders of their nation; and taught them to regard the doctrines, which he proposed to their belief, as nothing more than a restoration of that pure and holy religion, which those favourite patriarchs had professed.

Having thus far matured his great and ambitious project; having determined on the most probable means of executing it with success; he thought that he might now venture to announce his pretended revelation to the world.

The character of Mahomet, according to eastern historians, had been hitherto unblemished: his moral qualities, no less than his accomplishments, had contributed to raise him in the esteem of his fellow citizens. That he might acquire a reputation for sanctity, in some measure corresponding with the high and venerable office he was about to assume, he affected to pass a great part of his time in religious retirement and holy meditation; he became more grave in his deportment; more profuse in his charities, and assiduous in his devotions.

As the time which he had chosen to announce his mission approached, he withdrew in silence to the solitary cave, the usual place of his retirement. Here, he pretended the divine commands were first communicated to him with the most awful solemnity; and here, he received his great commission, as the prophet and apostle of God, by the hands of Gabriel

the glorious messenger of the Most High; and also in detached pieces, and at different times, the whole of what was afterwards collected and published to the world, by the name of the Koran; which is of the same authority to Mahometans, as the Bible is to Christians.

The first efforts of the impostor were confined to the conversion of his own household. Having succeeded, he pretended to receive more frequent communications of the divine will, and proceeded to gain over to his party some of the powerful inhabitants of Mecca; but the friends of the old religion made such powerful opposition to his innovations, and so persecuted their author, as compelled him to seek safety, by flying to Medina, where he was well received. This is called the Hegira, or flight, and is an æra to Mahometans, like that of the nativity of the Saviour to Christians, and is only 622 years subsequent to that event.

After three years, spent in secret, amidst various machinations, and intrigues; when he could now repose full confidence in the obedience of his new converts; he at length feigned an express command from heaven, to proclaim to the world at large, the important office with which he was invested; and to exhort his countrymen, in particular, to forsake the error of their ways, and embrace the holy religion which he was commissioned to reveal to them; and thus to save themselves from the vengeance, which an offended God would most assuredly execute upon a disobedient world.

He began to declaim boldly and openly against the reigning idolatry; and that his preaching might produce the greatest possible effect, he roused the hopes of his hearers, by glowing and animated descriptions of the habitation of the faithful; and alarmed their fears, by the horrid pictures which he drew of the dreadful torments destined to be the portion of unbelievers.

The cotemporary Christians unmasked the designs, and exposed the fallacies of the impostor. The Jews, not perceiving in Mahomet any of those characteristic marks which were to distinguish the glorious Messiah, whom they still expected, rejected his pretensions with disdain. The rulers

of Mecca, sensible of the danger which threatened a worship, on which all their credit and authority were founded, endeavoured to impede his progress; first, by severe and repeated menaces, and, at length, by actual violence. Even the multitude, on his first public appearance in the character of prophet, ridiculed his pretensions, and insulted him with the odious appellations of magician and impostor.

Under circumstances so discouraging, he remained unmoved. Unshaken in his purposes, and regardless of dangers and difficulties, opposition served only to confirm his resolution, and to increase his activity. Apparently insensible to every insult that was offered, he applied himself with unwearied assiduity to all ranks and distinctions of men. By the charms of his conversation, and by the elegance of his manners, he obtained the favour of the great: he sought to gain the affections of the poor, by condescending to mix with them in all the habits of familiar intercourse, and by relieving their distresses with a liberal hand: by unremitting endeavours to please, and by a constant exertion of those arts of insinuation, which he so eminently possessed, he gradually conciliated the affections of all.

Mahomet soon collected a considerable number of followers, whose belief in his mission was firmly established; and whose zeal for the propagation of his religion, and the support of his character, as a prophet, was too strong to be shaken by threats of danger, or fear of death.

With increasing power, the impatience, and the ambition of the impostor, also increased. The view of empire seems now to have opened more fully upon him. He pretended to have received the divine command to unsheath the sword of the Almighty, and to subdue, by force of arms, those who were obstinately deaf to the voice of persuasion.

Mahomet had hitherto acted the part of the profound politician; but he now began to display the more splendid talents of a commander, and a hero. The first actions, however, with which he commenced his military career, resemble the irregular exploits of the robber, more than the systematical operations of the warrior; and seem to have been influenced

rather by a rapacious desire of plunder, than by a pious zeal for the conversion of unbelievers. But enriched by the spoils, and aggrandized by the fame of his successes, he was soon enabled to engage in attempts of greater and more extensive importance.

The rapidity of his attacks, the sagacity of his stratagems, and the boldness of his designs, aided by the enthusiastic valor with which he inspired his troops, soon rendered him superior to his numerous adversaries. Whilst the flame of fanaticism, which he himself had kindled, burnt furiously in every breast around him; he alone, cool and deliberate, in the midst of slaughter and confusion, marked every movement of the enemy, and took advantage of it to obtain and to secure victory. The conduct of Mahomet, towards those whom his arms had conquered, was different, as interest required or policy directed. When mild and gentle measures seemed best calculated to conciliate the affections of those whom despair might render formidable, we behold him, with an air of affected generosity, dismissing thousands of his captives. When acts of severity appeared expedient to intimidate the obstinate, we see him, basely taking vengeance, and imbruing his hands in the blood of the conquered.

Numerous and splendid victories were not only the means of extending his power, but they were also eventually subservient to the gratification of a passion equally violent in its impulses, and no less forcible in its influence on the human heart. Whilst the wretched victims of his power were sacrificed to his cruelty or his policy, a still more severe fate awaited the female captive, who was compelled to submit to a barbarian conqueror, and was forced into those arms which were stained with the recent slaughter of a brother, a parent, or a lover.

From every view of the life of Mahomet, it is evident, that ambition and lust were the passions which divided the empire of his breast. From the separate or united influence of these powerful principles, it would not be difficult to trace almost every great design, and every important action, of his life. Hence originated the stupendous scheme of his impos-

ture, and hence, we observe each subordinate feeling pointing, immediately or ultimately, to the gratification of one, or both, of these predominant passions.

During his earlier years, every measure seems to have been dictated, and every inferior consideration absorbed, by an unvaried attention to the pursuits and interests of ambition. The nature of his undertaking, particularly in its first stages, required no common degree of prudence and caution. That policy, which formed so distinguishing a part of his character, doubtless compelled him for a while to conceal, if not to restrain the indulgence of irregular passions: lest the licentiousness of his manners should give offence to those, whose good opinion it was his object to conciliate. Hence, both before and during the first years of his pretended mission, while his daring schemes were yet immature, and their success uncertain, the artful impostor regulated every part of his conduct by the strict rules of external decorum. But no sooner was his reputation as a prophet established; no sooner was his authority firmly rooted; than another passion became predominant, and hurried him into the wildest extravagances.

That address to the carnal appetites, which permitted them so liberal an indulgence in the present life,\* and promised their complete and eternal gratification in another,† was one of the alluring snares which he so successfully spread to captivate his countrymen. The laws, which he prescribed for the regulation of these passions, were too indulgent to afford the most abandoned sensualist any ground of complaint.

But the boundless lust of Mahomet disdained to be confined, even within the extensive limits which he had drawn for his followers. Sole master of the oracles of heaven, he

\* The koran permits the faithful to have two, three, or four wives at the same time.

† In addition to the whole train of sensual and costly luxury, the koran holds out, that seventy-two houris or black-eyed girls of resplendent beauty, virgin purity and exquisite sensibility, will be created for the use of the meanest believer in the world to come, and that his faculties will be increased an hundred fold to render him worthy of this felicity.



ever compelled them to speak that language which was best adapted to his designs. Hence we behold, the God of purity himself introduced to sanctify and approve the sensual immoralities of his prophet.\*

The most abandoned libertine would blush at the particular representation of the scenes which passed in the chamber of the prophet. It is sufficient to observe, in general, that the retirements of Mahomet, from his first acquisition of power to the decline of his life, were continually disgraced by the excessive indulgence of that passion, which has a particular tendency to degrade the dignity of the human character, even below the brute creation.

As interest required it, Mahomet flattered the pride of the Jews, and appealed to the prejudices of the Arabs: now selecting the temple of Jerusalem, and now of Mecca as the hallowed spot, towards which, the prayers of his followers should be directed. At the commencement of his imposture we find him humble and yielding, labouring only by the powers of eloquence, and by the softer arts of insinuation, to captivate the affections of his countrymen: but, in its more advanced state, we behold, on a sudden, the preacher, by divine command, transformed into the warrior: we see his steps every where marked with blood and desolation; and we hear him, with the stern and ferocious aspect of a conqueror, proposing death, or conversion, as the only alternative to his subdued foes.

If the boundless ambition of Mahomet had been satisfied with that pre-eminence to which it might have aspired without a crime; if he had been content to assume only the character of a legislator, and to civilize his barbarous countrymen, and reclaim them from idolatry, without the aid of imposture, and the impious pretence of divine revelation, his vices might have been overlooked or forgotten; but so very different was his conduct, that, our admiration

\* A special revelation excused Mahomet from the laws which he had imposed on his nation; the female sex without reserve was abandoned to his desires; eleven women are enumerated, who occupied at Medina their separate apartments round the house of the apostle, and enjoyed in their turns the favour of his conjugal society. Gibbon, vol. v. page 253.

of his splendid abilities, is lost in abhorrence of the base and impious purposes to which they became subservient.

That the impostor, by the opinions which he introduced, really improved the manners of the Arabs cannot be denied: the religion which he established possesses many principles in common with the true, and is, doubtless, far preferable to that absurd and monstrous idolatry, which was then the prevailing creed of Arabia. But when we consider its more extensive diffusion, and ultimate consequences; when we reflect on the excellence of that perfect and lovely system of doctrine and morals, which it threatened to destroy, and whose benign influence it still continues to obstruct; when we call to mind the immense multitudes of our fellow-creatures, who are yet involved by its delusions in the most profound darkness and error; our opinion, concerning him, and his imposture, is at once determined, and we see both in their native deformity.

The pretended revelation of Mahomet was preceded by no prophecies, except the general one in the New Testament, that "false prophets should arise." It was accompanied by no miracles to verify the naked assertion of its author, that it was transmitted to him from heaven by the angel Gabriel; But, by the advocates of Mahometanism, the koran has always been held forth as the greatest of miracles. The miracles of Moses and Jesus they say were transient and temporary, but that of the koran is permanent and perpetual; and, therefore, far surpasses all the miraculous events of preceding ages. It is allowed to be generally elegant, and often sublime; but of the various materials which compose it, the most valuable part may be traced immediately, or ultimately, to the holy Scriptures. To them, in particular, must we have recourse for the origin of whatever we discover of sublimity in the descriptions, of purity in the doctrines, or of sound morality in the precepts of the koran.

If it sometimes surprises us with unusual grandeur, and paints the Almighty, sitting on the eternal throne, encompassed with clouds and darkness, and giving laws to the universe; we instantly recognize the hallowed manner, the ideas, and

even the language of the Hebrew prophets. When it describes the various attributes of the Deity; when it represents Him as omnipresent! omniscient! omnipotent! as true, merciful and just; it conveys no new, no clearer notions of his incomprehensible essence, than we before possessed: it only re-echoes the doctrines, and feebly imitates the expressions, of the inspired penmen of the Old and New Testaments.

Mahomet, possessed only of a rude and imperfect knowledge of the doctrines of the gospel, seems to have entertained very gross and mistaken ideas of the Trinity; and to have been totally ignorant of the perfect consistence of that doctrine, with the unity of the Deity.

Hence we hear him continually reasoning after this manner—"Verily Christ Jesus, the son of Mary, is the apostle of God, and his word, and a spirit proceeding from him. Believe therefore in God and His apostles, and say not, there are three Gods." Forbear this; it will be better for you: God is but one God. Far be it from Him that He should have a son."

Thus the koran, instead of enlarging our ideas, and extending our knowledge of the divine nature and attributes, tends to obscure and weaken our perceptions of them, and to make void that revelation of himself, which God had before vouchsafed to the world. With respect to the great and momentous doctrine of a future state, and the condition of the soul after its departure from the body, the prophet of Arabia has disclosed to us a thousand particulars concerning it, which the Holy Scriptures had wrapped in the most profound and mysterious silence. But in his various representations of another life, he, generally, descends to unnecessary minuteness; and excites disgust and ridicule, instead of reverence. It is sufficient to observe, that the koran does not contain one single doctrine, which may not fairly be derived either from the Jewish and Christian Scriptures; from the spurious and apocryphal gospels current in the East; from the Talmudical legends; or from the traditions, customs and opinions of the Arabians. The same observations may, with some few exceptions, be likewise extended to the precepts which the Arabian

legislator has enjoined. That the koran contains many interesting and instructive lessons of morality, cannot be denied. Of these, however, the merit is to be ascribed, not to the feeble imitation, but to the great and perfect original from which they were manifestly drawn. Instead of improving on the Christian precepts by a superior degree of refinement; instead of exhibiting a purer and more perfect system of morals than that of the gospel; the prophet of Arabia has miserably debased and weakened even what he has borrowed from that system. Every duty which he enjoins in imitation of Christ and his apostles, bears strong and evident marks of the impure and corrupt channel through which it has passed. Thus, he sometimes, in a tone of authority, summons his followers to the practice of the various duties of charity; but base and narrow is the principle on which he enforces these amiable virtues, when compared with the more liberal and beneficent spirit of the gospel. Instead of exercising universal charity, the disciple of Mahomet is expressly taught to confine his benevolence to the followers of the prophet; instead of conferring his good offices on those, whose faith happens to differ from his own, he is warned against indulging the tender weakness of humanity; he is commanded to wage perpetual war with the guilty race; and to deem it a meritorious act, to extirpate the enemies of his God from the face of the earth.

The koran, also, labours under a disadvantage equally striking with regard to the motives by which it enforces prescribed duties. The pious Mussulman is induced to comply with the various ordinances of his religion, from a respect to the authority, the promises, and the threatenings of his prophet; but the obedience of the Christian is still further secured by those more engaging and endearing motives of love and gratitude to a Redeemer, who died to rescue a guilty world from the double slavery of sin and death. Under all the distresses of life, and amidst all the difficulties of his Christian warfare, the faithful disciple of Christ possesses a resource, of which the Mahometan can form no conception, in the com-

fortable promise of divine grace to correct his errors, assist his frailties, and invigorate his resolutions.

On the whole, the koran, instead of supporting its arrogant pretence of being the grand close and consummation of the divine revelations; instead of presenting us with any improvement of the law and the gospel; appears, to be a corruption and perversion of both.

Under these circumstances, to suppose that it proceeded from the wise and benevolent God, would be to invert the known order and conduct of his providence; and to make the fuller, more clear, and perfect, of the divine dispensations, prior and preparatory to the partial, obscure, and imperfect.

The koran contains the plainest contradictions to that law, and that gospel, which, at the same time, it every where proclaims to be divine, and on whose authority, it vainly attempts to found its own claim to divinity. It not only speaks a language contrary to the Scriptures, in the speculative truths and doctrines which it professes to reveal; but also differs materially with regard to facts. It denies that most important event in all the history of the gospel, the death of Jesus Christ on the cross. Mahomet, when speaking of the Jews, says, "They have spoken against Mary a grievous calumny, and have said, 'Verily, we have slain Christ Jesus, the son of Mary, the Apostle of God;' yet, they slew him not, neither crucified him, but he was represented by one in his likeness. They did not really kill him, but God took him up unto himself: and God is mighty and wise."

Numberless are the instances in which the koran either commands or permits, what is plainly contradictory, both to the nature of the Deity, and to that original law of right and wrong, which he has universally impressed on mankind. The impure designs, which gave birth to the whole system may be traced in almost every subordinate part; even its most exalted moral precepts, not infrequently, either terminate in, or are interwoven with, some provision to gratify the inordinate cravings of ambition, or some license for the indulgence of the most corrupt passions of the human heart. It has given a sanction to fornication, and if any weight be due

to the example of its author, it has justified adultery. It has made war, rapine and bloodshed, provided they be exercised against unbelievers, not only meritorious acts, but even essential duties to the good Mussulman: duties, by the performance of which, he may secure the constant favour and protection of God, and his prophet, in this life; and in the next, entitle himself to the boundless joys of paradise.

From the whole, we are justified in concluding, that the koran, when considered by itself, independently of other revelations, is in every respect unworthy the God of purity, and that when taken on its own principle, as grounded on the law and the gospel, it is notoriously and indisputably false. Yet the religion founded thereon, has more adherents than that of the New Testament. The one flatters corrupt human nature, while the other proposes to reform it, by self-denial and the mortification of its vicious propensities. So far extended, and so strongly supported by corrupt human nature, is the sensual system of Mahomet, that nothing short of divine power is likely to effect its downfall.

---

### OF THE KORAN.

THE word Koran signifies in Arabic the reading, or rather that which ought to be read. There are seven principal editions or ancient copies of the book so called. They are all said to contain the same number of words, namely, 77,639, and the same number of letters, viz. 323,015: for the Mahometans have numbered even the words and letters, nay, they have taken the pains to compute the number of times, each particular letter of the alphabet is contained in the koran.

It is usually divided into thirty sections. These divisions are for the use of the readers of the koran in the royal temples, or in the adjoining chapels, where the emperors and great men are interred. There are thirty of these readers be-

longing to every chapel, and each reads his section every day, so that the whole koran is read over once a day.

Immediately after the title at the head of every chapter; excepting only the ninth, is the following solemn form; "In the name of the most merciful God."

The koran is universally allowed to be written with elegance and purity of language. It is confessedly the standard of the Arabic tongue, and, as the more orthodox believe, and are taught by the book itself, inimitable by any human pen.

The style of the koran is generally beautiful, especially where it imitates the prophetic manner, and scripture phrases. It is adorned with bold figures, after the eastern taste; enlivened with florid and sententious expressions, and in many places, especially where the majesty and attributes of God are described, is sublime and magnificent.

That Mahomet was really the author and chief contriver of the koran is beyond dispute; though it is highly probable that he had no small assistance from others. But the Mahometans deny that it was composed by their prophet or any other for him, it being their general belief, that it is of divine original, nay, that it is eternal and uncreated; that the first transcript has been from everlasting by God's throne, written on a table of vast bigness, called the preserved table, in which are also recorded the divine decrees past and future: that a copy from this table in one volume, on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven, from whence Gabriel revealed it to Mahomet by parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required.

This book is in the greatest esteem among the Mahometans. They dare not so much as touch it without being first washed or legally purified; which, lest they should do by inadvertence, they write these words on the cover, "Let none touch it but they who are clean." They read it with great care and respect. They swear by it; consult it on weighty occasions; carry it with them to war; write sentences of it in their banners; adorn it with gold and precious

stones; and never, willingly suffer it to be in the possession of any of a different persuasion.

The Mahometans have taken care to have their scriptures translated not only into the Persian tongue, but into several others, particularly the Javan and Malayan.

The great doctrine of the koran is the unity of God: to restore which point Mahomet pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, nor ever can be more than one orthodox religion. He taught, that whenever this religion became neglected or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof by several prophets, of whom, Moses and Jesus were the most distinguished, till the appearance of Mahomet. To this religion has been given the name of Islam, which signifies resignation or submission to the service and commands of God.

The Mahometans divide their religion into two general parts, faith or theory, and religion or practice. Faith, or theory, is contained in this confession of faith—"There is but one God and Mahomet is his prophet." Under these two propositions are comprehended, six distinct branches.—1. Belief in God.—2. In his angels.—3. In his scriptures.—4. In his prophets.—5. In the resurrection and judgment.—6. In God's absolute decrees.

They reckon four points relating to practice.—viz: 1. Prayer with washings, &c.—2. Alms.—3. Fasting.—4. Pilgrimage to Mecca.

The ideas, which Mahomet taught his disciples to entertain of the Supreme Being, with some exceptions, are generally correct. The belief of the existence of angels is absolutely required in the koran. The Mahometans suppose they have pure and subtile bodies created of fire, and that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They also believe, that two guardian angels attend on every man to observe and write down his actions.



The devil, according to the koran, was once one of the highest angels, but fell for refusing to pay homage to Adam at the command of God.

Besides angels and devils; the Mahometans are taught by the koran to believe an intermediate order of creatures, which they call jin, or genii, created also of fire, but of a grosser fabric than angels, and subject to death. Some of these are supposed to be good, and others bad, and capable of future salvation or subject to damnation as men are; hence Mahomet pretended to be sent for the conversion of genii, as well as men.

As to the scriptures, Mahometans are taught by the koran, that God, in divers ages of the world, gave revelations of his will, in writing to several prophets. The number of these sacred books, according to them, is one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, and the other four, being the pentateuch, the psalms, the gospels and the koran, were successively delivered to Moses, David, Jesus and Mahomet; which last, being the seal of the prophets, these revelations are now closed. All these divine books, excepting the four last, they suppose to be entirely lost, and their contents unknown. They say, that three of these four, namely, the pentateuch, psalms and gospels, have undergone so many alterations; that very little credit is to be given to the present copies in the hands of the Jews and Christians.

The number of prophets from time to time sent into the world, amounts to two hundred and twenty-four thousand; among whom, three hundred and thirteen were apostles sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding. These were Adam, Noah, Abraham, Moses, Jesus and Mahomet.

The next article of faith, required by the koran, is the belief of the general resurrection and a future judgment. But before these, they believe there is an intermediate state, both of the soul and of the body after death. When the corpse is laid in the grave, two angels come and examine it concerning

the unity of God, and the mission of Mahomet. If the body answers rightly, it is suffered to rest in peace; if not, they beat it about the temples with iron maces; then press the earth on the corpse, which is gnawed and stung by ninety-nine dragons with seven heads on each.

As to the souls of the faithful, when they are separated from the body by the angel of death, they teach, that those of the prophets are admitted into paradise immediately. There are various opinions concerning the state of others. The most orthodox hold, that the souls of the wicked are confined in a dungeon under a green rock, to be there tormented till their re-union with the body, at the general resurrection.

That the resurrection will be general, and extend to all creatures, both angels, genii, men and animals, is the received opinion of the Mahometans.

Mankind, at the resurrection, will be distinguished into three classes, the first of those, who go on foot; the second of those, who ride; and the third of those, who creep with their faces on the ground. The first class will consist of those believers, whose good works have been few; the second of those, who are more acceptable to God; whence Ali affirmed, that the pious, when they come forth from their sepulchres, shall find ready prepared for them, white winged camels with saddles of gold. The third class will be composed of the infidels, whom God will cause to make their appearance with their faces on the ground. When all are assembled, they will wait in their ranks and orders for the judgment, some say forty years; others seventy; others three hundred; and some no less than fifty thousand years. During this time, the good, as well as the bad, will suffer great, but not equal inconveniences, from their thronging and pressing upon each other; and the sun will approach so near, that the skulls of the wicked will boil like a pot, and they will be all bathed in sweat. At length, God will come in the clouds surrounded by the angels, and will produce the books, wherein every man's actions are written. And they believe that each person will have the particular book, wherein all the actions of his

life are written, delivered to him. At this tribunal, every action, thought and word will be weighed in a balance held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both heaven and earth.

The trials being over, and the assembly dissolved, those who are to be admitted into paradise, will take the right hand way, and those, who are destined to hell fire, the left: but both of them must first pass the bridge, called in Arabic, Al Sirat, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of a sword. The wicked will miss their footing and fall headlong into hell.

In the koran, it is said, hell has seven gates; the first, for the Mussulmen; the second, for the Christians; the third, for the Jews; the fourth, for the Sabians; the fifth, for the Magicians; the sixth, for the Pagans; the seventh, and worst of all, for hypocrites of all religions. The inhabitants of hell will suffer a variety of torments, which shall be of eternal duration, except with those, who have embraced the true religion; who will be delivered thence, after they have expiated their crimes by their sufferings. It is the constant doctrine of the Mahometans, that no unbeliever or idolater, will ever be released, nor will any person, who, in his life time, professed and believed the unity of God, be condemned to eternal punishment.

The righteous, after having surmounted the difficulties of their passage, will enter paradise, described as a most delicious place. That its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold, among which, the most remarkable is the tree, called Tuba, or the tree of happiness. Concerning this tree, they say, that a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates and other fruit of surprising bigness, and of tastes unknown to mortals. So, that if a man desire to eat of any particular kind of fruit, it will immediately be presented; or if he choose flesh, birds, ready dressed, will be set before him according to his wish. They add, that

the boughs of this tree will spontaneously bend down to the hand of the person, who would gather of its fruits, and that it will supply the blessed, not only with food, but also with silken garments, and beasts to ride on, ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits.

The koran often speaks of the rivers of paradise, as a principal ornament thereof: some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey, all taking their rise from the root of the tree, Tuba.

But, all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called from their large black eyes, "Hûr al ogûn," the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created, not of clay as mortal women are, but of pure musk, being, as their prophet often affirms in his koran, free from all defects and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls.

The names, which the Mohametans usually give to this happy mansion, are, "the garden of paradise,"—the garden of Eden; a settled or perpetual habitation;—the garden of abode;—the garden of pleasure: by these several appellations, some understand, so many different gardens, or at least places of different degrees of felicity. And, it is said that the very meanest of them will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared, that in order to qualify the blessed for a full enjoyment of them, God will give to every one the ability of an hundred men.

It is however the constant doctrine of the koran, that the felicity of each person will be proportioned to his deserts; and that there will be abodes of different degrees of happiness. Some distinction will also be made in respect to the time of their admission.

For the first entertainment of the blessed on their admission, they assert, that the whole earth will then be as one

loaf of bread, which God will reach to them with his own hand, holding it like a cake; and, that for meat, they will have the ox Balam, and the fish Nun, the lobes of whose livers will suffice seventy thousand men.

From this feast, every one will be dismissed to the mansion designed for him, where he will enjoy such a share of felicity as will be proportioned to his merits, but vastly exceeding comprehension or expectation; since, the very meanest in paradise will have eighty thousand servants, seventy-two wives of the girls of paradise, besides the wives he had in this world, and a tent erected for him of pearls, jacinths and emeralds, of a very large extent; and according to another tradition, while he eats, will be served in dishes of gold, whereof three hundred will be set before him at once, containing each a different kind of food; the last morsel of which will be as grateful as the first, and will also be supplied with as many sorts of liquors, in vessels of the same metal: and to complete the entertainment, there will be no want of wine; which, though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger; since the wine of paradise will not inebriate. If any object to these pleasures, that so much eating and drinking must necessarily require proper evacuations, they answer, as the prophet did, that the inhabitants of paradise will not need to ease themselves, nor even to blow their nose, for that all superfluities will be discharged and carried off by perspiration, or a sweat as odoriferous as musk, after which, their appetite shall return afresh.

The magnificence of the garments and furniture, promised by the koran to the godly in the next life, is conformable to the delicacy of their diet. For they are to be cloathed in the richest silks and brocades, chiefly of green, which will burst forth from the fruits of paradise, and be also supplied by the leaves of the tree Tuba; they will be adorned with bracelets of gold and silver, and crowns set with pearls of incomparable lustre; and in addition, they will make use of silken carpets, litters of a prodigious size, couches, pillows, and other

rich furniture, embroidered with gold, and covered with precious stones.

That we may the more readily believe what has been mentioned of the extraordinary abilities of the inhabitants of paradise to taste these pleasures, it is said, they will enjoy a perpetual youth; that in whatsoever age they happen to die, they will be raised in their prime and vigor; that is of about thirty years of age; which age, they will never exceed; and that when they enter paradise, they will be of the same stature with Adam, who, as they fable, was no less than sixty cubits high. And to this age and stature their children, if they shall desire any, (for otherwise their wives will not conceive) shall immediately attain, according to that saying of their prophet, "if any of the faithful in paradise be desirous of issue, it shall be conceived, born and grown up within the space of an hour." And in the same manner, if any one shall have a fancy to employ himself in agriculture, what he shall sow, will spring up, and come to maturity, in a moment.

Lest any of the senses should want their proper delight, we are told, the ear will there be entertained, not only with the ravishing songs of the angel Israfil, who has the most melodious voice of all God's creatures, and of the daughters of paradise; but even the trees, of themselves, will celebrate the divine praises with a harmony exceeding whatever mortals have heard; to which will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind, proceeding from the throne of God, so often as the blessed wish for music; nay, the very clashing of the golden bodied trees, whose fruits are pearls and emeralds, which surpass human imagination, so that the pleasures of this sense will not be the least of the enjoyments of paradise.

The delights, we have hitherto taken a view of, will be common to all the inhabitants of paradise, even those of the lowest order. What then must they enjoy, who shall obtain a superior degree of honour and felicity? For these they say, that in addition to what has been mentioned, there are prepared such things as eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive; an ex-

pression most certainly borrowed from scripture.\* Mahomet is reported to have said, that the meanest of the inhabitants of paradise will see his gardens, wives, servants, furniture and other possessions take up the space of a thousand years journey; and that he will be in the highest honour with God, who shall behold his face morning and evening: and this favour will give such exquisite delight, that in comparison therewith, all the other pleasures of paradise will be forgotten, and lightly esteemed. This is a confutation of those, who pretend that the Mahometans admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist wholly in corporeal enjoyments.

Had Mahomet intimated to his followers that what he had told them of paradise was to be taken, not literally, but in a metaphorical sense, this might perhaps make some atonement; but the contrary is evident from the whole tenor of the koran, and the general and orthodox doctrine is, that the whole is to be strictly believed in the obvious and literal acceptation.

It is a vulgar error to suppose that Mahometans believe that women have no souls, or if they have, that they perish like those of brutes, and will not be rewarded in the next life. It is certain that Mahomet had too great a respect for the fair sex to teach such a doctrine, and there are several passages in the koran which affirm, that women, in the next life, will not only be punished for their evil actions, but will also receive the rewards of their good deeds, as well as the men. It is true the general notion is, that they will not be admitted into the abode of the men, because their places will be supplied by the females of paradise, (though some allow, that a man will there, also, have the company of those who were his wives in this world, or at least such of them as he shall desire,) but that good women will go into a separate place of happiness, where they will enjoy all sorts of delights. Mahomet acquainted his followers with one circumstance; in the answer he returned to an old woman, who desiring him to intercede with God that she might be admitted into

\* Isaiah lxiv. 4., 1 Corinth. ii. 9.

paradise, he replied, "that no old woman would enter that place;" on her bursting into tears, he explained himself, by saying, "God would then make her young again."

The sixth great point of faith, which the Mahometans are taught by the koran to believe, is God's absolute decree and predestination both of good and evil.

Of this doctrine, Mahomet makes great use in his koran, encouraging his followers to fight without fear, and desperately, for the propagation of their faith, by representing to them, that all their caution could not avert their inevitable destiny, or prolong their lives for a moment. Hence, the rigid Mussulman deems every attempt to change the common order of things, a crime not far removed from rebellion against the established laws of God. Hence, he views the pestilence, which is common in those parts, ravaging his country, and destroying thousands, in the streets, without exerting one effort to check its baneful progress.

Of the four practical duties required by the koran, prayer is the first. Mahomet used to call prayer the pillar of religion and key of paradise. Hence, he obliged his followers to pray five times every twenty-four hours, and always to wash before prayers.

The giving of alms is frequently commanded in the koran, and often recommended therein jointly with prayer, the former, being held of great efficacy in causing the latter to be heard.

Fasting is a duty enjoined by Mahomet, as of the utmost importance. His followers are, by the express command of the koran, to fast the whole month of Ramadan, during which time, they are not to eat from day-light till sun-set.

The pilgrimage to Mecca is so necessary a point of practice, that according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; it is expressly commanded in the koran.

The negative precepts of the koran are to abstain from usury, gaming, drinking of wine, eating of blood, and swine's flesh.

The Mahometans are divided and subdivided into an endless variety of sects. There is as great a diversity in their



opinions, as among the Christians. To give a particular account of their divisions would be a work of great labour, and little utility.

Since the days of Mahomet several other prophets have risen, who have followed his example; claiming to be greater, as they were later, and proposing some improvements on the koran, but their day was generally short.

---

## ASIATIC TURKEY.

THE Asiatic part of the Turkish Empire extends from the Archipelago, or Egean Sea, to the confines of Persia, a space of somewhat more than 1000 miles, from west to east. Its extent, from north to south, is scarcely less than 1100 miles. This extensive territory comprises the countries so well known in ancient history by the names of Asia Minor, Armenia, Mesopotamia, Assyria, Babylonia, Chaldea, and Syria. Some of these have acquired new appellations.

No country in the world is more beautifully diversified with mountains, valleys, and fertile plains. Asiatic Turkey, having but few rivers, possessing in general a rocky soil, and enjoying the advantages of having been cultivated from the earliest antiquity, presents few of those swampy levels which form so distinguishing a characteristic of most of the American, and some European countries. Chaldea, the supposed seat of Paradise, and of undisputed celebrity for the luxuriance of its vegetation, is a level plain watered by the various branches of the Tigris, and the Euphrates; but, from want of cultivation, it is now little better than a swampy morass.

The mountains of Asiatic Turkey are numerous; some of

them are of great elevation, and many of them of well known classical fame. The celebrated chain of Mount Taurus justly claims the pre-eminence. Asia Minor is intersected with numerous broken chains in almost every direction. The towering heights of Caucasus, are, for the most part, comprised within the Turkish empire. The middle summits of its northern ridge, are covered with eternal ice and snow. The western parts of Asia Minor present many mountains of classical celebrity, particularly Olympus and Ida. The latter derives its principal celebrity from its proximity to ancient Troy, and is consecrated to perpetual veneration by Homer. The most celebrated mountain of Syria is Mount Libanus, or Lebanon, famed for its cedars. Mount Tabor, the scene of Christ's transfiguration, and a place of pious pilgrimage for the Oriental Christians, has a somewhat singular appearance, being of conical form, and covered with small trees from the bottom to the top. Rising amidst the plains of Galilee it commands a charming variety of prospects. The eye wanders with delight over the beautiful and fertile fields of Nain and Nazareth, and the valley of Megiddo, where Josiah, king of Judah, fell in battle against Pharaoh Necho; while the more distant view comprises the mountains of Hermon and Gilboa, famous in Scripture, as also those of Samaria and Arabia Petræa. There are other mountains of less magnitude and fame, in Asia Minor and Syria, too numerous for particular description.

The largest as well as the most celebrated river of Asiatic Turkey, is the Euphrates. This river, so frequently mentioned both in sacred and profane history, rises in the mountains of Armenia. After various windings, it unites with the Tigris, at Cornou, where the united stream takes the modern appellation of Schat-el-Arab; and after a course of about 200 miles, it falls into the Persian Gulf. A late traveller describes the navigation of the river as very difficult, and the adjacent country as very low, and exposed to great inundations from the breaking of the banks. The excessive heat of the sun, and the immense numbers of fish and animalcula that perish, and putrefy when the water dries up, render the air

extremely insalubrious. The same author complains exceedingly of the great heat of the climate of ancient Chaldea, and of the number of mosquitoes which, with the horrible roaring of wild beasts, almost preclude the possibility of taking repose. He represents the present state of this once flourishing and fertile region as now deplorably miserable, overrun with jackals, wolves, lions, &c. and with Arabian robbers still more ferocious. The whole course of this river may be computed at about 1400 miles.

The river next in importance in Asiatic Turkey, is the Tigris, which is supposed to derive its name from the rapidity of its current. It rises about 150 miles south of the source of the Euphrates, and pursues a southerly direction, but with many windings to Cornou, the place of their junction, about 800 miles from its source.

There are many other rivers in Asia Minor; but none of them are very considerable, though many of them are celebrated in classical history or poetry. The chief river of Syria is the Orontes, which rises about eighty miles to the north of Damascus, and finally reaches the Mediterranean. The Jordan, a river of venerable fame in scriptural history, is only an inconsiderable stream, which after a short course, loses itself in the Dead Sea.

Asiatic Turkey contains numerous lakes, of less extent, however, than those of several other countries. The Dead Sea, or Sea of Sodom, in Syria, is a lake of about fifty miles in length, by twelve or thirteen in breadth. Tradition says, that this was the plain of Sodom. Many strange stories were related concerning this lake and its borders, which are now exploded. Asia Minor presents a number of inconsiderable lakes, the description of which does not accord with the brevity of this work.

The climate of those countries, which compose the Asiatic part of the Ottoman empire is in general excellent, being equally favourable to health and vegetation. Heat in general predominates, but there is a peculiar softness and serenity in the air. A late traveller informs us, that in the beginning of

the year 1797, a very deep snow lay on the ground at Jerusalem, for twelve or thirteen days.

The mountainous region of Armenia has always been remarked for the coldness of its climate, the severity of its frosts, and the abundance of its snows. The Roman soldiers, under Lucullus, were astonished at seeing the waters frozen, and the ground covered with snow at the autumnal equinox. The army of Alexander Severus also suffered extremely from the rigour of the Armenian climate. Many of the Roman soldiers lost their limbs, and some their lives, through the severity of the cold. On the contrary the climate of Chaldea, and the neighbouring parts is excessively hot. A late traveller observes, that, where the ground cannot be irrigated, the heat of the sun destroys all vegetation. The numerous branches of the Tigris and the Euphrates, which intersect the country, and form various channels of communication between those two great streams, appear to be not natural rivers, but artificial canals cut in the flourishing age of Babylon for the purposes of irrigation and commerce. These rivers or canals run through a soft brown soil, which, yielding to the rapid currents, deepens the beds of the canals. This circumstance renders irrigation more difficult than it was formerly, and may contribute to make it more neglected. These canals, together with immense basins or reservoirs, were used formerly to answer the double purpose of draining off the great floods, and of preserving a sufficient quantity of water for irrigating the grounds in the hot and dry season. The want of attention to these particulars, so essential to the fertility of the Babylonish territory of Chaldea, has, in conjunction with the heat of the climate, produced the alterations in the face of the country, which astonish all travellers, who are acquainted with history. The *saniel*, or hot wind, so destructive on the coasts of the Persian Gulf, and in many parts of the deserts of Arabia and Africa, are felt throughout Babylonia.

Asia Minor, Syria, Mesopotamia, and Chaldea have from remote antiquity been famed for their abundant harvests, and their plentiful vintage, their pomegranates, their olives and other excellent fruits. Those countries, according to all

historical intelligence, were among the first that enjoyed the advantage of cultivation, and during a long succession of ages were as fertile and flourishing as any on the face of the globe. At present agriculture is deplorably neglected. In Asia Minor, wheat and barley are the two species of grain that are chiefly cultivated. These constitute also the principal agricultural productions of Syria. In the latter country, a considerable quantity of tobacco and some cotton are produced, and the culture of them, as well as of the vine and the olive, might be carried to a great extent. Asia Minor, as well as Syria, produces excellent grapes and olives, as also mulberry trees in abundance, so that any quantity of silk might be produced. Asiatic Turkey, with proper cultivation, would yield an exuberance of all the most valuable productions of the finest countries of Europe and Asia. At present, however, these beautiful regions are in a miserable state of decline, and it is difficult to recognise their ancient fertility amidst the scantiness of their present vegetation. The chilling hand of despotism has checked the efforts of industry, and reduced many of the most fertile tracts, almost to a desert. The forests, however, yet display their native luxuriance. Syria is far from being destitute of wood. Mount Libanus yet retains a few large cedars, the venerable relics of its ancient grandeur. But no country in the world surpasses Asia Minor in the excellence, the variety and abundance of its timber. The oak, the cedar, the beech, the cypress, the elm, the sycamore, and various other species of trees, all in the highest perfection of size and quality, shade the summits, and sides of the numerous mountains. The shores of the Euxine, also, display many gloomy forests of great extent. The abundance of timber supplies the inhabitants with fuel, as no coal has been discovered in any part of the Asiatic dominions of Turkey. Among the productions of those countries may be reckoned a variety of drugs used in dyeing; and of others, which are valuable articles in the materia medica.

The camel is common in Syria. Asia Minor abounds with deer, hares, large partridges, and a variety of other game. The ferocious animals are not few in number. Jackals range

in troops. The hyena and the wild boar are common in the forests. The lion is frequently seen on the banks of the Tigris. Numerous herds of wild swine are seen on the banks of those rivers, and many of them grow to an enormous, and almost incredible size. The prohibition of eating their flesh, which the Mahomedans consider as unclean, tends greatly to the preservation of those animals. The cities and villages, here, as well as in Egypt and European Turkey, swarm with dogs which wander at large without any owners.

Those extensive and mountainous countries present a variety of striking features and sublime scenery, but have been little explored by travellers, who are obliged to keep to the beaten track with the caravans. The numerous troops of banditti, that infest every quarter of those countries, have shut up the most interesting scenes of nature from scientific observation.

The antiquities of Asiatic Turkey, once the splendid seat of the arts, are numerous. The most interesting as well as the most splendid of the ruins, which all consuming time, and the more destructive hand of barbarism, have left remaining, are those of Palmyra, about 150 miles to the south-east of Aleppo, at the northern extremity of the sandy deserts, which extend to the interior of Arabia. They consist of a superb colonnade, extending about 1000 feet in length, terminating with a noble mausoleum, temples, porticoes, &c. all of the most beautiful materials and most elaborate workmanship. With these magnificent ruins, the miserable huts of the Arabs dispersed near and among them, form a striking contrast. The history of Palmyra is extremely obscure. Nothing, however, is more certain than that this city was once the capital of a great and powerful kingdom.

The origin of Palmyra is hidden in the shades of obscurity; and the steps, by which it gradually arose to opulence and greatness, have been unnoticed by historians. It is generally supposed to owe its foundation to Solomon, and to be the city of Tadmor, which he is said to have built in the wilderness. Its origin is not more obscure, than its rise to opulence and power in such a desolate situation is wonderful.

But it is now understood that it owed its wealth to the Indian trade, which its caravans carried on with the mercantile parts of Syria. Having thus risen to opulence, its monarchs became powerful, and Palmyra suddenly reached the zenith of its splendor. The emperor Justinian made some efforts to restore this city to its former splendor, but without effect. It had laid some centuries in ruins; its mercantile inhabitants were no more; and its trade was turned into other channels. In these circumstances, possessing no natural advantages, and its commerce being irretrievably lost, all attempts for its restoration proved ineffectual. It soon sunk into obscurity, and dwindled down into its present ruinous state. The ancient opulence and splendor of Palmyra, in such a situation, far distant from any river, and surrounded with deserts, constitute a curious historical phenomenon, affording a memorable instance of the effects of commerce, and of the triumph of industry over natural obstacles.

The ruins of Balbec, the ancient Heliopolis, near the foot of Mount Libanus, though somewhat less interesting from situation, are, in magnificence, very little, if any, inferior to those of Palmyra.

The site of ancient Troy has lately been a scene of investigation. The Troad, or plain of Troy, extending from the foot of Mount Ida, has been accurately examined and ably delineated. Modern research, however, has not been able to discover any interesting remains of Trojan antiquity. Several hillocks of earth, resembling the barrows of the Aborigines of America, such as perhaps, in every country, constituted the first funereal monuments, are however supposed to indicate the tombs of Achilles, Patroclus, and Hector, and some other heroes of the Iliad.

Asiatic Turkey, which once displayed all that is magnificent in architecture and sculpture, abounds with numerous remains of antiquity, especially temples, which are mostly converted into mosques, and disfigured with barbarian alterations or additions. The curiosities of Jerusalem have been often described. These indeed are remarkable, rather on account of the important transactions of which they excite the

recollection, than for any display of the arts. They have also undergone so many alterations, in consequence of the frequent revolutions to which this ancient capital of Judea has been exposed, and are so greatly disguised by the tricks and traditions of the Greek and Armenian priests, who subsist by forgeries, that it is difficult, at this time, to trace the scenes of Christ's passion.

Aleppo, in Syria, is in regard to population, wealth and splendor, the principal city of Asiatic Turkey. This city is well built and the streets are paved with stone. The houses are clean, airy and commodious. Here is no navigable river, but a small stream passes through the city, and is lost in a marsh on the western side. The city is supplied with water by an aqueduct. It is supposed to contain about 250,000 inhabitants, and the population and buildings seem to increase. Aleppo is now, what Palmyra once was, the centre of Syrian commerce. It maintains a commercial intercourse with Constantinople, Damascus, Antioch, Tripoli, Ladakia, Bagdad and Bussora.

Damascus may hold the next rank in magnitude and importance, being supposed to contain about 180,000 inhabitants. This city is situated in an extensive plain filled with gardens to the extent of more than twelve miles in length, by above four and a half in breadth, and abounding with the greatest variety of the most delicious fruits. The air is excellent, and the soil fertile. The environs of Damascus are extremely delightful. The fruit trees in the vicinity are so numerous, as to supply the city with fire wood, as well as with part of the timber for building. The walnut and lombardy poplar are also used for the latter purpose.

Damascus is well known to be one of the most ancient cities in the world. The sacred writings inform us, that it was long the capital of an independent and powerful kingdom.

Antioch, long the capital of the Grecian kingdom of Syria, afterwards one of the principal cities of the Roman empire, and inferior only to Rome, Constantinople, and Alexandria, is now in a ruinous state. The vast extent and strength of its walls, flanked with numerous towers, proclaim its ancient opu-



lence. In this city the name of Christians was first given to the followers of the Saviour of the world.

Jerusalem, so celebrated in ancient history, and distinguished as the cradle of Christianity, and the theatre of the most important transactions, is now a place of mean appearance, but is yet supposed to contain about 12,000 inhabitants. It is situated in a rocky country, amidst an amphitheatre of hills. Although it stands on eminences, it is almost surrounded by others of superior height. This city, so famed for wealth and splendor in the days of Solomon, is now chiefly supported by the piety of pilgrims, and swarms with mendicants, who resort thither to share in their alms. A great part of the population of Jerusalem is Christian. The Christians and Mahometans of this city entertain against each other an implacable aversion.

Bethlehem, at the distance of six miles from Jerusalem, is pleasantly situated with regard to soil, air and water. Vines, olives and fig trees flourish abundantly in the neighbourhood. Water was formerly conveyed by a low aqueduct from Bethlehem to Jerusalem.

Bagdad, once the magnificent capital of the Caliphs, is seated on the eastern bank of the Tigris not far to the north of ancient Babylon. It is much better built than any other city in that part of the country, although greatly inferior in this respect to many in Europe, and even to some in the United States. Like most of the Turkish cities, the houses have the appearance of prisons. Each house is built round an open square or court, and without any windows next the street. They are generally of brick, and have flat roofs, on which the inhabitants sleep. The streets are very narrow and dusty, and swarm with scorpions, tarantulas, and other noxious insects, of which the stings are dangerous, and often prove mortal. Bagdad is a place of considerable trade. The Armenians are the principal merchants. Those of Mosul send great quantities of copper down the Tigris to Bagdad, upon rafts of timber. On their arrival the rafts are generally sold, wood being very scarce in that city. Mr. Jackson supposes that Bagdad contains, or at least did contain, when he was there in 1797,

more treasure, than any other city of equal size in the world. The conjecture is bold, but seems to be warranted by the immense riches of the kya, or prime minister of the Bashaw, who, being murdered by conspirators, an exact account was taken of his property, which amounted to the enormous sum of 3,000,000 pounds sterling, accumulated by various modes of extortion. The environs of Bagdad have a disagreeable and dreary aspect. On the northern and western sides of the city, there is no water, and scarcely any vegetation. But on the opposite side of the Tigris, the country is cultivated, and supplies the city with fruit and vegetables. The heat of the climate is excessive.

Bagdad was founded A. D. 762, by the caliph Almanson, and, during the space of 496 years, it contained the imperial residence of his successors. Its extraordinary magnificence has been celebrated, and undoubtedly amplified by the fertile imagination, and national vanity, of the Arabian writers. It cannot, however, be doubted that, during the ninth and tenth centuries, Bagdad was the largest, most opulent, and splendid city of Asia, and indeed, of the world, if we except Constantinople.

Bussora, although situated in Arabia, is comprised within the Turkish empire. It stands on the Schat-el-Arab, or the estuary of the Tigris and Euphrates, and is a large, populous, and commercial city. Mr. Jackson represents it as more extensive than Bagdad, being about four miles in length, and three in breadth. The walls, by which it is surrounded, are chiefly of mud. The houses are mean, being built chiefly of mud. They are on the same general plan as at Bagdad, and the people are in the same habit of sleeping on the tops of their flat roofs. The streets of Bussora are so extremely narrow as scarcely to admit more than one horse, and so very rough, that riding through them is difficult. The bazar or market place, is near two miles in length, and well supplied. European manufactures are scarce and dear; but the preference is given to those of England. Superfine broad cloth and watches sell for double their home price. The population consists of Turks, Armenians, and Arabs. The Turks are

generally employed under government. The Armenians are merchants, and some of them are respectable. Their trade with the East Indies is considerable, and they export thither great quantities of copper, which is brought down the Tigris from Mosul. The Arabs are the most numerous class of inhabitants. Great numbers of them are extremely poor, and labour very hard for small wages. They can, however, support themselves and their families at an easy expense; as their dress costs them little, and their food consists of bread and dates, and their beverage is water.

Bussora is a place of great commercial resort, being frequented by numerous vessels from Europe and India. It is also the great emporium of trade between Asiatic Turkey, and the more eastern countries. This city stands near the edge of the great desert; but that region of dreary sterility is bordered by a rich and well cultivated tract of a few miles in breadth, extending along the banks of the rivers, and watered by numerous canals. Mr. Jackson says, "that in a walk of ten miles, the country through which he passed, had a delightful appearance, being well watered and in luxuriant vegetation. Extensive crops of wheat, barley, and paddy, were nearly ripe; and of fruit and vegetables the quantity was immense." This description may give some idea of what ancient Babylonia once was, and what it might again be by a proper attention to the canals, and a judicious management of its waters. There are few places on the surface of the globe, where the climate is more intensely hot.

Smyrna is, in respect both of population, wealth, and commercial importance, the principal city of Asia Minor, and the third in Asiatic Turkey; ranking next to Aleppo and Damascus. This city possesses one of the finest ports that can be imagined, being seated at the bottom of a bay, which is capable of containing the largest navy in the world. The goodness of the port, indeed, has preserved the existence of Smyrna, and caused it to be repeatedly rebuilt, after having been destroyed by earthquakes; a calamity to which most parts of Asiatic Turkey are extremely subject. The frequent visits of the pestilence, greatly impede the population and

prosperity of this city. It is still, however, a flourishing place, being the centre of the trade of 'Asia' Minor, and containing 100,000 inhabitants. The foundation of Smyrna is generally ascribed to Alexander the Great.

Prusa, the capital of ancient Bythinia, is a beautiful city in a romantic and delightful situation, on the northern side of Mount Olympus, and on the edge of a spacious plain, full of mulberry and fruit trees. The city is well paved and abundantly supplied with water. The population is supposed to be about 60,000.

Next to Prusa may be ranked Angora, which contains about 40,000 inhabitants. Its appearance is agreeable and striking. It is among the handsomest cities in that part of the world; the streets are well paved; and it displays numerous marks of its ancient magnificence. The circumjacent country is famous for that particular breed of goats, which furnish the finest hair for the manufactures of camblets and shawls. The famous Angora cats are confined to the same district as the goats.

Angora derives great celebrity from a memorable event of a very remote period. This city appears to be the ancient Ancyra, the same with the Sebaste Tectosagon, built or rebuilt by a colony of Gauls from the neighbourhood of Toulouse. This band of Gallic adventurers set out from the southern provinces of France, on the bold enterprize of making conquests in the Levant. They were under the conduct of several commanders, and having ravaged Greece, plundered the temple of Delphos of its immense riches, and subdued the country on the western side of the Hellespont as far as Byzantium; they passed over into Asia, and spread terror as far as Mount Taurus. They settled in Ionia and Etolia, and seized on Ancyra, the present Angora, which might be regarded as the capital of the whole colony. The country, in which they established themselves, acquired the name of Galatia, or Gallo Grecia; and it was to their posterity that St. Paul addressed his epistle. The Gauls established themselves in Asia about 240 years before the Christian æra, and maintained their independence till after the de-

feat of Antiochus by the Romans. The different provinces or states of Galatia were united in one kingdom, tributary to Rome, which, in the reign of Augustus, was reduced to a Roman province. Such was the commencement and termination of the Gallic empire in Asia Minor, which may be ranked among the most singular migrations of ancient times.

The principal island, belonging to Turkey in Asia, is Cyprus, which is about 160 miles in length, by 70 at its greatest breadth. The soil is in general fertile; but agriculture is greatly neglected. The chief productions are silk, cotton, wines, turpentine, and timber. The Cyprian wines are deservedly celebrated, and the oranges are excellent. The history of this island ascends to a remote and obscure antiquity. After being governed, from time immemorial, by its own princes, it became at last an appendage to the Persian monarchy; to which however it was not always subject; but sometimes rebellious, and hostile. It was afterwards subject to the Ptolemies of Egypt, till it fell, with that kingdom, under the Roman dominion. After the subversion of the western empire, it remained an appendage to that of the east; and was at last usurped by a Greek prince, who was expelled by Richard I. king of England at the time of his crusade. This monarch bestowed the kingdom of Cyprus on the house of Lusignan, as a compensation for the loss of Jerusalem. In the fifteenth century, the heiress of that house resigned this isle to the Venetians; but in 1570, it fell under the dominion of the Turks. The population of this large and fertile island is so greatly diminished under Turkish despotism, that it is supposed not to exceed 50,000. The ancient Cypriots were remarked for their amorous disposition and effeminate manners, to which frequent allusions are made by the poets. The goddess Venus was feigned to have been a native of this isle, and here she was worshipped with obscene and licentious rites. The Cypriots of the present age are of a good stature and elegant form, but poor and depressed under a despotic government.

The chief islands of the Archipelago, that can be considered as belonging to Asia, are those of Mytelene, Scio, and

Rhodes; to which may be added, Tenedos, rendered famous by the siege of Troy.

Mytelene or Lesbos is one of the most valuable as well as the most celebrated isles of the Archipelago. It is about forty miles in length, and in the widest part, not less than twenty-four in breadth. This isle has a mountainous appearance, but is agreeably diversified with corn fields, vineyards and plantations of olives, myrtles, and figs. The mountains are cool, and many of them covered with wood. Mytelene produces excellent wheat and oil, and the best figs in the Archipelago. The climate is pleasant and salubrious. The ancient city of Mytelene, which was once large and magnificent, is now dwindled down into the petty town of Castro. This island has several fine ports. Mytelene makes a conspicuous figure in the Grecian history, and was the scene of many important transactions. It was equally celebrated for the excellence of its wines, and the beauty of its women; and neither of these have lost their ancient reputation. It is not less famous for the number of illustrious men which it has produced, and whose names would compose a long catalogue. Sappho, the celebrated poetess, and Pittacus, one of the seven sages of Greece, were natives of Mytelene. Epicurus read lectures in this place, and here Aristotle resided two years. But the ancient inhabitants were not less noted for their dissolute manners, than for their genius. To live like a Lesbian was among the Greeks a proverbial expression, used to denote the extreme of licentiousness. In later times, this island produced the two famous corsairs, Horice and Hayradin Barbarossa, who founded the piratical states on the coasts of Barbary.

Scio, the ancient Chios, is about thirty-six miles in length, and about thirteen in medial breadth. This island is mountainous and rugged. The air is wholesome. The principal productions are wine and fruits, turpentine, mastic, &c. The mastic is a gum which distils from a particular tree. When held in the mouth, it gives an agreeable sweetness to the breath, and, for that reason, is greatly esteemed by the ladies of the seraglio. It is also regarded as a good stomachic and

styptic. The wines of Chios, were not less famed, than those of Lesbos. They were esteemed both agreeable and salubrious. The females of this island are celebrated for their beauty. The present population is computed to be about 60,000, consisting mostly of Greeks, who seem to enjoy a considerable degree of freedom, the effects of which are visible in their industry. Chios is famous for the production of men of extraordinary genius. Ion, the tragic poet, Theopompus, the historian, and Theocritus, the sophist, were natives of it. But the greatest honour, to which it lays claim, is that of being the birth place of Homer. The Sciots pretend to show his school cut in a rock. This is visited by many travellers. It is well known that seven cities contended for the honour of giving birth to that incomparable poet, and M. Tournefort observes, "that when their claims are duly examined, the decision will be in favour of either Scio or Smyrna.

Rhodes is about thirty-six miles in length, and fifteen in breadth. The soil is somewhat light and sandy, but fertile; producing good crops of grain, particularly of wheat. The city of Rhodes, which is situated at the northern extremity of the island, was anciently noted for a colossal statue of Apollo, in bronze, of seventy cubits in height. It was thrown down by an earthquake, and had lain on the ground for the space of eight centuries, when the fragments were sold by the Saracens, who had made themselves masters of the island. The present population of Rhodes is computed at about 30,000. This island has been celebrated, both in ancient and modern times, and was generally involved in all the wars between the Greeks and the Persians. During the space of two centuries, Rhodes was possessed by the knights of St. John of Jerusalem, who from thence were styled knights of Rhodes. In 1523, it was taken by the Turks, and the emperor Charles V. assigned the island of Malta to the knights in compensation for their loss.

## GENERAL HISTORY.

THE countries, now under consideration, under the general denomination of Asiatic Turkey, were the theatre of the first transactions of men; and their history carries us back to the origin of human existence. Amidst the gloom of obscurity, in which we are left by profane historians, concerning the primitive state of mankind, the sacred annals of the Hebrew nation constitute a singular phenomenon in literature, as well as a source of religious instruction. All the literary monuments of the Chaldeans, the Egyptians, the Persians, and other nations of antiquity, have long since perished, but by a singular dispensation of Providence, those of the Hebrews remain, and throw a gleam of light into the obscure recesses of the primeval ages. The Hebrew history, alone, furnishes a rational account of the creation of the world, and exhibits the original ramifications of the human race; while the poets and philosophers of Greece have fabricated their absurd cosmogonies, and her historians have amused posterity with a mass of splendid fictions.

Of the whole space of time, which elapsed from the creation to the deluge, we have not the least authentic information, except the outlines given in the first chapters of the book of Genesis, and a few other detached portions of holy writ. Of the first ten or twelve postdiluvian centuries, our knowledge is very imperfect, and most of that, which is authentic, is derived from the Bible. From such scanty materials, very little can be collected.

The eastern and southern parts of the Turkish empire, comprised between the Tigris, the Euphrates, and the Nile, were the first, and for many centuries, the only theatre of human actions. All the knowledge of remote antiquity that has descended to modern times is concentrated in the history of Egypt, Palestine, and Assyria. Our natural curiosity respecting other parts of the world can obtain but little gratification



from our existing records. Before the establishment of the Persian monarchy, the Greeks had scarcely emerged from barbarism, and Rome was only just come into existence. Europe, which now displays her splended scenery, her magnificent cities, and her polished society, was covered with impervious forests and impassable morasses; her regions unknown; and her inhabitants barbarians. All our knowledge of the history of this primitive period is comprised in the preceding histories of the first postdiluvian nations, who at an early period inhabited the country, now called Asiatic Turkey. These various nations, after several revolutions, for 1800 years after the flood, were conquered by Cyrus, and constituted a part of the Persian empire, from the time of Cyrus to that of Alexander. In that period of about 200 years the history of Asiatic Turkey is involved in that of Persia, and, separately considered, does not afford any striking or memorable events.

On the Macedonian invasion, the position of Asiatic Turkey, naturally exposed it to the first attacks of the enemy. Its provinces were therefore successively subdued by the conquering arms of Alexander. The city of Tyre, which after its destruction by Nebuchadnezzar had been rebuilt, not as before on the coast of the continent, but on an island half a mile distant from the shore; by sustaining a siege of seven months, greatly impeded the progress of the Macedonian conqueror. Alexander caused an immense mole to be constructed, which at length united the island with the continent, and Tyre was obliged to submit to his victorious arms. From the vigorous resistance of the Tyrians, it seems, that they had enjoyed great liberty under the Persians, and were strongly attached to their government. Alexander, after having completed the conquest of the Persian empire, made Babylon his residence, and the capital of his dominions. The central position of that ancient city almost equally distant from the Hellespont and the Indus, rendered it extremely suitable for that purpose.

The death of Alexander, and the division of his empire, gave rise to numerous revolutions in these countries. The

northern provinces of Syria, with part of Assyria and of Asia Minor, remained under the dominion of the Greek princes, the descendants of Alexander's generals, till the Grecian kingdom of Asia was conquered by the Romans.

Asiatic Turkey, being reduced into Roman provinces, and from that time successively composing a part of the Roman, the Byzantine, the Saracen, and Ottoman empires, must be considered as a whole, without any regard to its ancient divisions. The events of its history must consequently be viewed in subordination to the revolutions of those powerful states, to which it has been successively subject. During the existence of the Roman, and afterwards of the Greek or Eastern empire, these countries were generally in a flourishing state, although sometimes exposed to Parthian, and afterwards to Persian invasions.

After a series of those ordinary occurrences, which are met with in all political histories; these countries were destined to undergo, in the seventh century, rapid and extraordinary revolutions. While Asiatic Turkey was the battle ground between the Persians and the Eastern or Greek empire, a new power was growing up which extended its conquests over both.

The Arabians, previous to the period now under consideration, had scarcely been noticed in the history of nations. Sometimes, indeed, their rapacious bands had contributed to swell the numbers and augment the disorders of the Babylonian, Persian or other foreign armies; and, sometimes, numerous hordes issuing out of their extensive wildernesses, by their desultory invasions, had struck terror into the adjacent countries. The neighbouring nations frequently experienced their ravages, but the annals of the world did not record any of their conquests. Divided into numerous tribes, hovering round their extensive deserts, or penetrating into their inmost recesses in search of a few fertile spots interspersed in the boundless waste, they have in all ages led a pastoral and wandering life. From the times of remote antiquity, however, towns and cities existed in the southern part as well as near the shores of the Red Sea, and the Persian Gulf. In

these a profitable trade was carried on by caravans, between the Persian Gulf and the fertile countries of Egypt and Syria. Among the chief of these cities were Medina, and Mecca. The latter, in particular, although situated in a sterile soil, was grown rich by commerce and rapine. Mecca was a republic in which the tribe of Koreish appear to have had an ascendancy. Whether Mahomet was of this eminent tribe, or of a plebeian origin is uncertain, and equally unimportant. Whatever might be his extraction, his property was small. He engaged himself as a servant to a rich widow of Mecca, who bestowed on him her hand, and her fortune; and raised him to the rank of an opulent citizen. He is said to have been a man of extraordinary bodily and mental accomplishments. The endowments of his mind, however, were the gifts of nature, not of education, as he was wholly illiterate.

Such was the man, who was destined to effect the greatest revolution in human affairs that has ever taken place since the establishment of Christianity. Inspired by enthusiasm or ambition, he withdrew to a cave about three miles from the city; and having there spent some time in silent contemplation, announced himself a prophet of the Most High, and proclaimed the religion of the koran. The religion then prevailing in Arabia, was Zabaism, which had degenerated into the grossest idolatry. Each tribe, each family, had its particular rites and object of worship. But a universal temple, called the kaaba or holy house, had from time immemorial existed at Mecca. Hither, each tribe had introduced its domestic worship, and this celebrated Arabian pantheon was filled with idols of all the different shapes that fantastic superstition could form or imagine.

The origin of the kaaba is unknown, but it claims a high antiquity. All Arabia revered its superior sanctity, and in the last month of each year, the city and temple of Mecca were crowded with pilgrims, a custom which the koran has confirmed. But universal toleration, together with uncivilized freedom, prevailed in Arabia, and while the adjacent countries were shaken with the storms of conquest and tyranny, the victims of political and religious oppression took refuge

in the deep recesses of those extensive deserts. In the reigns of Titus and Adrian, great numbers of Jews had retired into Arabia; and Christians of all the persecuted sects, had sought the same calm retreat. Arabia, therefore, displayed a mixture of Pagans, Jews, and Christians, of all sects and denominations. Mahomet, although destitute of literature, had studied the nature of man, and conceived the great design of instituting a religion that might unite all the Arabians under its banners. His scheme was admirably calculated for that purpose. His observations on the state of the world might convince him, that idolatry was not only an unreasonable, but a declining system. His strong understanding and sound judgment would enable him to perceive the existence of one Supreme and sole Diety, to be so rational an article of belief, that no permanent system of religion could be established, except on that solid basis. By testifying his regard for the Scriptures, and acknowledging the prophetic character, and divine mission of Moses, and Jesus, he lessened the prejudices of the Jews and Christians against his doctrine; while his recommendation and practice of prayer, fasting and giving alms, acquired him the reputation of superior sanctity. Comprising, in his grand design, a military as well as a religious system, he promised a paradise of sensual delights to all, who should fall in the cause of his faith. He allowed polygamy, to which he knew the Arabians to be strongly inclined; but he reprobated drunkenness to which they had much less propensity. Considering intoxication as incompatible with a capacity for great undertakings, he resolved to take away temptation to a habit so pernicious, by prohibiting the use of inebriating liquors. All the particulars of his system were admirably adapted to the ideas and circumstances of his countrymen. His pretensions, however, to a celestial authority, excited the jealousy of the citizens of Mecca, and a powerful faction expelled him from his native city.

In the year of the Christian æra 622, the memorable epoch of the Hegira, Mahomet, with his friend Abubekar, and a few other followers, escaping from Mecca, fled to Medina, where he assumed the military as well as the prophetic

character. Having made many proselytes in that place, he assembled a daring band of followers, inspired with enthusiasm, and animated with the expectation of a paradise of sensual delights, which he promised to all his followers, but with a superior degree of glory and pleasure to those who should fall in the cause of the koran. This was the first vital spark of the empire of the Saracens. He assumed the exercise of the regal, as well as of the sacerdotal function, and declared himself authorised to use force as well as persuasion, in order to propagate his doctrines. Liberty of conscience was granted to Christians and Jews, on condition of the payment of tribute; but to idolaters, no other alternative was left, but conversion or the sword. The spoils of war were regulated by a divine law; a fifth part was at the disposal of the prophet, the rest was divided among the soldiers. A double share was allowed to the cavalry, and the portion due to the slain, devolved to their widows and orphans. By inculcating, in the most absolute sense, the doctrines of fatalism, he extinguished the principles of fear, and exalted the courage of his followers into a dauntless confidence. By impressing strongly on the ardent imaginations of the Arabs, a voluptuous picture of the invisible world, he brought them to regard death as an object, not of dread, but of hope and desire. From all sides the rovers of the desert were allured to the standard of religion and plunder; and the holy robbers were soon able to intercept the trading caravans. In all enterprises of danger and difficulty their leader promised them the assistance of the angel Gabriel, with his legions of the heavenly host; and his authoritative eloquence impressed on their enthusiastic imagination the forms of those angelic warriors, invisible to mortal eyes. By these arts he inspired his followers with an irresistible enthusiasm. The sacred band of believers, consisting of only 313 men, attacked and plundered the caravan of Mecca, escorted by 950 of the tribe of Koreish, the bravest of the citizens; and to this day the pious pilgrims, annually, commemorate the victory of the prophet. A regular war was now commenced between the congregation of the faithful, and the citizens of Mecca. The Koreish brought into the

field 2800 foot, and 200 horse. The sacred standard of Mahomet was supported by only 950 believers, whose eagerness for plunder, alone prevented them from gaining the victory. In this engagement the prophet himself was wounded, and several of his disciples were killed. The ensuing year the people of Mecca, with about 10,000 men, laid siege to Medina, but without success; and finally lost all hopes of putting a stop to the conquests of the exiled prophet. On their retreat, he immediately turned his arms against the Jewish tribes of Nadhir, Koraidha, and Chebar. These were successively reduced, and cruelly treated. But the conquest of Mecca, his native city, was the grand object of his zeal and ambition. His power was increased by the submission of several Arabian tribes, and the army of the believers, from a few hundreds, was increased to 10,000 enthusiastic warriors. Mecca surrendered on his approach, and acknowledged him as the apostle of God. Thus, after seven years of exile, the fugitive Mahomet was enthroned as the prince and the prophet of his country.

The conquest of Mecca determined the faith and obedience of the principal Arabian tribes; and the obstinate remnant, which still adhered to the idolatry of their ancestors, was soon subdued or extirpated. The famous kaaba, or pantheon of Mecca, was purified, and 350 idols, with which it was defiled, were broken in pieces. The sentence of destruction was in the same manner executed on all the idols of Arabia. All the people of that vast country adopted the worship of one God, and acknowledged Mahomet as his prophet, and their sovereign. The rites of pilgrimage, through piety or policy, were re-established. The prophet himself set an example to future ages, by fulfilling the duties of a pilgrim, and 100,000 pious believers accompanied his last visit to the kaaba, or house of God. A perpetual law was also enacted, prohibiting all unbelievers from entering the holy city.

A revolution was thus effected in an obscure corner of the world, which shortly after subverted or shook the most powerful monarchies, and extended its effects to the distant regions of Asia, Africa and Europe. The prophet of Arabia

commenced hostilities with the Greek empire, and unfurled his sacred banners on the confines of Syria; but in the midst of his projected conquests, his life was terminated. Conscious of his approaching dissolution, he made a solemn appeal to the people on the subject of the equity of his government, and offered retribution to any one, who could accuse him of injustice or oppression. It is said, that a voice from the crowd demanded of him three drachmas of silver. He heard the complaint of the individual, and finding it to be just, satisfied the demand, and thanked the man for accusing him in this world, rather than at the day of judgment. He enfranchised his slaves, and viewed with calm tranquillity the approach of death. Till the third day preceding his dissolution, he performed the functions of public prayer; and, asserting to the last the divine authority of his mission, he expired at about the age of sixty-three, with the firmness of a philosopher and the faith of an enthusiast. He died and was buried at Medina, not at Mecca, as vulgar tradition has reported. The fable of his tomb suspended by loadstones at the latter place has no foundation. His tomb, which is placed on the ground at Medina, is annually visited by thousands of pilgrims.

Amongst the distinguished characters which the history of mankind exhibits to public view, there is scarcely one that merits more attention or that affords a more interesting subject of curious speculation, than that of the celebrated prophet of Arabia. An inordinate ambition is generally supposed to have impelled him to form the grand project of proselytism and conquest. The supposition, indeed, appears inseparable from a view of his conduct. Other considerations, however, may have presented themselves to his mind, in conjunction with his views of personal aggrandizement. In great enterprises, the actor has one grand object in view. One leading and powerful motive, generally determines his conduct; but others, of a less forcible nature, not unfrequently present themselves, in conjunction with that predominant impulse.

The vigour of the mind of Mahomet, and the measure of his intellectual power, appear to have been extraordinary.

At the commencement of his mission, his hopes could rest only on a very precarious foundation. The difficulties which he had to encounter were great. During a considerable time converts were slowly made, and his prospects of success were far from being brilliant. Amidst all these embarrassing circumstances, his enterprising spirit, his steady fortitude, and his patient perseverance, command admiration. No one had ever more accurately, or more successfully studied human nature. No one more exactly knew what suited the ideas and inclinations of men, or more perfectly understood the method of gaining an ascendancy over their minds, and of rendering their passions subservient to his own designs. An impartial view of the character and conduct of this extraordinary man, shows, that he was formed for every thing that is great, that his ideas were grand, and his views extensive.

But in rightly appreciating his conduct, in a moral point of view, we must divest ourselves of prejudices, imbibed almost with our first acquaintance with history. We must not view in the Arabian prophet an enemy, whose appearance in the world has been productive of consequences the most disastrous to Christianity; we must regard him, simply, as the legislator of a nation, and the founder of an empire. The motives of his actions, and the integrity of his conduct, must not be estimated by the standard of Christian or Jewish morality. If we suppose that he was convinced of the truth of the Mosaical or the Christian revelation, we must consider him as an impostor, acting contrary to the dictates of his conscience, in founding a false and corrupt religion, and impiously contemning all divine and human laws. His history, however, affords no documents, that can authorise us to carry so far our censures. The Arabian legislator does not appear to have ever been convinced of the truth of either Judaism or Christianity, nor is there the least reason to consider him as any other than an enlightened Pagan.

Mahomet, like the greatest philosophers of antiquity, clearly perceived the absurdity of the idolatrous worship of his own country, without being convinced of the divine authority of any other system. On this principle, it is not in the



least improbable, that he might consider it as a meritorious act to invent a system which might supersede that idolatrous religion, and establish the rational worship of one Supreme Being among the Arabians. It must be acknowledged that Mahometanism is infinitely preferable to Paganism, as it establishes the first and great fundamental principle of all rational religion, and the firmest support of morality, the belief of one God, and of a future state of rewards and punishments. In this respect, the prophet of Arabia shews himself superior to all the Pagan legislators. They amused the people with splendid festivals, pompous ceremonies, and material representations of ideal divinities; but considered the knowledge of the Supreme and Universal Being as useless to the multitude, and too sublime for vulgar conceptions. Mahomet, on the contrary, provided that the meanest of his followers should not be left ignorant of the fundamental principle of religion, and the most potent incentive to moral rectitude. Proceeding on these principles, it is highly probable, that he might without difficulty reconcile his project with the dictates of his conscience, and persuade himself, that in abolishing the idolatry of his country, and establishing a religion, that exhibits to the mind a rational view of the essence and attributes of the Supreme Being, he should accomplish an undertaking acceptable to God, and conducive to the happiness of man.

Divesting, therefore, our minds of those prepossessions naturally formed against a legislator, the successful propagation of whose system has been so detrimental to the Christian interest, we ought equally to avoid the extremes to which his friends and his enemies have carried their veneration and their abhorrence. Without revering him as a prophet, or detesting him as a profligate, impartial candor will perhaps observe in his character, as much of the enthusiast as of the impostor. The power of enthusiasm is wonderful. The mind, when its energy is incessantly bent to the same object, easily mistakes the warm suggestions of fancy, for the inspiration of Heaven. From enthusiasm, to imposture, the step is short and easy. The history of mankind affords a multiplicity of proofs, that in the eyes of bigoted adherents to a particular

system or party, their ardent enthusiasm can justify every measure, and sanctify every crime that appears conducive to the accomplishment of their wishes. Mahomet was conscious that he was imposing a feigned revelation on the credulity of mankind; but, considering his system as an essential reform, he might think himself authorised to assume the title and character of a Divine missionary, in order to sanction his proceedings, and obtain that ascendancy over the minds of his countrymen, which he perceived to be necessary to his success. This mode of proceeding is not peculiar to the Arabian legislator. It had been adopted by Lycurgus and Numa; and, in a more recent period, by Manco Capac, in Peru, as well as by numbers of Christian fanatics. From these modes of reconciling conscience to fraud, in conjunction with ambitious or interested views, has proceeded all the train of forged miracles and pious fictions, which in all ages have disgraced religion.

If Mahomet, even on the verge of eternity, asserted the truth of his mission, and in his last moments not only supported the dignity of a legislator, but displayed the firmness of a philosopher, and the calm resignation of a saint; so remarkable a feature, in the history of so extraordinary a man, can be ascribed, only, to the causes here considered, which have frequently produced similar effects, and confounded the champions of falsehood with the martyrs of truth. In reasoning on these principles, it is not difficult to conceive, that Mahomet might reconcile his conscience, by contemplating the rectitude of his intentions, and the merits of his cause. The enthusiasm, by which he had been animated through life, might enable him in his last moments to maintain that tranquillity and composure of mind, with which he is said to have expired, and which appear more consistent with the death of a saint, than with that of an impostor, conscious of guilt, and apprehensive of punishment.

This enquiry into the character and conduct of a man whose life has produced so extraordinary a revolution in human affairs; a man, whom one half of Asia and Africa reveres as a prophet, and all Europe (except a single corner)

abhors as an impostor, cannot be uninteresting to the philosophical reader. The portrait, however, will perhaps appear too favourable in the eyes of those, whose minds are shackled by the prejudices of education, and who have never viewed him, but in the dress in which he is generally exhibited by historians. It ought, however, to be considered, that if these prejudices did not exist, and that if we could separate our view of the man from a retrospect of the calamities which his successors, rather than himself, have brought upon the Christian world, we should not contemplate the prophet of Arabia in a more unfavourable light, than that in which we are accustomed to regard Lycurgus, Numa Pompilius, Manco Capac, and other Pagan legislators, who stamped authority on their laws, by ascribing them to a divine origin. Impartiality must confess, that his system is superior to theirs; and it has acquired an extension, to which none of theirs ever attained.

Notwithstanding the unlimited indulgence of polygamy, which might have seemed to promise a numerous posterity, and the regular descent of his honours in lineal succession, Mahomet had not the happiness of placing a son on the prophetic and princely throne. All his sons died in their infancy; and only one daughter, Fatima, survived her father. She was married to Ali, who being the cousin-german and nearest kinsman of the prophet, had, according to the laws of hereditary succession, a two-fold claim to the throne. The aristocratical faction of the military chiefs, however, resolving to bestow the sceptre by election, the choice fell on Abubekar, the father of Ayesha, the most beloved of the wives of Mahomet. The first care of the new caliph was to calm the intestine commotions of the rising empire. The death of Mahomet had been the signal of revolt to the Arabian tribes, and a new prophet had arisen in Arabia Felix, and placed himself at the head of a numerous body. His undisciplined troops were unable to withstand the charge of Moslems trained by Mahomet, and commanded by the intrepid Caled, lieutenant of his successor. The prophet, together with the greatest part of his army, was slain, and the rebellious tribes

of Arabia, being destitute of an able chief, and acting without concert, were again compelled to submit to the power of the caliphate, and the laws of the koran.

Abubeker, having re-established the unity of faith and government, immediately provided employment for the restless spirits of the Arabians, by exercising their valor in holy wars. Zeal for religion, and avidity of plunder, excited their courage, and victory confirmed their enthusiasm. Siroes, the son of Chosroes, enjoyed only eight months the crown of Persia. Various usurpers disputed for the fragments of the monarchy, which being exhausted by a long and ruinous foreign war, and now rent in pieces by intestine commotions, offered an easy prey to an aspiring conqueror. The caliph sent, in the first year of his reign, A. D. 632, the bands of the faithful, both into Persia and Syria at once. These two empires of the east, four years before, had been only intent on each other's destruction, without the most distant suspicion of danger from this new enemy. The short reign of this first successor of Mahomet allowed little time for the extension of his empire. Having swayed the sceptre only two years, he died, in a very advanced age, and was succeeded by Omar, another of the faithful companions of the prophet. The reign of Omar was marked by the most signal successes. The Persians were totally defeated. In the year 637, the third after Omar's accession, Ctesiphon, the capital, was taken by assault, and the whole kingdom nearly subdued; although the conquest was not completed till the year 651, when the male issue of the Sassanides became extinct by the death of Yedegered. While the Saracens were thus victorious in Persia, they were not less successful in Syria. Damascus had been captured in 634, and a bloody, but decisive victory, gained by the Arabians over the troops of Heraclius the Greek emperor, prepared the way for the conquest of the whole country. In 637, the conquest of Jerusalem was effected. After Mecca and Medina, it was revered and visited by the devout Moslems as the temple of the holy land, which had been sanctified by the revelation of Moses, of Jesus, and of Mahomet himself. Abu Obeidah addressed the following

summons to the chief commanders and people of the place. "Health and happiness to every one that follows the right way! We require of you to testify, that there is but one God, and that Mahomet is his apostle. If you refuse this, consent to pay tribute, and be under us, forthwith. Otherwise, I shall bring men against you, who love death better than you do the drinking of wine or eating hog's flesh. Nor will I ever stir from you, if it please God, till I have destroyed those that fight for you, and made slaves of your children." The siege of Jerusalem lasted four months; not a day was past without some action of sally or assault; the military engines incessantly played from the ramparts. The Christians yielded at length to the perseverance of the besiegers. The patriarch, Sophronius, appeared on the walls, and by the voice of an interpreter demanded a conference. He proposed, in the name of the people, a fair capitulation, on condition, "that the articles of security should be ratified by the authority and presence of Omar himself." The question was debated in the council of Medina. The sanctity of the place, and the advice of Ali, persuaded the caliph to assent to the terms proposed. The conqueror of Persia and Syria was mounted on a red camel, which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. When he came within sight of Jerusalem, the caliph cried with a loud voice, "God is victorious! O Lord give us an easy conquest;" and pitching his tent, of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution, and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, "the abomination of desolation is in the holy place." By the command of Omar the ground of the temple of Solomon was prepared for the foundation of a mosque.

To achieve what yet remained of the Syrian war, the caliph had formed two separate armies; a chosen detachment, under Amrou and Yezid, was left in the camp of Palestine; while the larger division, under the standard of Abu Obeidah

and Caled, marched to the north against Antioch and Aleppo. The latter of these obtained a moderate composition for their lives and religion. But the castle of Aleppo, distinct from the city, stood erect on a lofty artificial mound; the sides were sharpened to a precipice, and faced with freestone. In besieging it for four or five months, the Saracens sustained great losses; and their patience was nearly exhausted. Omar commanded them to remain before Aleppo, till God should determine the event. The order of the commander of the faithful was fortified by a supply of volunteers from all the tribes of Arabia. Among these was Dames, of a servile birth, but of gigantic size and intrepid resolution. He proposed with only thirty men to make an attempt on the castle. His design was covered by the appearance of a retreat, and the thirty adventurers lay in ambush at the foot of the hill; and Dames, at length, scaled the most accessible height. Seven of the stoutest Saracens, mounted on each other's shoulders, and the weight of the column was sustained on the broad back of the gigantic slave. The foremost, in this painful ascent, could grasp and climb the lowest part of the battlements; they silently stabbed and cast down the sentinels; and the thirty brethren, repeating a pious ejaculation, "O apostle of God help and deliver us!" were successively drawn up by the long folds of their turbans. With bold and cautious footsteps, Dames explored the palace of the governor; returning to his companions, he assaulted on the inside the entrance of the castle. They defended the narrow pass, till the arrival of Caled, with the dawn of day, assured their conquest. The capital of Syria was still covered by the castle of Aazaz, and the iron bridge of the Orontes. After the loss of those important posts, and the defeat of the last of the Roman armies, the luxury of Antioch trembled and obeyed. Her safety was ransomed with 300,000 pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the East, was degraded, under the yoke of the caliphs, to the secondary rank of a provincial town.

The sieges and battles of six campaigns, had consumed

many thousands of the Moslems. They died with the reputation and the cheerfulness of martyrs. The place of the first conquerors was supplied by a new generation of their children and countrymen. Syria became the seat and support of the house of Ommyyah; and the revenue, the soldiers, and the ships of that powerful kingdom, were consecrated to enlarge on every side the empire of the caliphs. To the north of Syria, they passed Mount Taurus, and reduced to their obedience the province of Cilicia, with its capital Tarsus. Beyond a second ridge of the same mountains, they spread the flame of war as far as the shores of the Euxine, and the neighbourhood of Constantinople. To the east, they advanced to the banks and sources of the Euphrates and Tigris. The walls of Edessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor and Nushirvan, were levelled in the dust. The Saracens rode masters of the sea, and the islands of Cyprus, Rhodes, and the Cyclades, were successively exposed to their rapacious visits.

In the victorious days of the Roman republic, it had been the aim of the senate to confine their consuls and legions to a single war; and completely to suppress a first enemy, before they provoked the hostilities of a second. These timid maxims of policy were disdained by the magnanimity or enthusiasm of the Arabian caliphs. With the same vigor and success, they invaded the successors of Augustus and those of Artaxerxes; and the rival monarchies, at the same instant, became the prey of an enemy whom they had been so long accustomed to despise. In the ten years of the administration of Omar, the Saracens reduced to his obedience 36,000 cities or castles; destroyed 4000 Christian churches; and built 1400 mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors, extended from India to the Atlantic Ocean.

The conquest of Egypt was effected by Amrou, one of the first of his nation, in an age, when the meanest of the brethren was exalted above all that is common by the spirit of enthusiasm. His youth was impelled by the passions and

prejudices of his kindred; his poetic genius was exercised in satirical verses against the person and doctrine of Mahomet: but from reason or interest, he became a proselyte to the latter. His merit was not overlooked by the two first successors of Mahomet; they were indebted to his arms for the conquest of Palestine; and in all the battles and sieges of Syria, he united, with the discretion of a chief, the valor of an adventurous soldier.

From his camp in Palestine, Amrou had surprised or anticipated the caliph's leave for the invasion of Egypt. The magnanimous Omar trusted in his God, and his sword; but when he compared the slender force of the Moslems, with the greatness of the enterprize, he condemned his own rashness, and listened to his timid companions. The pride and the greatness of Pharaoh were familiar to the readers of the koran. The cities of Egypt were many and populous; their architecture was strong and solid; the Nile, with its numerous branches, appeared an insuperable barrier, and the granary of the imperial city would be obstinately defended by the Roman powers. At the head of only 4000 Arabs, the intrepid Amrou had marched away from his station at Gaza, when he was overtaken by the messenger of Omar. "If you are still in Syria," said the ambiguous mandate, "retreat without delay; but if, at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence and depend on the succour of God, and of your brethren." The experience, perhaps the secret intelligence of Amrou, had taught him to suspect the mutability of courts; and he continued his march till his tents were pitched on Egyptian ground. He there assembled his officers; broke the seal; perused the epistle; gravely enquired the name and situation of the place, and declared his ready obedience to the commands of the caliph. After a siege of thirty days, he took possession of Pelusium, and that key of Egypt unlocked the entrance of the country, as far as the ruins of Heliopolis, and the neighbourhood of the modern Cairo.

On the western side of the Nile, Memphis, 150 furlongs in circumference, displayed the magnificence of ancient kings.



An important fortress, which might fairly be described as a part of Memphis, was invested by the arms of the lieutenant of Omar. The siege was protracted to seven months, and the rash invaders were encompassed and threatened by the inundation of the Nile. Their last assault was bold and successful; they passed the ditch, which had been fortified with iron spikes; applied their scaling ladders, entered the fortress with the shout of "God is victorious!" and drove the remnant of the Greeks to their boats. The remains of Memphis were deserted; the tents of the Arabs were converted into permanent habitations, and a new city arose in their camp, on the eastern bank of the Nile.

The Arabs, after a glorious and successful enterprise, must have retreated to the desert, had they not found a powerful alliance in the heart of the country. The persecution of the Greek emperors had so far alienated the Coptic Christians of Egypt, that the Saracens were received as their deliverers; and a secret and effectual treaty was opened, during the siege of Memphis, between them and the victorious army. Their chief, Mokankas, negotiated with the conquerors. In his first conference with Amrou, he heard, without indignation, the usual option of the koran, tribute or the sword. "The Greeks," replied Mokankas, "are determined to abide the determination of the sword; but, with the Greeks, I desire no communion; and I abjure for ever, the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For myself and my brethren, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors." The tribute was ascertained at two pieces of gold for the head of every Christian, with the exception of old men, monks, women and children of both sexes, under sixteen years of age. The Copts, above and below Memphis, swore allegiance to the caliph, and promised an hospitable entertainment, of three days, to every Mussulman who should travel through their country. By this charter of security, the ecclesiastical and civil tyran-

ny of the Melchites was destroyed. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the natives, were overwhelmed by the universal defection. They had ever been hated, they were no longer feared; the magistrate fled from his tribunal; the bishop from his altar; and the distant garrisons were surprised or starved by the surrounding multitudes.

By the retreat of the Greeks from the provinces of Upper Egypt, a considerable force was collected in the island of Delta. It proceeded to the siege of Alexandria, then the first trading city in the world, which was abundantly replenished with the means of subsistence and defence; and its numerous inhabitants fought for the dearest of human rights, religion and property. The Arabs were sensible of the difficulty of the attempt, and the value of the prize. The merit of an holy war was recommended by the peculiar fame and fertility of Egypt. Anxious for the ruin or expulsion of their tyrants, the faithful natives devoted their labours to the service of Amrou. The Saracens fought with the courage of lions. They repulsed the almost daily sallies of the besieged, and soon assaulted, in their turn, the walls and towers of the city. At length, after a siege of fourteen months, and the loss of three and twenty thousand men, the Saracens prevailed; the Greeks embarked their dispirited and diminished numbers; and the standard of Mahomet was planted on the walls of the capital of Egypt. "I have taken," said Amrou to the caliph, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing, that it contains, four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews." The commander of the faithful rejected with firmness the idea of pillage, and directed his lieutenant to reserve the wealth and revenue of Alexandria for the public service, and the propagation of the faith; the inhabitants were numbered, and a tribute was imposed.\*

\* Shortly after this conquest, Philoponus, a lover of literature, it is said, solicited the gift of the royal library of Alexandria. Amrou was inclined to

In the administration of Egypt, Amrou acted with discretion. He disapproved the simple but oppressive mode of raising a revenue by a capitation, and preferred, with reason, a proportion of taxes, deducted from the clear profits of agriculture and commerce. A third part of the tribute was appropriated to the annual repairs of the dykes and canals. Under his administration, the fertility of Egypt supplied the dearth of Arabia; and a convoy of camels, laden with corn and provisions, covered, almost without an interval, the long road from Memphis to Medina. But the genius of Amrou soon renewed the maritime communication, which had been attempted or achieved by the Pharaohs, the Ptolemies, or the Cæsars; and a canal, at least eighty miles in length, was opened from the Nile to the Red Sea. This inland navigation, which would have joined the Mediterranean and the

gratify his wish: but his rigid integrity refused to alienate the minutest object, without the consent of the caliph. To this request, Omar answered, "if these writings of the Greeks agree with the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." This sentence was executed with blind obedience; the volumes of paper or parchment were distributed to the four thousand baths of the city; and such was their incredible multitude, that six months were barely sufficient for the consumption of this precious fuel. This tale has been repeatedly transcribed from Abulpharagius; and every scholar, with pious indignation, has deplored the irreparable shipwreck of the learning, the arts, and the genius, of antiquity. The facts and the consequences are at least doubtful. The rigid sentence of Omar is repugnant to the sound and orthodox precept of the Mahometan casuists: they expressly declare, that the religious books of the Jews and Christians which are acquired by the right of war should never be committed to the flames, and that the works of profane science, historians or poets, physicians or philosophers, may be lawfully applied to the use of the faithful. The loss of the valuable libraries, which have been involved in the ruin of the Roman empire, is to be regretted. Many curious and interesting facts are buried in oblivion; the three great historians of Rome have been transmitted to our hands in a mutilated state; and we are deprived of many pleasing compositions of the Greeks. Yet we should gratefully remember, that the mischances of time and accident have spared the classic works, to which the suffrage of antiquity had adjudged the first place of genius and glory; the teachers of ancient knowledge, who are still extant, had perused and compared the writings of their predecessors.

Indian Ocean, was soon discontinued as useless and dangerous.

The conquest of Africa, from the Nile to the Atlantic Ocean, was first attempted by the arms of the caliph Othman. His progress was slow; and very little was effected by the Saracens, till their dissensions were composed by the establishment of the house of Ommiyah; and the caliph, Moawiyah, was invited by the supplications of the Africans themselves. The first lieutenant of Moawiyah acquired a just renown; subdued an important city; defeated an army of thirty thousand Greeks; swept away fourscore thousand captives; and enriched with their spoils the bold adventurers of Syria and Egypt. But the title of conqueror of Africa is more justly due to his successor Akbar. He marched from Damascus, at the head of ten thousand of the bravest Arabs, and the genuine force of the Moslems was enlarged by the doubtful aid and conversion of many thousand barbarians. It would be difficult, nor is it necessary to trace the accurate line of his progress. The fearless Akbar plunged into the heart of the country; traversed the wilderness, in which his successors erected the splendid capitals of Fez and Morocco; and, at length, penetrated to the verge of the Atlantic. The career, though not the zeal of Akbar, was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed, "Great God! if my course were not stopped by this sea, I would still go on to the unknown kingdoms of the west, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other God than thee." Yet this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greeks and Africans, he was recalled from the shores of the Atlantic; and the surrounding multitudes left him only the resource of an honourable death.

It had been the frequent practice of the Moorish tribes, to join the invaders in order to share the plunder; to profess the faith; and to revolt to their savage state of independence and idolatry, on the first retreat or misfortune of the Moslems.

The prudence of Akbar had proposed to found an Arabian colony in the heart of Africa; a citadel that might curb the levity of the barbarians, a place of refuge to secure the wealth and the families of the Saracens, against the accidents of war. With this view, and under the modest title of the station of a caravan, he planted this colony in the fiftieth year of the Hegira. In its present decay, Cairoan, still holds the second rank in the kingdom of Tunis, from the capital of which it is about fifty miles distant to the south. Its vegetable food is brought from afar, and the scarcity of springs constrains the inhabitants to collect in cisterns and reservoirs a precarious supply of rain water. These obstacles were subdued by the industry of Akbar, and Cairoan became the seat of learning, as well as of empire.

The caliph Abdalmalek resumed the attempt at the conquest of Africa; the standard was delivered to Hassan, governor of Egypt; and the revenue of that kingdom, with an army of 40,000 men, was consecrated to the important service. In the vicissitudes of war, the interior provinces had been alternately won and lost by the Saracens. But the sea coast still remained in the hands of the Greek Christians; the predecessors of Hassan had respected the name and fortifications of Carthage. The arms of Hassan were bolder and more fortunate; he reduced and pillaged the metropolis of Africa. The Greeks were again defeated in a battle, fought in the neighbourhood of Utica; and their timely embarkation saved them from the sword of Hassan. Whatever yet remained of Carthage, was delivered to the flames, and the colony of Dido and Cæsar lay desolate above two hundred years; till a part, perhaps a twentieth of the old circumference, was re-peopled by the first of the Fatimite caliphs.

The Greeks were expelled, but the Arabians were not yet masters of the country. In the interior provinces, the Moors, or Berbers, maintained a disorderly resistance to the religion and power of the successors of Mahomet. Under the standard of their queen, Cahina, the independent tribes acquired some degree of union and discipline; and attacked the invaders with an enthusiasm similar to their own. The veteran

bands of Hassan were inadequate to the defence of Africa; the conquests of an age were lost in a single day, and the Arabian chief, overwhelmed by the torrent, retired to the confines of Egypt. After the retreat of the Saracens, the victorious Cahina assembled the Moorish chiefs, and recommended a measure of strange and savage policy. "Our cities," said she, "and the gold and silver which they contain, perpetually attract the arms of the Arabs. These vile metals are not the objects of our ambition; we content ourselves with the simple productions of the earth. Let us destroy these cities, let us bury in their ruins those pernicious treasures, and when the avarice of our foes shall be destitute of temptation, perhaps they will cease to disturb the tranquillity of a warlike people." The proposal was accepted with unanimous applause. From Tangier to Tripoli the buildings, or at least the fortifications were demolished; the fruit trees were cut down; the means of subsistence were extirpated; a fertile and populous garden was changed into a desert. Such is the tale of the modern Arabians, but it is not improbable that their ignorance of antiquity, the love of the marvellous, and the fashion of extolling the philosophy of barbarians, has induced them to describe, as one voluntary act, the calamities of 300 years. In the progress of the revolt, Cahina had most probably contributed her share of destruction; and the alarm of universal ruin might terrify and alienate the cities that had reluctantly yielded to her yoke. They no longer hoped, perhaps they no longer wished, the return of their Byzantine sovereigns; their present servitude was not alleviated by the benefits of order and justice; and the most zealous Catholic must prefer the imperfect truths of the koran, to the blind and rude idolatry of the Moors. The general of the Saracens was again received as the saviour of the province; the friends of civil society conspired against the savages of the land, and the royal prophetess was slain in the first battle, which overturned the baseless fabric of her superstition and empire. The same spirit revived under the successor of Hassan; it was finally quelled by the activity of Musa and his two sons; but the number of the rebels may

be presumed from that of 300,000 captives, 60,000 of whom, the caliph's fifth, were sold for the profit of the public treasury. Thirty thousand of the barbarian youth were enlisted in the troops; and the labours of Musa to inculcate the knowledge and practice of the koran, accustomed the Africans to obey the commander of the faithful. In their climate and government, diet and habitation, the wandering Moors resembled the Bedouins of the desert. With the religion, they were proud to adopt the language, name, and origin of Arabs; the blood of the strangers and natives was insensibly mingled; and, from the Euphrates to the Atlantic, the same nation might seem to be diffused over the sandy plains of Asia and Africa.

In the progress of conquest from the north and south, the Goths and the Saracens encountered each other on the confines of Europe and Africa. In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta, one of the columns of Hercules, which is divided by a narrow strait from the opposite pillar or point of Europe. A small portion of Mauritania was still wanting to the African conquest; but Musa, in the pride of victory, was repulsed from the walls of Ceuta by count Julian, the general of the Goths. From this disappointment and perplexity, Musa was relieved by an unexpected message of the Christian chief, who offered his place, his person and his sword; to the successors of Mahomet, and solicited the disgraceful honour of introducing their arms into the heart of Spain.

Before Musa would trust an army of the faithful to the traitors and infidels of a foreign land, he made a less dangerous trial of their strength and veracity. One hundred Arabs and four hundred Africans passed over in four vessels from Tangier or Ceuta. These advanced into the country, northwardly; were well received; and suffered to return in safety. In the ensuing spring, 5000 Saracens, under the command of Tarik, landed at the pillar or point of Europe, now called Gibraltar. The entrenchments of their camp were the first outline of those fortifications which, under General Elliott in 1782, were so bravely defended against both France and

Spain. The crisis alarmed the Goths. At the royal summons the dukes and counts, the bishops and nobles of the Gothic monarchy, assembled at the head of their followers, and their army consisted of 90,000 men. The troops of Tarik had been augmented to 12,000 Saracens, besides an immense crowd of Atricans. In the neighbourhood of Cadiz, the town of Xeres has been rendered illustrious by the encounter which determined the fate of the kingdom. The stream of the Guadelete, which falls into the bay, divided the two camps, and marked the advancing and retreating skirmishes of three successive and bloody days. On the fourth day the two armies, joined a more serious and decisive issue. Notwithstanding the valor of the Saracens, they fainted under the weight of multitudes, and the plain of Xeres was overspread with thousands of their dead bodies. "My brethren," said Tarik to his surviving companions, "the enemy is before you, the sea is behind; whither would ye fly? Follow your general; I am resolved either to lose my life or to conquer." Besides the resource of despair, he confided in the treachery of his adversaries; their well-timed defection broke the ranks of the Christians. Each warrior was prompted by fear or suspicion to consult his personal safety, and the remains of the Gothic army were scattered or destroyed in the flight and pursuit of the three following days. Amidst the general disorder, Roderic, the commander of the Gothic army, started from his car and mounted the fleetest of his horses; but he escaped from a soldier's death to perish in the waters of the Bætis, or Guadalquivir.

Immediately after the battle of Xeres, a Roman captive and proselyte, who had been enfranchised by the caliph himself, assaulted Cordova with seven hundred horse; he swam the river, surprized the town, and drove the Christians into the great church, where they defended themselves above three months. Another detachment reduced the sea coast of Bætica, which in the last period of the Moorish power, comprised in a narrow space the populous kingdom of Grenada. The march of Tarik, from the Bætis to the Tagus, was directed through Sierra Morena, till he appeared in arms under the walls of Toledo. The most zealous of the Catholics had escaped with



the relics of their saints; and if the gates were shut, it was only till the victor had subscribed a fair and reasonable capitulation. The voluntary exiles were allowed to depart with their effects; seven churches were appropriated to the Christian worship. The archbishop and his clergy were at liberty to exercise their functions; the monks to practise or neglect their penance; and the Goths and Romans were left, in all civil and criminal cases, to the subordinate jurisdiction of their own laws and magistrates. But if the justice of Tarik protected the Christians, his gratitude and policy rewarded the Jews, to whose secret or open aid, he was indebted for his most important acquisitions. Persecuted by the kings and synods of Spain, who had often pressed the alternative of banishment or baptism, that unhappy nation embraced the moment of revenge. The comparison of their past and present state, was the pledge of their fidelity; and the alliance between the disciples of Moses and of Mahomet was maintained, till the æra of their common expulsion. From the royal seat of Toledo, the Arabian leader spread his conquests to the north over the modern realms of Castile and Leon; but it is needless to enumerate the cities that yielded on his approach. Beyond the Asturian mountains, the maritime town of Gijon, was the term of the lieutenant of Musa, who had performed, with the speed of a traveller, his victorious march of seven hundred miles, from the rock of Gibraltar to the Bay of Biscay. The failure of land compelled him to retreat, and he was recalled to Toledo to excuse his presumption of subduing a kingdom in the absence of his general. Spain, which in a more savage and disorderly state, had resisted two hundred years, the arms of the Romans, was overrun in a few months by those of the Saracens; and such was the eagerness of submission and treaty, that the governor of Cordova is recorded as the only chief who fell, without conditions, a prisoner into their hands. The cause of the Goths had been irrevocably decided in the field of Xeres; and in the national dismay, each part of the monarchy declined a contest with the antagonist who had vanquished the united strength of the whole. Yet a spark of the vital flame was still alive; some invincible fugitives

preferred a life of poverty and freedom in the Asturian mountains. The hardy mountaineers repressed the slaves of the caliph, and the sword of Pelagius has been transformed into the sceptre of the Catholic kings.

The exploits of Musa, were performed in the evening of life. But in the love of action and glory, his breast was still fired with the ardor of youth; and the possession of Spain was considered, only, as the first step to the monarchy of Europe. With a powerful armament by sea and land he was preparing to re-pass the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the vatican. From thence, subduing the barbarians of Germany, he proposed to follow the course of the Danube from its source to the Euxine Sea; to overthrow the Greek or Roman empire of Constantinople; and, returning from Europe to Asia, to unite his new acquisitions with Antioch, and the provinces of Syria. But the visionary conqueror was soon reminded of his dependence and servitude. At the court of Damascus, the proceedings of Musa were blamed; his intentions were suspected, and his person arrested to answer for his conduct. In his trial before a partial judge, against a popular antagonist, he was convicted of vanity and falsehood; and a fine of two hundred thousand pieces of gold was exacted from him. The resentment of the caliph might have been satiated with the ruin of Musa, but his fears demanded the extirpation of a potent and injured family. A sentence of death was intimated, with secrecy and speed, to the trusty servants of the throne, both in Africa and Spain; and even the forms, as well as the substance of justice, were superseded in this bloody execution. The age and despair of Musa raised him above the power of kings, and he expired at Mecca of a broken heart.

Spain, which had been successively tinctured with Punic, Roman and Gothic blood, imbibed in a few generations the name and manners of the Arabs. The first conquerors, and the twenty successive lieutenants of the caliphs, were attended by a numerous train of civil and military followers, who preferred a distant fortune to a narrow home; the private and

public interest was promoted by the establishment of faithful colonies, and the cities of Spain were proud to commemorate the tribe or country of their eastern progenitors. The royal legion of Damascus was planted at Cordova, that of Emesa, at Seville, that of Kinnisrin or Chalcis, at Jaen, and that of Palestine, at Algezire. The natives of Yemen and Persia were scattered round Toledo, and the inland country. The fertile seats of Grenada were bestowed on 10,000 horsemen of Syria, and Irak, the children of the purest and most noble of the Arabian tribes. A spirit of emulation was nourished by these hereditary factions. In the space of two centuries, the gifts of nature were improved by the agriculture, the manufactures, and the commerce of an industrious people. The first of the Ommiades, who reigned in Spain, solicited the support of the Christians; and in his edict of peace and protection, he contents himself with a modest imposition of 10,000 ounces of gold, 10,000 pounds of silver, 10,000 horses, as many mules, 1000 cuirasses, with an equal number of helmets and lances. The most powerful of his successors derived from the same kingdom an annual tribute nearly equal to 24,000,000 of dollars; a sum, which, in the tenth century, most probably surpassed the united revenues of the Christian monarchs. His royal seat of Cordova contained 600 mosques, 900 baths, and 200 houses; he gave laws to eighty cities of the first, to 300 of the second and third order; and the fertile banks of the Guadalquivir were adorned with 12,000 villages and hamlets. The Arabs might exaggerate the truth, but they describe the most prosperous æra of the riches, the cultivation and the populousness of Spain.

The wars of the Moslems were sanctified by the prophet. The polytheists and idolaters, who were ignorant of his name, might be lawfully extirpated; but a wise policy supplied the obligation of justice. After some acts of intolerant zeal, the Mahometan conquerors of Hindostan, spared the pagods of that devout and populous country. The disciples of Abraham, of Moses, and of Jesus, were solemnly invited to accept the revelation of Mahomet; but if they preferred the payment of a moderate tribute, they were entitled to the freedom of con-

science and religious worship. In a field of battle, the forfeit lives of the prisoners were redeemed by the profession of Islamism; the females were bound to embrace the religion of their masters; and a race of sincere proselytes was gradually multiplied, by the education of the infant captives. But the millions of African and Asiatic converts, who swelled the native band of the faithful Arabs, must have been allured, rather than constrained, to declare their belief in one God, and the prophet Mahomet. By the repetition of a sentence, and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment, the free and equal companion of the victorious Moslems. Every sin was expiated; every engagement was dissolved; the vow of celibacy was superseded; the active spirits who slept in the cloister were awakened by the trumpet of the Saracens; and, in the convulsion of the world, every member of a new society ascended to the natural level of his capacity and courage. The minds of the multitude were tempted by the present, as well as the future blessings, held out to the disciples of the Arabian prophet.

In the extensive provinces of Persia and Africa, the national religion has been eradicated by the Mahometan faith. The greatest part of the temples of Persia were ruined by the insensible and general desertion of their votaries. It was insensible; since it is not accompanied with any memorial of time or place, of persecution or resistance. It was general; since the whole realm from Shiraz to Samarcand imbibed the faith of the koran.

The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. Five hundred churches were overturned by the hostile fury of the Donatists, the Vandals, and the Moors. The zeal and numbers of the clergy declined, and the people, without discipline, knowledge, or hope, submissively sunk under the yoke of the Arabian prophet. Within fifty years after the expulsion of the Greeks, a lieutenant of Africa informed the caliph, that the tribute of the infidels was abolished by their conversion. The Christians of Africa

and Spain had submitted to the practice of circumcision, and the legal abstinence from wine and pork; and the name of Mozarabes (adoptive Arabs) was applied to their civil or religious conformity. About the middle of the twelfth century, the worship of Christ, and the succession of pastors, were abolished along the coast of Barbary and in the kingdoms of Cordova and Seville, of Valencia and Grenada. The seed of the gospel was eradicated, and the long province, from Tripoli to the Atlantic, has lost all memory of the language and religion of Rome.

About 200 years after Mahomet, the Christians were separated from their fellow subjects, by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses in the attitude of women. Their public and private buildings were measured by a diminutive standard; in the streets or the baths it is their duty to give way or bow down before the meanest of the people; and their testimony is rejected, if it may tend to the prejudice of a true believer. The pomp of processions, the sound of bells, or of psalmody, is interdicted in their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to enter a mosque or to seduce a Mussulman, will not be suffered to escape with impunity. In a time, however, of tranquillity and justice, the Christians have never been compelled to renounce the gospel, or to embrace the koran; but the punishment of death is inflicted on the apostates, who have professed and deserted the law of Mahomet.

At the end of the first century of the Hegira, the caliphs were the most potent and absolute monarchs of the globe. Their prerogative was not circumscribed, either in right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the church, the votes of a senate, or the memory of a free constitution. The authority of the companions of Mahomet expired with their lives, and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mahomet; and if

the koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned, by the right of conquest, over the nations of the East, to whom the name of liberty was unknown. Under the last of the Ommiades, the Arabian empire extended 200 days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic Ocean. The progress of the Mahometan religion diffused over this ample space, a general resemblance of manners and opinions. The language and laws of the koran were studied, with equal devotion, at Samarcand and Seville; the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted, as the popular idiom, in all the provinces to the west of the Tigris.

When the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus, and the summit of the Pyrenees, they might be equally astonished, that any nation could resist their invincible arms. The deserts of Scythia and Sarmatia might be guarded by their extent, their climate, their poverty, and the courage of the northern shepherds; China was remote and inaccessible; but the greatest part of the temperate zone, was subject to the Mahometan conquerors.

Forty-six years after the flight of Mahomet from Mecca, his disciples appeared in arms under the walls of Constantinople. They were animated by a genuine or fictitious saying of the prophet, that to the first army which besieged the city of the Cæsars, their sins would be forgiven; the long series of Roman triumphs would be meritoriously transferred to the conquerors of New Rome. No sooner had the caliph Moawiyah suppressed his rivals, and established his throne, than he aspired to expiate the guilt of civil blood, by the success and glory of this expedition. The Greeks had little to hope, nor had their enemies any reasons of fear from the courage and vigilance of the reigning emperor, who disgraced the name of Constantine. Without delay or opposition, the naval forces of the Saracens passed through the unguarded channel

of the Hellespont. During many days, from the dawn of light to the evening, the line of assault was extended from the golden gate to the eastern promontory. But the besiegers had formed an insufficient estimate of the strength and resources of Constantinople. The solid and lofty walls were guarded by numbers and discipline; the spirit of the Romans was rekindled by the last danger of their religion and empire; and the Saracens were dismayed by the strange and prodigious effects of artificial fire. This firm and effectual resistance diverted their arms to the more easy attempts of plundering the European and Asiatic coasts of the Propontis; and after keeping the sea from the month of April to that of September, on the approach of winter, they retreated fourscore miles from the capital to the isle of Cyzicus, in which they had established their magazine of spoil and provisions. So patient was their perseverance, or so languid were their operations, that they repeated in the six following summers the same attack and retreat, with a gradual abatement of hope and vigor, till the mischances of shipwreck and disease, of the sword and of fire, compelled them to relinquish the fruitless enterprise.

The event of the siege revived, both in the east and west, the reputation of the Roman arms, and cast a momentary shade over the glories of the Saracens. The Greek ambassador was favourably received at Damascus, in a general council of the emirs or Koreish; a peace or truce of thirty years was ratified between the two empires; and the stipulation of an annual tribute; fifty horses of a noble breed, fifty slaves, and three thousand pieces of gold, degraded the majesty of the commander of the faithful.

In the eighth century, a third army of Saracens overspread the provinces of Asia Minor, and approached the borders of the Byzantine capital. At the well known passage of Abydos, on the Hellespont, the Mahometan arms were transported for the first time from Asia to Europe. Moslemah invested Constantinople on the land side; prepared and planted his engines of assault; and declared, by words and actions, a patient resolution of expecting the return of seed time and harvest,

should the obstinacy of the besieged prove equal to his own. The Greeks would gladly have ransomed their religion and empire by a fine, or assessment of a piece of gold on the head of each inhabitant of the city; but the offer was rejected with disdain, and the presumption of Moslemah was exalted, by the speedy approach of the navies of Egypt and Syria. They are said to have amounted to eighteen hundred ships; the number betrays their inconsiderable size. Of the twenty stout and capacious vessels, whose magnitude impeded their progress, each was manned with no more than 100 heavy armed soldiers. This huge armada proceeded on a smooth sea, and with a gentle gale towards the mouth of the Bosphorus. The surface of the strait was overshadowed with a moving forest, and the same fatal night had been fixed by the Saracen chief for a general assault by sea and land. The fire-ships of the Greeks were launched against the assailants; the Arabs, their arms, and vessels were involved in the same flames; the disorderly fugitives were dashed against each other, or overwhelmed in the waves. The siege was nevertheless continued through the winter. It proved uncommonly rigorous; above an hundred days the ground was covered with deep snow; and the natives of the sultry climes of Egypt and Arabia lay torpid and almost lifeless in their frozen camp. They revived on the return of spring; a second effort had been made in their favour; and their distress was relieved by the arrival of two numerous fleets laden with corn, and arms, and soldiers; the first, from Alexandria, of four hundred transports and gallies; the second, of three hundred and sixty vessels, from the ports of Africa. But the Greek fires were again successfully kindled, and the besiegers were compelled to fall back. The trade and navigation of the capital were restored, and the produce of the fisheries supplied the wants, and even the luxury of the inhabitants. But the calamities of famine and disease were soon felt by the troops of Moslemah; and as the former was miserably assuaged, so the latter was dreadfully propagated, by the pernicious nutriment, which hunger compelled them to extract from the most unclean or unnatural food. The spirit of conquest, and even of enthusi-



asm was extinct; the Saracens could no longer straggle beyond their lines, either single or in small parties, without exposing themselves to the merciless retaliation of the Thracian peasants. At length, after a siege of thirteen months, the hopeless Moslemah received from the caliph the welcome permission of retreat. The return of the Arabian cavalry over the Hellespont, and through the provinces of Asia, was executed without delay or molestation; but an army of their brethren had been cut in pieces on the side of Bithynia, and the remains of the fleet were so repeatedly damaged by tempest and fire, that only five gallies entered the port of Alexandria.

In the two sieges, the deliverance of Constantinople may be chiefly ascribed to the novelty, the terrors, and the real efficacy of the Greek fire. The skill of a chemist and engineer was equivalent to the succour of fleets and armies. From obscure, and perhaps fallacious hints, it should seem, that the principal ingredient of the Greek fire was the naphtha or liquid bitumen, a light, tenacious, and inflammable oil, which springs from the earth and catches fire, as soon as it comes in contact with the air. The naphtha was mingled, in unknown proportions, with sulphur, and the pitch that is extracted from evergreen firs. From this mixture proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with equal vehemence in descent or lateral progress. Instead of being extinguished, it was nourished and quickened by the element of water; sand, urine, or vinegar, were the only means that could damp the fury of this liquid or maritime fire. For the annoyance of the enemy, it was employed with equal effect by sea and land, in battles or in sieges. It was either poured from the rampart in large boilers, or launched in red hot balls of stone and iron, or darted in arrows or javelins twisted round with flax and tow, which had deeply imbibed the inflammable oil; sometimes, it was deposited in fire ships, and was most commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters that seemed to vomit a stream of liquid and consuming

fire. The composition of the Greek fire was studiously concealed; and the secret was confined above 400 years to the Romans of the East. At the end of the eleventh century, the Pisans to whom every sea and every art were familiar, suffered its effects, without understanding its composition. Joinville, a knight, who despised the swords and lances of the Saracens, describes the Greek fire as flying through the air like a winged long tailed dragon, about the thickness of an hog's head, with the report of thunder and the velocity of lightning; and that the darkness of the night was dispelled by its deadly illumination. The use of the Greek, or as it might now be called, of the Saracen fire, was continued to the middle of the fourteenth century, when the scientific or casual discovery of gunpowder, effected a revolution in the art of war, and the history of mankind.

Constantinople and the Greek fire might exclude the Arabs from the eastern entrance of Europe; but in the west, on the side of the Pyrenees, the provinces of Gaul were invaded by the conquerors of Spain. The decline of the French invited the attack of these insatiate fanatics. The descendants of Clovis had lost the inheritance of his martial and ferocious spirit. They ascended the throne without power, and sunk into the grave without a name. The Goths, the Gascons, and the Franks, assembled under the standard of Eudes, king of Aquitain: he repelled the first invasion of the Saracens; and Zama, the caliph, lost his army and his life under the walls of Thoulouse. The ambition of his successors was stimulated by revenge; they repassed the Pyrenees with the means and the resolution of conquest; claimed the province of Septemania, or Languedoc, as a just dependance of the Spanish monarchy; the vineyards of Gascony and the city of Bourdeaux were possessed by the sovereign of Damascus and Samarcand; and the south of France, from the mouth of the Garonne to that of the Rhone, assumed the manners and religion of Arabia.

But these narrow limits were scorned by the spirit of Abderame, who had been restored by the caliph Hashem to the wishes of the soldiers and people of Spain. That veteran and

daring commander adjudged to the obedience of the prophet, whatever yet remained of France or of Europe; and prepared to execute the sentence at the head of a formidable host, in the full confidence of surmounting all opposition, either of nature or of man. After suppressing a domestic rebel, who commanded the most important passes of the Pyrenees, Abderame proceeded, without delay, to the passage of the Rhone, and the siege of Arles. An army of Christians attempted the relief of the city, but they were defeated; and many thousands of their dead bodies were carried down the rapid stream into the Mediterranean Sea. The arms of Abderame were not less successful on the side of the ocean. He passed without opposition the Garonne and Dordogne, but he found beyond those rivers the camp of the intrepid Eudes, who had formed a second army, and sustained a second defeat, so fatal to the Christians, that according to their sad confession, God alone could reckon the number of the slain. The victorious Saracen overran the province of Aquitaine. His standards were planted before the gates of Tours and of Sens; and his detachments overspread the kingdom of Burgundy, as far as the well known cities of Lyons and Besançon. The memory of these devastations was long preserved by tradition; and the invasion of France by the Moors or Mahometans, affords the ground-work of those fables, which have been so wildly disfigured in the romances of chivalry. A victorious line of march had been prolonged above a thousand miles, from the rock of Gibraltar to the banks of the Loire; the conquest of an equal space would have carried the Saracens to the Highlands of Scotland; and the Arabian fleet might have sailed, without a naval combat, into the mouth of the Thames. In that case, it is only known to the Deity, whether the pulpits of Great Britain and of France, might not at this day be the expounders of the koran, and the defenders of the authority of the revelation of Mahomet.

From such calamities was Christendom delivered, by the genius and fortune of one man. Charles, the son of the elder Pepin, was content with the titles of mayor or duke of the

Franks; but he deserved to become the father of a line of kings. In a laborious administration, of twenty-four years, he restored and supported the dignity of the throne. In the public danger, he was summoned by the voice of his country to its aid. "Alas! exclaimed the Franks, we have long heard of the name and conquests of the Arabs; we were apprehensive of their attack from the East; they have now conquered Spain, and invade our country on the side of the West." "If you follow my advice," replied the prudent mayor of the palace, "you will not interrupt their march nor precipitate your attack. They are like a torrent, which it is dangerous to stem in its career. The thirst of riches and the consciousness of success redouble their valor; and valor is of more avail than arms or numbers. Be patient till they have loaded themselves with the incumbrance of wealth. The possession of wealth will divide their councils, and assure your victory." This subtle policy is perhaps a refinement of the Arabian writers. It is probable that the delays of Charles were inevitable and reluctant. A standing army was unknown at this time; more than half the kingdom was now in the hands of the Saracens; and the voluntary aids of the Gepidæ and Germans were separated by a long interval from the standard of the Christian general. No sooner had he collected his forces, than he sought and found the enemy in the centre of France, between Tours and Poitiers. His well-conducted march was covered by a range of hills, and Abderame appears to have been surprised by his unexpected presence. The nations of Asia, Africa, and Europe advanced with equal ardour to an encounter, which would change the face of the affairs of the world. In the six first days of desultory combat, the horsemen and archers of the East maintained their advantage; but, in the closer onset of the seventh day, the Orientals were oppressed by the strength and stature of the Germans; who, with stout hearts and iron hands, asserted the civil and religious freedom of their posterity. The epithet of Martel, the Hammer, which had been added to the name of Charles, is expressive of his weighty and irresistible strokes. After a bloody field, in which Abderame was slain, the Saracens, in the close of the

evening retired to their camp. In the disorder and despair of the night, the various tribes of Yemen and Damascus, of Africa and Spain, were provoked to turn their arms against each other; the remains of their host were suddenly dissolved; and each emir consulted his safety, by a hasty and separate retreat. The victory of the Franks was complete and final; the Arabs never resumed the attack upon Gaul; and they were soon driven beyond the Pyrenees, by Charles Martel and his valiant race. It might have been expected that the preserver of Christendom would have been, at least, applauded by the gratitude of the clergy. But in the public distress, the mayor of the palace had been compelled to apply the revenues of the bishops and abbots to the relief of the state, and the reward of the soldiers. His merits were forgotten; his sacrilege alone was remembered.

The loss of an army or a province in the western world was less painful to the court of Damascus, than the rise and progress of a domestic competitor. The branches of the family of Mahomet had pretensions to be his successors. These were the Ommiades, the Fatimites, and the Abbassides. In the visible separation of parties, the green was consecrated to the Fatimites; the Ommiades were distinguished by the white; and the black, as the most adverse, was naturally adopted by the Abbassides. From the Indus to the Euphrates, the East was convulsed by the quarrel of the white and black factions. The court of Damascus resolved to prevent the pilgrimage of Mecca, which Ibrahim had undertaken, with a splendid retinue, to recommend himself at once to the favour of the prophet, and of the people. A detachment of cavalry arrested his person; and the unhappy Ibrahim expired in iron fetters in the dungeons of Haran. His two younger brothers, Saffah and Almansor, eluded the search of the tyrant, and lay concealed at Cufa, till the zeal of the people and the approach of his eastern friends allowed them to expose their persons to the impatient public. On Friday, in the dress of a caliph, in the colours of the sect, Saffah proceeded with religious and military pomp to the mosque; ascending the pulpit, he prayed as the lawful successor of Mahomet; and, after his de-

parture, his kinsmen bound a willing people by an oath of fidelity. Every advantage appeared to be on the side of the white faction; the authority of established government; an army of an hundred and twenty thousand soldiers, against a sixth part of that number; and the presence and merit of the caliph Mervan, the fourteenth and last of the house of Ommyyah. He might have been ranked among the greatest princes, had not, says Abulfeda, the eternal order decreed that moment for the ruin of his family. The orders of Mervan were mistaken or disobeyed; the flight of his horse from which he had dismounted, impressed the belief of his death. After an irretrievable defeat, the caliph escaped to Mosul, but the colours of the Abbassides were displayed from the rampart; he suddenly repassed the Tigris; cast a melancholy look on his palace of Haran; crossed the Euphrates; abandoned the fortifications of Damascus, and pitched his last and fatal camp, at Busir, on the banks of the Nile. His speed was urged by the incessant diligence of Abdallah, who, in every step of the pursuit, acquired strength and reputation. The remains of the white faction were finally vanquished in Egypt. The merciless inquisition of the conqueror eradicated the most distant branches of the hostile race. Fourscore of the Ommyades, who had relied on the faith or clemency of their foes, were invited to a banquet at Damascus. The laws of hospitality were violated by a promiscuous massacre; and the festivity of the guests was enlivened by the music of their dying groans. By the event of the civil war, the dynasty of the Abbassides was firmly established.

Yet the loss of the thousands who were swept away by the sword of war might have been speedily repaired in the succeeding generation, if the consequences of the revolution had not tended to dissolve the power and unity of the empire of the Saracens. In the proscriptions of the Ommyades, a royal youth, of the name of Abdalrahman, alone, escaped the rage of his enemies; who hunted the wandering exile, from the banks of the Euphrates to the vallies of Mount Atlas. His presence, in the neighbourhood of Spain, revived the zeal of the white faction. He was invited to ascend the throne of his ancestors;

and, in his desperate condition the extremes of rashness and prudence were almost the same. The acclamations of the people saluted his landing on the coast of Andalusia; and, after a successful struggle, he established the throne of Cordova; and was the father of the Ommiades of Spain, who reigned as independent sovereigns above two hundred and fifty years, from the Atlantic to the Pyrenees. This separate establishment shut the door against the projected conquest of Europe by the Abbassides. Spain, thus dis severed from the trunk of the monarchy, was engaged in perpetual hostility with the East; and inclined to peace and friendship with the Christian sovereigns of Constantinople and France. The example of the Ommiades was imitated by the real or fictitious progeny of Ali, the Edrissites of Mauritania, and the more powerful Fatimites of Africa and Egypt. In the tenth century, the chair of Mahomet was disputed by three caliphs or commanders of the faithful, who reigned at Bagdad, Cairoan, and Cordova; excommunicated each other; and agreed only, in the opinion, that a sectary is more odious and criminal than an unbeliever.

Mecca was the patrimony of the line of Hashem; yet the Abbassides were never tempted to reside, either in the birth-place, or the city of the prophet. Damascus was disgraced by the choice, and polluted with the blood of the Ommiades; and, after some hesitation, Almansor, the brother and successor of Saffah, laid the foundations of Bagdad on the eastern bank of the Tigris. It increased rapidly; and became the imperial seat of the Abbassides for 500 years. In this city of peace, amidst the riches of the East, the Abbassides soon disdained the frugality of the first caliphs, and aspired to emulate the magnificence of the Persian kings. Almansor left behind him, in gold and silver, a sum nearly equal to 120 millions of dollars; and this treasure was exhausted in a few years, by the extravagance of his children. "The caliph's whole army," says the historian Abulfeda, "made a body of 160,000 men. His state officers stood near him in splendid apparel, their belts glittering with gold and gems. Near them were 7000 eunuchs. The porters or door keepers were in

number 700. In the palace were hung up 38,000 pieces of tapestry, 12,500 of which were of silk, embroidered with gold. The carpets on the floor were 22,000. An hundred lions were brought out, with a keeper to each lion. Among the other spectacles of rare and stupendous luxury, was a tree of gold and silver spreading into eighteen large branches." In the west the Omniades of Spain supported with equal pomp the title of commander of the faithful. Three miles from Cordova, in honour of his favourite sultana, the third and greatest of the Abdalrahmans constructed the city palace and gardens of Zehra. Twenty-five years, and about three millions sterling, were employed by the founder; his liberal taste invited the artists of Constantinople, the most skilful sculptors and architects of the age, and the buildings were sustained or adorned by 1200 columns of marble. The hall of audience was encrusted with gold and pearls, and a great basin in the centre was surrounded with the curious and costly figures of birds and quadrupeds. In a lofty pavilion of the gardens, one of these basins and fountains, so delightful in a sultry climate, was replenished, not with water, but with the purest quicksilver. The seraglio of Abdalrahman, his wives, concubines, and black eunuchs, amounted to 6,300 persons; and he was attended to the field by a guard of 12,000 horse, whose belts and scymeters were studded with gold.

Our imagination is dazzled by this splendid picture. It may therefore be of some use to borrow the experience of the same Abdalrahman, whose magnificence has perhaps excited our admiration and envy, and to transcribe an authentic memorial which was found in his closet after his decease: "I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call; nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to fourteen:—O man! place not thy confidence in this present world."



The luxury of the caliphs relaxed the nerves and terminated the progress of the Arabian empire. Temporal and spiritual conquest had been the whole occupation of the first successors of Mahomet; and their surplus revenue was scrupulously devoted to that object. The Abbassides were impoverished by the multitude of their wants, and their contempt of economy. Instead of pursuing the great object of ambition, their leisure, their affections, the powers of their minds, were diverted by pomp and pleasure; the rewards of valor were embezzled by women and eunuchs; and the royal camp was encumbered by the luxury of the palace. A similar temper was diffused among the subjects of the caliph. Their stern enthusiasm was softened by time and prosperity; they sought riches in the occupation of industry; fame in the pursuits of literature, and happiness in the tranquillity of domestic life. War was no longer the passion of the Saracens, and the increase of pay, the repetition of donatives, were insufficient to allure the posterity of those voluntary champions who had crowded to the standard of Abubeker and Omar, for the hopes of spoil and paradise.

Under the reign of the Ommiades, the studies of the Moslems were confined to the interpretation of the koran, and the eloquence and poetry of their native tongue. A people continually exposed to the dangers of the field, must esteem the healing powers of medicine, or rather of surgery; but the starving physicians of Arabia complained, that exercise and temperance deprived them of the greatest part of their practice. After their civil and domestic wars, the subjects of the Abbassides, awakening from this mental lethargy, found leisure, and felt curiosity for the acquisition of science. This spirit was first encouraged by the caliph Almansor, who had applied himself with success to the study of astronomy. But when the sceptre devolved to Almamon, the seventh of the Abbassides, he completed the designs of his grandfather, and invited the muses from their ancient seats. His ambassadors at Constantinople, his agents in Armenia, Syria, and Egypt, collected the volumes of Grecian science; at his command they were translated by the most skilful interpreters

into the Arabic language; his subjects were exhorted, assiduously, to peruse these instructive writings, and the successor of Mahomet assisted with pleasure and modesty at the assemblies and disputations of the learned. "He was not ignorant," says Abulpharagius, "that they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties; and that the teachers of wisdom are the true luminaries and legislators of a world which, without their aid, would again sink into ignorance and barbarism."

The zeal and curiosity of Almamon were imitated by succeeding princes of the line of Abbas; their rivals, the Fatimites of Africa, and the Omniades of Spain, were the patrons of the learned, as well as the commanders of the faithful; the same royal prerogative was claimed by the independent emirs of the provinces; and their emulation diffused the taste and the rewards of science, from Samarcand and Bochara, to Fez and Cordova. The vizier of a sultan consecrated a sum of two hundred thousand pieces of gold to the foundation of a college, at Bagdad, which he endowed with an annual revenue of fifteen thousand dinars. The fruits of instruction were communicated, perhaps at different times, to six thousand disciples of every degree, from the son of the noble to that of the mechanic; a sufficient allowance was provided for the indigent scholars, and the merit or industry of the professors, was repaid with adequate stipends. In every city the productions of Arabic literature were copied and collected by the curiosity of the studious and the vanity of the rich. A private doctor refused the invitation of the sultan of Bochara, because the carriage of his books would have required four hundred camels. The royal library of the Fatimites consisted of one hundred thousand manuscripts, elegantly transcribed, and splendidly bound; which were lent without jealousy or avarice to the students of Cairo. Cordova, with the adjacent towns of Malaga, Almeria, and Murcia, had given birth to more than three hundred writers; and above seventy public libraries were opened in the cities of the Andalusian kingdom. The age of Arabian learning continued about five hundred

years; until the great eruption of the Moguls, and was coeval with the darkest and most slothful period of European annals; but since the sun of science has arisen in the west, the oriental studies have languished and declined.

In the libraries of the Arabians, the far greater part of the innumerable volumes, were possessed only of local value or imaginary merit. The sages of Greece were translated and illustrated in the Arabic language; and some treatises, now lost in the original, have been recovered in the versions of the East, the learned men of which possessed and studied the writings of Aristotle and Plato, of Euclid and Apollonius, of Ptolemy, Hippocrates, and Galen. The Arabians cultivated with success the sublime science of astronomy, which elevates the mind of man to disdain his diminutive planet and momentary existence. The costly instruments of observation were supplied by the caliph Almamon. In the plains of Sinaar, his mathematicians accurately measured a degree of the great circle of the earth, and determined at 24,000 miles the entire circumference of our globe. From the reign of the Abbassides to that of the grandchildren of Tamerlane, the stars, without the aid of glasses, were diligently observed; but without advancing a step towards the discovery of the solar system. In the science of medicine, the Arabians have been deservedly applauded. The names of Mesna, and Geber, of Razis, and Avicenna, are ranked with the Grecian masters; in the city of Bagdad 860 physicians were licensed to exercise their lucrative profession; in Spain, the life of Catholic princes was entrusted to the skill of the Saracens; and the school of Salerno, their legitimate offspring, revived in Italy and Europe the precepts of the healing art. A superstitious reverence for the dead confined both the Greeks and the Arabians to the dissection of apes and quadrupeds; the more solid and visible parts were known in the time of Galen; and the finer scrutiny of the human frame was reserved for the microscope, and the injections of modern artists. The science of chemistry owes its origin and improvement to the industry of the Saracens. They first invented and named the

alembic for the purposes of distillation; analysed the substances of the three kingdoms of nature; tried the distinction and affinities of alkalies and acids; and converted poisonous minerals into salutary medicines. But the most eager search of Arabian chemistry was the transmutation of metals, and the elixir of immortal health; the reasons and the fortunes of thousands were evaporated in the crucibles of alchymy.

But the Moslems deprived themselves of the benefits of a familiar intercourse with Greece and Rome. Confident in the riches of their native tongue, the Arabians disdained the study of any foreign idiom. The Greek interpreters were chosen among their Christian subjects. In the crowd of astronomers and physicians, there is no example of a poet, an orator, or even an historian being taught to speak the language of the Saracens. The heroes of Plutarch and Livy were buried in oblivion; and the history of the world, before Mahomet, was reduced to a short legend of the patriarchs, the prophets, and the Persian kings. This contracted plan of education was unfortunate, for the classics have much to teach, and the Orientals much to learn. The philosophers of Athens and Rome enjoyed the blessings, and asserted the rights of civil and religious freedom. Their moral and political writings might have gradually unlocked the fetters of Eastern despotism; diffused a liberal spirit of enquiry and toleration; and encouraged the Arabian sages to suspect, that their caliph was a tyrant, and their prophet an impostor. The learning of the Saracens, though confined, was useful in diverting their attention from war. Their swords became less formidable, when their youth were drawn away from the camp to the college; when the armies of the faithful presumed to read and to reflect.

In A. D. 823, the islands of Crete and Sicily were subdued by the Arabs. A band of Andalusian volunteers, discontented with the climate or government of Spain, explored the adventures of the sea. Their warfare must be branded with the name of piracy. A rebellious faction introduced them into Alexandria; they cut in pieces both friends and foes; pillaged the churches and the mosques; sold above

six thousand Christian captives; and, for a considerable time, maintained their station in the capital of Egypt. From the mouth of the Nile to the Hellespont, the islands and sea coasts, both of the Greeks and Moslems, were exposed to their depredations. They saw, they envied, they tasted, the fertility of Crete, and soon returned with forty galleys to a more serious attack. The Andalusians wandered over the land fearless and unmolested; but when they descended with their plunder to the sea shore, their vessels were in flames, and their chief, Abu Caab, confessed himself the author of the mischief. Their clamours accused his madness or treachery. "Of what do you complain?" replied the crafty emir. "I have brought you to a land flowing with milk and honey. Here is your true country; repose from your toils and forget the barren place of your nativity, your wives and children. Beauteous captives will supply the place of your wives; and in their embraces, you will soon become the fathers of a new progeny." The Saracens who settled in Crete soon repaired the loss of their navy, and the timbers of Mount Ida were launched into the main. During a hostile period of one hundred and thirty-eight years, the princes of Constantinople attacked these licentious corsairs, with fruitless curses and ineffectual arms.

After the conquest of Sicily by the Saracens, the religion and language of the Greeks were eradicated from the island; and such was the docility of the rising generation, that 15,000 boys were circumcised and clothed on the same day with the son of the Fatimite caliph. The Arabian squadrons issued from the harbours of Palermo, Biserta and Tunis; a hundred and fifty towns of Calabria and Campania were attacked and pillaged. Had the Mahometans been united, Italy must have fallen an easy accession to the empire of the prophet. But the caliphs of Bagdad had lost their authority in the West; the Aglabites and Fatimites usurped the provinces of Africa; the emirs of Sicily aspired to independence; and the design of conquest and dominion was degraded to a repetition of predatory inroads.

In the year 846, a fleet of Saracens from the African coast

presumed to enter the mouth of the Tyber, and to approach a city, which, even then, in her fallen state, was revered as the metropolis of the Christian world. The gates and ramparts were guarded by a trembling people; but the tombs and temples of St. Peter and St. Paul were left exposed. Their invisible sanctity had protected them against the Goths, the Vandals, and the Lombards; but the Arabs disdained the gospel; their rapacious spirit was approved and animated by the precepts of the koran. The Christian temples were stripped of their costly offerings. The Saracens pillaged Fundi, and besieged Gayeta; but by their divisions, the capitol was saved from the yoke of the prophet of Mecca. They for a considerable time maintained a respectable footing in the maritime parts of Italy, but were never masters of the country.

During a calamitous period of 200 years, or the ninth and tenth centuries, Italy was exposed to a repetition of wounds, which the invaders were not capable of healing by the tranquillity of a perfect conquest. Their frequent, and almost annual squadrons, issued from the port of Palermo, and their more formidable fleets were prepared on the African coast. These harassed, without subduing, the opposite peninsula.

It was the amusement of the Saracens to profane, as well as to pillage, the monasteries and churches. At the siege of Salerno, a Mussulman chief spread his couch on the communion table, and on that altar, each night, forced to his bed a fresh Christian nun. A beam in the roof was accidentally or dexterously thrown down on his head, and his death was imputed to the wrath of Christ.

The emperor Theophilus, son of Michael the stammerer, was one of the most active and high spirited princes who reigned at Constantinople during the middle ages. In offensive or defensive war, he marched in person five times against the Saracens. In the last of these expeditions, he penetrated into Syria, and besieged the obscure town of Sozopetra. This was the birth place of the caliph Motassem, and unfortunately he was so employed at the moment, that he could only intercede in favour of a place for which he felt and ac-

knowledged some degree of filial affection. These solicitations determined the emperor to wound his pride. Sozopetra was levelled to the ground; the Syrian prisoners were marked or mutilated with ignominious cruelty; and a thousand female captives were forced away from the adjacent territory. These cruelties excited a spirit of revenge; and in gratifying it, the caliph prepared to retaliate a similar affront. The father of Theophilus was a native of Amorium. An engagement took place near that city, in which the Greeks were repulsed and vanquished. After this disaster, Theophilus vainly hoped to deprecate the fate of Amorium. The inexorable caliph rejected with contempt, his prayers and promises. The vigorous assaults of the Saracens on Amorium, for fifty-five days, were repulsed by a faithful governor, a veteran garrison, and a desperate people; and the besiegers must have raised the siege, if a domestic traitor had not informed them of the weakest part of the wall. Motassem, on carrying the place, proceeded with unrelenting rigour till he was tired, rather than satiated, with the destruction he had made. In the siege of Amorium, about 70,000 Moslems had perished; their loss was revenged by the slaughter of 30,000 Christians; and the sufferings of an equal number of captives, who were treated as the most atrocious criminals. Mutual necessity could sometimes extort the exchange or ransom of prisoners; but in the national and religious conflict of the two empires, peace was without confidence, and war without mercy. Quarter was seldom given in the field. Those who escaped the edge of the sword, were condemned to hopeless servitude, or exquisite torture. The Saracens of Crete being considered as pirates, were treated with peculiar severity. They were flayed alive, or plunged into cauldrons of boiling oil. Motassem sacrificed a flourishing city, 200,000 lives, and the property of millions, to a point of honour. The same caliph descended from his horse, and soiled his robe, to relieve the distress of a decrepit old man, who with his laden ass, had tumbled into a ditch. On which of these actions did he reflect with the most pleasure, when on his death bed?

With Motassem, the eighth of the Abbassides, the glory of

the family and nation expired. When the Arabian conquerors had spread themselves over the East, and were mingled with the servile crowds of Persia, Syria and Egypt, they insensibly lost the freeborn and martial virtues of the desert. The active power of enthusiasm had decayed; and the mercenary forces of the caliphs were recruited in those climates of the north, of which valor is the hardy and spontaneous production. Of the Turks who dwelt beyond the Oxus and Jaxartes, the robust youths, either taken in war or purchased in trade, were educated in the exercises of the field and the profession of the Mahometan faith. The Turkish guards stood in arms round the throne of their benefactor; and their chiefs usurped the dominion of the palace and the provinces. Motassem, the first author of this dangerous example, introduced into the capital above 50,000 Turks; their licentious conduct provoked the public indignation; and the quarrels of the soldiers and people induced the caliph to retire from Bagdad, and establish his residence, and the camp of his barbarian forces, at Samara, on the Tigris. His son was a jealous and cruel tyrant; odious to his subjects, he cast himself on the fidelity of the strangers; and those strangers, ambitious and apprehensive, were tempted by the rich promise of a revolution. At the instigation, or at least in the cause of his son, they burst into his apartment at the hour of supper, and cut the caliph into seven pieces by the same swords, which he had recently distributed among the guards of his life and throne. To this throne, yet streaming with a father's blood, Montasser was triumphantly led; but in a reign of six months, he found only the pangs of a guilty conscience. He exclaimed, in the bitterness of death, that he had lost both this world and the world to come. After this act of treason, the ensigns of royalty, the garment and walking staff of Mahomet, were given and torn away by the foreign mercenaries; who, in four years created, deposed, and murdered, three commanders of the faithful. As often as the Turks were inflamed by fear, or rage, or avarice, these caliphs were dragged by the feet; exposed naked to the scorching sun; beaten with iron clubs, and compelled to purchase, by the abdication



of their dignity, a short reprieve of inevitable fate. At length, however, the fury of the tempest was spent or diverted; the Abbassides returned to the less turbulent residence of Bagdad, and the insolence of the Turks was curbed with a firmer and more skilful hand.

The principle of successive missionaries from heaven, with divine authority to reform the world, on which the koran was founded, would apply as well to the successors of the prophet of Mecca, as to his predecessors. Though Mahomet strongly urged, that by his mission the book of prophecy was for ever closed, it was easy to persuade some of the ignorant followers of Mahomet, that after the successive missions of Adam, Noah, Abraham, Moses, Jesus, and Mahomet, the same God, in the fulness of time, might reveal another still more perfect and permanent law. Accordingly in the two hundred and seventy-seventh year of the Hegira, and in the neighbourhood of Cufa, an Arabian preacher, of the name of Carmath, assumed the lofty and incomprehensible style of the guide, the director, the demonstration, the word, the Holy Ghost, the camel, the herald of the Messiah, who had conversed with him in a human shape, and the representative of Mohammed the son of Ali, of St. John the Baptist, and of the angel Gabriel. In his mystic volume the precepts of the koran were refined to a more spiritual sense; he relaxed the duties of ablution, fasting, and pilgrimage; allowed the indiscriminate use of wine, and food previously forbidden; and nourished the fervor of his disciples, by the daily repetition of fifty prayers. Persecution assisted the progress of the new sect; and the name of the prophet became more revered, after his person had been withdrawn from the world. His twelve apostles dispersed themselves among the Bedouins; and the success of their preaching seemed to threaten Arabia with a new revolution.

The Carmathians were ripe for rebellion, since they disclaimed the title of the house of Abbas, and abhorred the worldly pomp of the caliphs of Bagdad. They vowed a blind and absolute submission to their imam, who was called to the prophetic office by the voice of God and the people.

Instead of the legal tithes, he claimed the fifth of their substance and spoil; the most flagitious sins were no more than the type of disobedience; and the brethren were united and concealed by an oath of secrecy. After a bloody conflict, they prevailed along the Persian Gulf; far and wide the tribes of the desert were subject to the sceptre, or rather to the sword of Abu Said, and his son Abu Taher; and these rebellious imams could muster in the field an hundred and seven thousand fanatics. The mercenaries of the caliphs were dismayed at the approach of an enemy, who neither asked nor accepted quarter. They were discomfited in every action. The cities of Racca and Balbec, of Cufa and Bassora, were taken and pillaged; Bagdad was filled with consternation; and the caliph trembled behind the veils of his palace. In a daring inroad beyond the Tigris, Abu Taher advanced to the gates of the capital with no more than five hundred horse. By the special order of Mochtader, the bridges had been broken down, and the person or head of the rebel was expected every hour by the commander of the faithful. His lieutenant, from a motive of fear or pity, apprised Abu Taher of his danger, and recommended a speedy escape. "Your master," said the intrepid Carmathian to the messenger, "is at the head of 30,000 soldiers; three such men as these are wanting in his host:" At the same instant turning to three of his companions, he commanded the first to plunge a dagger into his breast, the second to leap into the Tigris, and the third to cast himself headlong down a precipice. They obeyed without a murmur. "Relate," continued the imam, "what you have seen; before the evening your general shall be chained among my dogs." Before the evening the camp was surprized, and the menace was executed. The rapine of the Carmathians was sanctified by their aversion to the worship of Mecca; they robbed a caravan of pilgrims; and twenty thousand devout Moslems were abandoned, on the burning sands, to a death of hunger and thirst. Another year, they suffered the pilgrims to proceed without interruption; but in the festival of devotion, Abu Taher stormed the holy city, and trampled on the most venerable relics of the Mahometan faith. Thirty thou-

sand citizens and strangers were put to the sword; the sacred precincts were polluted by the burial of three thousand dead bodies; the well of Zemzem overflowed with blood; and the veil of the Caaba was divided among these impious sectaries. After this deed of sacrilege and cruelty, they continued to infest the confines of Irak, Syria, and Egypt: but the vital principle of enthusiasm had withered at the root. It is needless to enquire into what factions they were broken, or by whose swords they were finally extirpated. The sect of the Carmathians may be considered as one of the causes of the decline and fall of the empire of the caliphs. Another was the weight and magnitude of the empire itself. The viceroys of distant provinces aspired to independence. After the revolt of Spain from the temporal and spiritual supremacy of the Abbassides, the first symptoms of disobedience broke forth in the province of Africa. Ibrahim, the son of Aglab, bequeathed to the dynasty of the Aglabites the inheritance of his name and power. The Edrissites erected the kingdom and city of Fez, on the shores of the western ocean. In the East, the first dynasty was that of the Taherites, the posterity of the valiant Taher. They were supplanted by Jacob, one of those adventurers, so frequent in the annals of the East, who left his trade of a brazier (from whence the name of Soffarides) for the profession of a robber. After a long career in this capacity, he collected large armies; subdued Persia, and threatened the residence of the Abbassides. On his march towards Bagdad, the conqueror was arrested by a fever. He gave audience, in bed, to the ambassador of the caliph; and beside him on a table were exposed a naked scymetar, a crust of brown bread, and a bunch of onions. "If I die" said he, "your master is delivered from his fears. If I live this must determine between us. If I am vanquished, I can return without reluctance to the homely fare of my youth." His timely death secured the caliph. The Abbassides were too feeble to contend, too proud to forgive. They invited the powerful dynasty of the Samanides, who passed the Oxus with 10,000 horse, so poor that their stirrups were of wood; so brave that they van-

quished the Soffarian army eight times more numerous than their own. The provinces of Syria and Egypt were twice dismembered by their Turkish slaves of the race of Toulun and Ihshid. These barbarians in religion and manners, the countrymen of Mahomet, emerged from the bloody factions of the palace, to a provincial command and an independent throne; their names became famous and formidable in their time. Their sons were educated in the vices of kings, and both Egypt and Syria were recovered and possessed by the Abbassides during an interval of thirty years. In the decline of their empire, Mesopotamia, with the important cities of Mosul and Aleppo, was occupied by the Arabian princes of the tribes of Hamadan. The poets of their court could repeat, without a blush, that nature had formed their countenances for beauty, their tongues for eloquence, and their hands for liberality and valor; but the genuine tale of the elevation and reign of the Hamadanites exhibits a scene of treachery, murder and parricide. At the same fatal period, the Persian kingdom was again usurped by the dynasty of the Bowides, by the sword of three brothers, who, from the Caspian Sea to the Ocean would suffer no tyrants but themselves. Under their reign, the language and genius of Persia revived, and the Arabs, three hundred and four years after the death of Mahomet, were deprived of the sceptre of the East.

Rahdi, the twentieth of the Abbassides, and the thirty-ninth of the successors of Mahomet, was the last who deserved the title of commander of the faithful. After him, the lords of the Eastern world were reduced to the most abject misery, and exposed to the blows and insults of a servile condition. The revolt of the provinces circumscribed their dominions within the walls of Bagdad; but that capital still contained an innumerable multitude, vain of their past fortune, discontented with their present state, and oppressed by the demands of a treasury, which had formerly been replenished by the spoil, and tribute of nations. Their idleness was exercised by faction and controversy. A turbulent people could only be repressed by a military force; but who could satisfy the avarice, or assert the discipline of the mercenaries them-

selves? The African and the Turkish guards drew their swords against each other, and the chief commanders, the emirs at Omra, imprisoned or deposed their sovereigns, and violated the sanctuary of the mosque and haram. If the caliphs escaped to the camp or court of any neighbouring prince, their deliverance was a change of servitude; till they were prompted by despair, to invite the Bowides, the sultans of Persia, who silenced the factions of Bagdad by their irresistible arms.

In the declining age of the caliphs, in the centuries which followed next after the war of Theophilus and Motassem, the Greeks were roused from their lethargy by the hopes of conquest and revenge. Nicephorus Phocas, in the station of general of the East, reduced the island of Crete and extirpated the nest of pirates who had so long defied with impunity the majesty of the empire.

After the death of the younger Romanus, the fourth in lineal descent of the Basilian race, his widow, Theophania, successively married Nicephorus Phocas and his assassin, John Zimisce, the two heroes of the age. They reigned as the guardians and colleagues of her infant sons; and the twelve years of their military command form the most splendid period of the Byzantine annals. The subjects and confederates whom they led to war, appeared, at least in the eyes of an enemy, 200,000 strong. Their skill and perseverance was first exercised in the sieges of Mopsuestia and Tarsus in Cilicia. In the double city of Mopsuestia, which is divided by the river Sarus, 200,000 Moslems met with death or slavery. They were surrounded and taken by assault; but Tarsus was reduced by the slow progress of famine. The mosque was converted into a stable, the pulpit was delivered to the flames, many rich crosses of gold and gems, the spoil of Asiatic churches, were made a grateful offering to the emperor, and he transported to Constantinople the gates of Mopsuestia and Tarsus, which were there fixed as a monument of his victory. After they had forced and secured the narrow passes of mount Amanus, the two Roman princes repeatedly carried their arms into the heart of Syria. Yet instead of assaulting the

walls of Antioch, Nicephorus drew round the city a line of circumvallation;—left a stationary army;—and instructed his lieutenant to expect, without impatience, the return of spring. But in the depth of winter, in a dark and rainy night, an adventurous subaltern, with 300 soldiers, approached the rampart; applied his scaling ladders; occupied two adjacent towers; stood firm against the pressure of multitudes; and bravely maintained his post till he was relieved by the tardy support of his reluctant chief. The first tumult of slaughter and rapine having subsided, the city was taken, and the reign of Cæsar and of the church was restored, and the efforts of an hundred thousand Saracens, of the armies of Syria and the fleets of Africa, were consumed without effect in the effort to retake Antioch.

The male sex was exterminated by the sword; 10,000 youths were led into captivity. The weight of the precious spoil exceeded the strength and number of the beasts of burden; the superfluous remainder was burnt; and, after a licentious possession of ten days, Nicephorus marched away from the desolated city: more than 100 cities were reduced to obedience; and eighteen pulpits of the principal mosques were burnt, to expiate the sacrilege of the disciples of Mahomet. Since the days of Heraclius, the Euphrates, below the passage of Mount Taurus, had been impervious, and almost invisible to the Greeks. The river yielded a free passage to the victorious Zimisce, and the historians may imitate the speed with which he overran the once famous cities of Samosata, Edessa, Martyropolis, Amida, and Nisibis, the ancient limit of the empire in the neighbourhood of the Tigris. The consternation of the fugitives had already diffused the terror of his name, and greatly alarmed the inhabitants of Bagdad; but their apprehensions were relieved by the retreat of the Greeks: thirst and hunger guarded the desert of Mesopotamia; and the emperor, satiated with glory, and laden with Oriental spoils, returned to Constantinople; and displayed in his triumph, the silk, the aromatics, and 300 myriads of gold and silver. Yet the powers of the East had been bent, not broken, by this transient hurricane. After

the departure of the Greeks, the fugitive princes returned to their capitals; the subjects disclaimed their involuntary oaths of allegiance; the Moslems again purified their temples; and overturned the altars of the saints and martyrs. Of these extensive conquests, Antioch, with the cities of Cilicia and the isle of Cyprus, was alone retained a permanent and useful accession to the Byzantine empire.

Though the Saracens, in the East, gained a temporary advantage by the retreat of the Greeks, yet their interest declined in almost every part of their extensive empire. The reverse of their political state was not without its advantages. In the school of adversity, the luxurious caliphs resumed the grave and abstemious virtues of the primitive times. In about 300 years from the death of Mahomet, the Arabians returned to the same low rank they held among nations before his birth; and their widely extended conquests, under the name of the empire of the Saracens, were gradually wrested from them or asserted their independence.

From this time, the vast empire of the Arabians was rent with such multiplied factions; agitated with so many and so violent commotions; and divided into so many different states, successively rising and falling; that it would require several volumes of history to trace the various dynasties, and follow them through their various revolutions. These, indeed, as they exhibit little else than a chaos of crimes and calamities, would afford little entertainment to a modern reader. It is requisite, however, to observe that, after the caliphs had long been no more than mere pageants of state in the palace of Bagdad, the Tartars annihilated the last remains of their nominal sovereignty. About the year 1258, Mangou Khan, or rather Hologua his brother, and general of his army, took the city of Bagdad; put to death Motassem, the last of the Abbassides; and totally extinguished the caliphate.\*

The desultory enterprises of the croisaders, which at different intervals agitated both Europe and Asia, produced no permanent effects in the countries that were the object of

\* Gibbon's Dec. Rom. Emp. vol. II. p. 416.

these romantic expeditions. The Christians in the year 1099, captured Jerusalem; but they had not the good fortune to retain it long. They also made themselves masters of Antioch, the ancient capital of the Macedonian kings of Syria, which they erected into a separate principality. The Christian kingdom of Jerusalem terminated in 1187, when that city was taken by Saladin who had seized the sovereignty of Egypt and extinguished the power of the Fatimites.\* About the end of the thirteenth century, Ptolemais was taken by Kalil Aseraf, the Mamaluke sultan of Egypt; and the Europeans were finally expelled from Syria. The transactions of the Turks are here purposely omitted as their progress is elsewhere related. They had long been masters of Asia Minor; but the crescent had been displayed on the walls of Constantinople before sultan Selim II. extended his dominion over Syria, which till A. D. 1516, remained subject to the Mamaluke sultans of Egypt. At that period, the Asiatic dominions of Turkey assumed their present form and extent. The power of the Arabians was finally extinguished by the Turks in Asia; by the Mamalukes in Egypt; by the defection of governors and commanders in Africa; and, in Spain, by the constant efforts of the Christians; who, after almost continual wars, during the space of near 800 years, accomplished their object by the conquest of Grenada, in the joint reign of Ferdinand and Isabella. Since that time, the formerly victorious Arabians whom their conquests transplanted into so many different countries, are only wandering tribes, in a state of subjection to the Turks; while those who remain in their ancient seats, are governed by petty princes, and have relapsed into their former barbarous condition. The

\* After Saladin had subdued Egypt; passed the Euphrates; and conquered cities without number; he finished his life in the performance of an action that ought to be transmitted to the most distant posterity. A moment before he uttered his last sigh, he called the herald, who had carried his banner before him in all his battles, and commanded him to fasten to the top of a lance, the shroud, in which the dying prince was soon to be buried. "Go," said he, "carry this lance, unfurl this banner, and while you lift up this standard, proclaim: 'This is all of all his glory that remains to Saladin the great, the conqueror, and the king of the empire.'"



was at last effected, by the sagacious policy of their prophet. Religion was the political and social bond which united them. Enthusiasm was their stimulus to great enterprises. The state of the adjacent countries gave to that stimulus a favourable opportunity for exertion. The first caliphs, and their lieutenants, formed by the instructions, and animated by the views of the prophet, kept up among the people the same enthusiasm which he had inspired. The caliphs assuming and supporting the character of successors and representatives of Mahomet, kept alive, by their public exhortations, the zeal and enthusiasm of their subjects. As the first ministers of religion, and commanders of the faithful, they united, in their own persons, all spiritual and temporal powers. An unbounded veneration for their high character, for some time, maintained in one compact system the vast extent of the Arabian empire. But when the caliphate was split into different divisions; when the throne of Mahomet became the prize of contention; and the seat of usurpation; the persons of the caliphs became less venerable, and their authority less respected. The empire of the Arabians though divided into the three distinct caliphates of Asia, Egypt, and Spain, continued some time to display an extraordinary splendor; and to flourish in commerce, in letters and science. But the political and religious schisms was followed by a long train of insubordination, which undermined the foundations of this immense empire, and caused it gradually to sink under the assaults of the Turks, the Mamelukes, and the Spaniards. The power, the wealth, the magnificence and the learning of the Arabians, at last, totally disappeared. No nation ever rose so rapidly to eminence, and none ever sunk more completely into its primitive obscurity.

## ANCIENT SYRIANS.

THE Ancient Syrians were partly descended from Ham, and partly from Shem, the sons of Noah. They occupied a fertile tract of country, which lay between Mount Taurus on the north; the Euphrates on the east; Arabia Deserta, Palestine and Phœnicia on the south; and the Mediterranean on the west; extending from the thirty-fourth, to the thirty-eighth degree of north latitude. Syria appears to have been anciently parcelled out into several petty kingdoms; but, in later ages, it was divided into four principal states, viz. Zobah, Damascus, Hamath and Geshur, each of which was governed by its respective king.

Nothing satisfactory has been recorded of the civil concerns of this people; but it is certain that they were respectable for their learning and arts, and that the spoils, tribute and commerce of surrounding nations, enabled them to rise to a great pitch of splendor and magnificence. Their government was probably monarchical from the earliest periods. Their religion soon degenerated from that of their progenitors into gross idolatry.

Among the natural curiosities of Syria, are to be reckoned the cedars of Lebanon, anciently the objects of worship, and still of a kind of religious reverence; and two vallies of salt, which are impregnated with that mineral to an unfathomable depth.

Balbeck, situated in a delightful plain, at the foot of Mount Libanus, appears to have been the residence of several powerful kings, who successively inhabited its palaces, the remains of its edifices are still so astonishing. The city is entirely in ruins; but it is impossible to take a single step among them without meeting with most valuable fragments of sculpture and architecture; numberless statues, columns,

spacious vaults, walls covered with bass reliefs, long flights of stairs of the most beautiful marble, and every thing which can adorn the most superb edifices.

Palmyra, surrounded on all sides by a sandy desert, at a distance from the Euphrates, offers to our view ruins, which, from their number and variety, are not less astonishing than those of Balbeck. Its splendor is represented as cotemporary with Solomon. The Greeks and Romans have, as at Balbeck, left here the traces of their elegant arts. We still find here various temples, amphitheatres, and circuses; and also tombs, in which human vanity survives the memory of those deposited in them. Their names are effaced; but those of queen Zenobia and Longinus will live with eulogium in the annals of history.

The Syrians were the descendants of Aram, the youngest of the sons of Shem. Several Canaanite families, who had escaped from the sword of Israel, took refuge and intermingled with them, so that they were likewise as we have stated, descended in part from Ham. Syria was at first divided into small kingdoms, of which the principal was Damascus. This, in time, subdued and absorbed all the others. In general, the Syrians have been, and still are considered as a feeble and effeminate nation.

A disposition to effeminacy might be derived from the climate, but was also to be attributed to their religion; than which, antiquity afforded none, whose rites and emblems tended more to debauch the imagination, and corrupt the manners. Their principal divinity was a goddess, and the parts of generation were the objects of their worship. The images of these were sculptured on the walls of the temples, or raised in trophies of a prodigious size. The most revered of their priests were eunuchs, who always wore the habit of women, and affected soft and effeminate manners.

The temple of the great Syrian goddess resembled a pantheon or assemblage of all the Greek divinities. The sanctuary was filled with a train of gods and goddesses. Jupiter, Apollo, Mercury, Juno, Venus, Minerva, in fine all the divinities which peopled the Greek Olympus.

Within this temple were kept horses, lions, eagles, and

other animals, all sacred and tame. In a lake, surrounded with statues, sacred fishes were likewise kept. It is not known, whether it was in honour of them that incense was burnt day and night on an altar, which appeared to float in this lake, for it was not easy to discover, by what it was supported. This arsenal of paganism would not have been complete, had it not possessed an oracle. This was that of Apollo, the only one of their gods, who was represented as clothed. The answers were given by the divinity through his organs, the priests, according to certain fearful noises heard in the temple, the gates of which remained shut. It would be difficult to describe what passed in a kind of perfumed chapels, and certain groves breathing only voluptuousness, in which impure fanaticism permitted, and even enjoined such infamous excesses that the most debauched of our libertines would turn from them with disgust; yet were these revels, if we believe the Greek historians, perfectly conformable with the general character of the nation.

This dissoluteness and effeminacy did not prevent the Syrians from making considerable progress in the arts and sciences. Their happy situation, almost in the centre of the ancient world, rendered them, as it were, the depositaries and guardians of the knowledge of other nations. They long preserved it in books written in their language, which, as well as the characters they used, greatly resembled the Hebrew. They carried on a trade, especially by the Euphrates, by which they procured the merchandise of Persia and India, and conveyed it to the more western parts of Asia. Their country was likewise the road from the most commercial coast of the Red Sea to the Mediterranean, and they had, on the former, a port which, for some time, rendered them masters of the commerce of Egypt.

Several districts of Syria have had their kings, with the number and succession of which we are but little acquainted. The most famous of the kings of Zobah was Hadadezer, who carried on an unsuccessful war against David.

Three of the kings of Damascus engaged in wars with the Israelites; but the particulars have not descended to us. The

fruitless attempts of Benhadad are better known. Our astonishment is naturally excited at the number of troops which these ancient kings of Syria were able to bring into the field, and the arrogant pretensions with which such formidable armies inspired them. Benhadad encamping before Samaria, demanded nothing less of Ahab, king of Israel, than that he should suffer his palace, and the houses of his nobles to be searched; and all the riches in them to be carried away, even wives and children, at the pleasure of the searchers. "If he refuses," added he, "I will bring an army so numerous, that if every soldier shall only carry away a handful of dust of the ruins, no traces of the city shall remain." This menace had the usual fate of such bravados. Benhadad was in his camp, where he believed himself secure, when he was informed that a small body of the Israelites had come out of the city. "Let them be brought to me alive," said he. This small troop of determined men was headed by Ahab, who had made a sally to surprise the Syrians, then celebrating an entertainment. At the first attack of the king of Israel, the Syrians, seized with terror, fled with the utmost precipitation to their own country.

"This victory," said the courtiers of Benhadad to their master, "it was easy for Ahab to obtain, for his gods are gods of the hills, but ours are gods of the plains; let us then fight against the Israelites in the plains, and we shall surely be stronger than they." Benhadad tried the experiment. He lost 100,000 men; and a wall of the city of Apek, to which they fled for safety, crushed to death 27,000 more by falling on them. These defeats so humbled the pride of Benhadad, that he sued to Ahab for peace.

The general who commanded in this expedition, was named Naaman. He was afflicted with the leprosy; and a young Israelitish girl, whom he had made prisoner, advised him to have recourse to Elisha, the prophet of Israel. He applied to him, and the prophet not only restored his body to health, but his soul likewise; by initiating him into the faith and worship of the one only God. The fame of Elisha, as a man favoured by heaven, and from whom nothing was

concealed, was spread through the court of Benhadad. That prince having projected another expedition against the Jews, the secret of which had transpired, was persuaded it must be this wonderful man who had discovered his design; he therefore sent soldiers to take him. They arrived by night; but the sun did not rise to them; for they were smitten with blindness, and led, without perceiving whither they were going, into the midst of the city of Samaria; where their sight returned to them, and they saw with astonishment their situation. The Samaritans, however, though they had so much reason to complain of the virulent enmity of the king of Syria, did not treat them as prisoners, but sent them home in perfect safety.

Notwithstanding this act of generosity, Benhadad returned to the attack of Samaria once more, and besieged it so closely, that the inhabitants were reduced to the utmost extremity. How long the siege continued, cannot be easily ascertained; but such were the effects of the famine occasioned by it, that an ass's head was sold for eighty pieces of silver, and the women were driven to the horrid necessity of eating their own children. At length, however, the Almighty vouchsafed to terminate these calamities, by causing a sudden alarm in the enemy's camp, and compelling the besieging forces to flee with such precipitation, that they left their tents, provisions, horses, and riches, for a spoil to the Israelites. The distresses of the besieged were instantly removed. All apprehensions of danger speedily vanished; and the greatest plenty immediately succeeded to the greatest scarcity.

About this time, Hazael assassinated Benhadad, and usurped his throne. Hazael retained the same animosity against the Jews as his predecessor. He took and pillaged Jerusalem, and subjugated both Israel and Judah. He likewise, by the taking of Elath, formed a great establishment on the Red Sea. Under Hazael, Syria arrived at the summit of its power.

His son, Benhadad the second, lost all his father had gained, and became tributary to the Jews. Rezin effaced this stigma, and impressed it in his turn on Israel. Nations exercise such cruel reprisals against each other, without reflect-

ing, that they necessarily lead to their mutual destruction. These two rival states passed together under the yoke of the Assyrians.

We scarcely know the situation of the two small kingdoms of Hamath and Geshur. All their importance was derived from their alliance with more considerable kingdoms. The last king of Geshur strengthened himself by giving his daughter Talmal in marriage to David, king of Israel; but when the protecting states were overthrown by the Assyrians, those they protected were buried beneath their ruins.

---

## PHŒNICIANS.

PHŒNICIA is bounded by Syria on the north and east; by Judea on the south; and by the Mediterranean on the west. Its boundaries on the land side have been often changed. Before the conquests of Joshua, a considerable extent of country was called Phœnicia; but after that event, the name was in a great measure confined to that tract which was inhabited by the old Canaanites along the Mediterranean, and which had not been conquered. It is situated in the same latitude as North Carolina; but for small size and aptitude for commerce, it resembles the state of Rhode Island.

The soil of this country is good, and productive of many necessaries for food and clothing. The air is wholesome, and the climate agreeable. It is plentifully watered by small rivers, which, running down from mount Libanus, sometimes swell to an immoderate degree.

It is universally allowed that the Phœnicians came from Ham; or to be more particular, were Canaanites by descent. They were governed by kings, and their territory, though only a small slip of land, stretching on the Mediterranean, like the state of Delaware on the river of that name, included several royal cities or kingdoms, namely, those of Sidon, Tyre,

Aradus, Berytus, Byblus, and several more. In this particular they imitated and adhered to the primitive government of their forefathers, who, like the other Canaanites, were under many petty princes, to whom they allowed the sovereign dignity; but reserved to themselves the natural rights and liberties of mankind. Of their civil laws we have no particular information.

With regard to religion, the Phœnicians were idolaters. The Baalberith, Baalzebub, Baalsamen, &c., mentioned in Scripture, were some of their gods, as were also the Moloch Ashteroth and Thammuz, mentioned in the sacred writings.

Much is said of their arts, sciences and manufactures. The Sidonians, who are comprehended under the general denomination of Phœnicians, were of a most happy genius. The glass of Sidon; the purple of Tyre; and the exceeding fine linen they wove, were the products of their own country and their own invention. With respect to their skill in working metals; in hewing timber and stone; their perfect knowledge of what was solid, great, and ornamental in architecture; we need only put the reader in mind of the large share they had, in erecting and decorating the temple at Jerusalem. Their fame for taste, design, and ingenious invention was such, that whatever was elegant, great or pleasing, whether in apparel, vessels or toys, was distinguished by way of excellence with the epithet of Sidonian.

The Phœnicians were likewise celebrated as merchants, navigators, and planters of colonies in foreign parts. As merchants, they may be said to have engrossed all the commerce of the western world. As navigators they were the boldest, the most experienced, and greatest discoverers in ancient times. They had for many ages no rivals. In planting colonies they exerted themselves so much, that when we consider that their whole country was little more than the slip of ground between Mount Libanus and the sea, and not larger than some counties in the United States, it is matter of surprise how they could furnish such supplies of people for colonization. The Phœnicians extended their settlements to the western extremity of the Mediterranean; penetrated into



the ocean beyond; and carried their traffic across all the dangers of the Bay of Biscay, to the distant shores of Britain, then the extreme of the known world. Wherever the Greeks did not interfere, the Phœnicians were superior in arms as in arts to all maritime people. But confined at home within a narrow territory; pressed on the land, first, by the power of the Jewish kingdom, then by the more overbearing weight, successively, of the Assyrian and Persian empires; and on the sea, interrupted by the Grecian spirit of war and of piracy; they were equally prevented from becoming a great nation on their own continent, and from maintaining their dominion over their distant maritime settlements.

At a very early period some Phœnician settlements were formed in northern Africa. Among these, Utica had the fame of being the most ancient. Afterwards, Dido, immortalized by Virgil, driven to seek refuge with her adherents from the tyranny of her brother, the king of Tyre, is said either to have founded or increased the colony, which in process of time became the powerful and renowned Carthage. That city, situate nearly midway between Phœnicia and the Atlantic Ocean, was a most eligible situation for a place of arms to command the communication with Spain; the country of silver and gold mines, the Indies of the old world. Thus Carthage seems to have risen early to eminence, and to have become in some degree the capital of the Phœnician colonies. The troubles of Phœnicia, and the wars which it was obliged to sustain against the force of the Assyrian empire, appear to have emancipated its dependencies.

As long as the Phœnician settlements remained under the authority and protection of the mother country, perhaps they were no more than factories. Along the coast of Africa, as far as the Atlantic Ocean, and on the extensive shores of Spain, having only ignorant barbarians to contend with, they established their dominion, apparently with little difficulty, wherever they chose to exert their force. But on the coast of Sicily, the Phœnician factories, some of them probably as old as Carthage itself, had been disturbed by the successive arrival of Grecian adventurers, skilled as well as daring in

the practice of arms; and who, though not always averse to commerce, generally preferred piracy. Against these new occupants of that fruitful country, no farther precautions were necessary than had sufficed against the simplicity of the native barbarians. Uniting therefore their factories, which had been scattered all around the island, the Phœnicians confined themselves to three settlements, Soloeis, and Panormus, (now Palermo) on the northern coast; and Motya at the western extremity. When Carthage became independent, the Phœnician settlements, in Sicily, became appendages of its dominion.

It is generally supposed that the Phœnicians were induced to deal in foreign commodities by their neighbourhood with the Syrians, who were perhaps the most ancient of those who carried on a considerable and regular trade with the more eastern regions. In Syria, which was a large country, they found store of productions of the natural growth of that soil, and many choice and useful commodities brought from the East. Having a safe coast, with convenient harbours on one side, and excellent materials for ship building on the other; and perceiving how acceptable many commodities, that Syria furnished, would be in foreign parts; they turned all their thoughts to trade and navigation, and by an uncommon application soon eclipsed their masters in that art.

Their whole thoughts were employed on schemes to advance their commerce. They affected no empire, but that of the sea, and seemed to aim at nothing but the peaceable enjoyment of their trade. This they extended to all the known parts of the world within their reach; to the British Isles, commonly understood by the Cassiterides, as already observed; to Spain and other places in the ocean, both within and without the Straits of Gibraltar; and, in general, to all the ports of the Mediterranean, the Black Sea, and the Lake Mæotis. In all these parts they had settlements and correspondents, and from them they drew what was useful to themselves or might be fit for their commerce with other nations. Such was the extent of their navigation. Their trade by land in Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even

in India, was of no less extent. A view of the whole may give us an idea of what these people once were; and how deservedly their merchants are mentioned in Scripture, as equal to princes. Their country was, at that time, the great warehouse where every thing, that might either administer to the necessity, or luxury of mankind, was to be found. This they distributed as they judged would be best for their interest. Purple, glass, and fine linen, together with the curious pieces of art in metals and wood, already mentioned, appear to have been the chief and almost only commodities of Phœnicia itself. Indeed their territory was so small, that it is not to be imagined they could export much of their own growth; it is more likely that they rather wanted than abounded with the fruits of the earth. For several ages they were the factors of the west, and the bond of connection between the three great portions of the then known world.

The Phœnicians not only possessed the industry and artifices of commerce, but likewise its jealousy. When they were sometimes followed by competitors, who endeavoured to discover the places to which they resorted, they would not only take a false course to avoid them, but even sail into stormy seas, and such as were full of rocks and shoals, at the hazard of their destruction; in order to procure that of their rivals. They would, when they were no longer in danger of being discovered, attack the ships of these curious observers, murder the crews, and sink their vessels, to prevent their own commercial connexions from being made known.

The cities of this small country, were as famous as kingdoms in others. Tyre and Sidon possessed a great celebrity of this kind. Philosophy, rhetoric, and all those sciences which require undisturbed tranquillity, and a certain ease of circumstances, were cultivated with success in them. The wants of commerce brought to perfection arithmetic, geometry, and astronomy. Workmen of every kind, sculptors, painters, builders, carpenters, and architects, abounded. Great monarchs, when they wished to erect sumptuous edifices, or splendid monuments, had recourse to the kings of this small country. Thus Solomon, as already stated, having resolved to build a

magnificent temple at Jerusalem, applied for workmen and directors of their works, to Hiram king of Tyre.

It is an observation, which will frequently present itself, that those cities in which the sciences flourished, and knowledge was cultivated, and which consequently ought to have been the asylum of wisdom and morals, were, on the contrary, almost always the vortex of error, and the sink of corruption. We cannot but be astonished that the Phœnicians, who had received from the patriarchs, their fathers, the knowledge of the true God, should so soon have adopted the idolatry of the Syrians their neighbours, by worshipping the sun under the name of Bœal; the moon under that of As-tarte; and fire under that of Moloch; to which they consigned human victims.

It appears, likewise, that the Phœnicians were acquainted with the gods adored in Greece, even under the Grecian names, Jupiter, Mars, Neptune, Pluto, and others.

Tyre and Sidon are celebrated for the elegance of their works in wood, iron, gold, silver, brass and other metals; and for the whiteness and fineness of their linen. It is believed that glass was invented by the inhabitants of Tyre. On its coast was found a small shell fish which yielded a purple dye, but which is now no longer met with. On the side towards Sidon, we still find remains of magnificence common to both cities; among others, a vast cistern from which water, after having supplied Sidon, was conveyed to Tyre by canals formed in the dike.

Sidon, situated at a little distance from the sea, was no doubt the residence of the grandees, while Tyre was that of the merchants. The latter had two harbours; one for winter, and the other for summer; or rather, by the favourable inflexion of the coast, the harbour might be entered or sailed from in every season. The cities of Phœnicia were not confined to the three we have mentioned; the heaps of ruins, found in different places, prove the existence of cities in a much greater number than a country so small could ever have maintained, had it not been supported and enlivened by commerce.

Some of these cities were republics, and others governed by kings. The first king of Sidon, was Sidon the son of Canaan. After him there is a very long chasm to Tetramnestus, who furnished 300 gallies to Xerxes, for his expedition against Greece; but whether as an ally, or tributary, we know not. Under Jennes, his successor, the Sidonians had become subject to the Persians, and revolted. Darius Ochus marched against them with all his forces, determined to subjugate or destroy them. After having made a valiant defence, they proposed to surrender on conditions; but there were traitors among them; and the king himself abandoned his subjects. Those whom they had deputed to the camp of the Persians, for the purpose of concluding the treaty, were inhumanly massacred. The enemy entered the city through the gates, which were given up to them by the connivance of the king. He remained with the Persians. The wretched inhabitants, reduced to despair, shut themselves up with their wives and children in their houses, which they fired, and buried themselves under the ruins of their city. Nothing remained to Darius but the ashes; in which, however, he found great riches, in a variety of melted metals. The feeble king, who had abandoned his people, gained nothing by his cowardice; for the conqueror who despised him, put him to death.

Some Sidonian families had escaped in their ships from the cruelty of Darius. After his departure, they returned to the smoking ruins of their city, which they rebuilt; but they could not for a long time restore it to its former splendor. They ever after retained so implacable a hatred to the Persians, that when Alexander made war on the latter, and presented himself before Sidon, the inhabitants of that city opened their gates to him in despite of their king Strato, who did not wish to receive a new yoke. Alexander placed on the throne in his stead a man, who by his wisdom and virtue had acquired, without seeking it, the esteem of all his fellow citizens. He was named Abdalonimus. The persons deputed by the conqueror to carry him the crown, found him working in his garden. The sceptre in his hand caused the

kingdom to flourish, as the spade when he wielded it, had bestowed fertility on his garden. He rendered his people happy, and justified the choice of Alexander.

The first king of Tyre, of whom we have any certain knowledge, is Abibal, the predecessor of Hiram. The latter is well known by his connexions with Solomon, whom he furnished with wood from Lebanon for the building of the temple at Jerusalem, and for fitting out his fleets.

We are acquainted with little more than the names of the kings, who succeeded to Pygmalion. The latter has left behind him the character of a cruel tyrant, who murdered his brother-in-law to obtain his treasures; which, however, Dido, his widow, concealed from her brother, and carried away in ships. She was accompanied by a number of adventurers, who wandered with her over the waves, and landed on several coasts; whence they carried off provisions and even women. At last, being well received by the inhabitants on the coast of Africa, they founded Carthage.

The Tyrians having excited the jealousy of the neighbouring monarchs, suffered two sieges; one of five, and another of thirteen years, during the reigns of kings but little known; and, at length, a third by Nebuchadnezzar. After an obstinate resistance, they put to sea in their vessels, and abandoned to the conqueror their empty houses, on which he wreaked his vengeance by destroying them.

Tyre at first stood on the shore of the main land. The Tyrians rebuilt it on a small island at a little distance from its former site, and fortified it in such a manner, as to render it almost impregnable. They made trial of a government by magistrates, named suffetes or judges, but afterwards returned to royalty.

Four kings reigned in obscurity. Under the last of these, or during an interregnum, the slaves, who were very numerous at Tyre, murdered their masters; seized on all their riches, and married their widows and daughters. They afterwards resolved to choose themselves a king; but their chiefs, when assembled, not being able to agree in the object of their

choice, determined, that he who should first perceive the rising sun the next morning should be proclaimed king as the most favoured by the gods. It happened that one of them had saved the life of his master, Strato, by whom he had always been treated with humanity, and to him the slave related the result of their deliberation. "No doubt," said Strato, "they will all look towards the east; but do you turn your eyes towards the west; fix them on the highest tower in the most elevated part of the city, and you will first perceive the rays of the sun illuminating its summits." The advice was followed, and succeeded. The slaves were greatly astonished, and conceiving that so much sagacity exceeded the bounds of their ordinary capacity, required their companion to inform them from whom he had learned the expedient. He confessed, that it was from Strato, his master, whom he had preserved, together with his son, in gratitude for the kind treatment he had received from him. Considering Strato as a man, who had been preserved by the particular providence of the gods, they proclaimed him king.

His son succeeded him, and the sceptre passed into the hands of his descendants of whom the last was named Azelmic. During his reign, Alexander came, as he said, to revenge the injury done by the slaves to their masters more than 200 years before. Any pretext is sufficient with a conqueror, bent on war; but he found men whom his victories had not terrified, and who were firmly resolved to defend themselves. That they might remain inflexible in their resolution, and not swerve from it through tenderness, they sent their wives and children to Carthage. Their walls were strong, and well provided with offensive and defensive machines; and they were surrounded by the sea and protected by a fleet.

After a number of unsuccessful assaults, Alexander was convinced that he could employ but one efficacious mode of attack against an island; this was to join it to the main land. He therefore began the laborious work of carrying a mole across the sea. The work advanced so rapidly, that it soon

became necessary to come to a close engagement. In this extremity, there were no means to which the besieged had not recourse. They drove off the assailants with flaming darts, or caught them with long hooks, and dashed them down between the mole and the city. From the top of their walls they poured on them boiling oil, and burning sand, which, entering between the joints of their armour, burnt them alive.

The siege lasted seven months. Alexander at last carried the place sword in hand, and entered it an enraged conqueror. He put two thousand of the Tyrians to the sword, and crucified two thousand along the walls. "They are," said he, "a race of slaves, and deserve the disgraceful punishment of slaves." To give an air of justice to a cruelty which was merely the effect of revenge for the losses he had suffered during the siege, he spared the descendants of Strato. What remained of Tyre, Alexander demolished; and built in Egypt the city of Alexandria, which drew to itself much of the trade, that formerly centered in Tyre. The difficulty of subduing Tyre impressed on the mind of Alexander the great advantages which flow from commerce, even in a military point of view; as furnishing superior means of defence and resistance. Counting on a long life, and a succession of conquests, he wished to divert trade from a hostile channel, and to allure it into one likely to be subservient to his views. He died soon after his conquest of Tyre. By that event, Phœnicia came under the government of his generals; and continued under them and their successors, the Seleucidæ of Syria, for some centuries. It afterwards fell into the hands of the Arabs; and Tyre, after being taken by Baldwin II. king of Jerusalem, was in 1289, destroyed by the sultan of Egypt, and abandoned never more to rise from its ruins. An excellent account of its situation and modern state may be found in Volney's travels vol. II. It now consists of a small village composed of wretched huts, and containing about 50 or 60 families. The words of Ezekiel, though pronounced two hundred years before the birth of Alexander, are literally fulfilled. "And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls,



and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more." (Ezekiel 26th Chapter, 12th, 13th, and 14th verses.) The late Mr. Bruce, saw this queen of the nations converted into a place for fishers to dry their nets upon. Its harbour, formerly so famous for its shipping, is now almost choaked up.\*

---

## OF THE CELTES AND SCYTHIANS.

IN the first ages of the postdiluvians, the number and character of the primitive settlers, and their progeny, would vary with climate and local circumstances. Those, who located themselves in southern regions, would be very apt to acquire that indolence and effeminacy, which attaches to the inhabitants of a warm fertile soil. Those, who took up their abode in cold, rugged, mountainous countries, would be under the necessity of making laborious exertions, to obtain a scanty support. Strong bodies, with a capacity to undergo fatigue, and to bear privations, would naturally grow out of their si-

\* Those who entertain any doubts of the divine authority of the Holy Scriptures, are requested to read the 23d chapter of the prophecies of Isaiah and the 26th, 27th and 28th chapters of the prophecies of Ezekiel, delivered 588 years before the Christian æra, or 200 years before the birth of Alexander; and immediately after, read the accounts of the site of ancient Tyre, given by travellers at different periods, down to the end of the eighteenth century; particularly those of Maundrell, Volney and Bruce; and they must believe the Scriptures or disbelieve all history. Whatever may be said against Maundrell and Bruce, as giving evidence favourable to their own systems of belief, nothing of that kind can be alleged against Volney, as tending to weaken the force of his testimony.

tuation. From that love of ease and power, which is natural to all men, people of the latter description, would be strongly tempted to intrude themselves into the settlements of those of the former. Hence there has been, from the early ages of the world, a disposition to migrate southwardly and westwardly; sometimes, as peaceable settlers, but oftener with equipments for war and conquest. These obvious principles, confirmed by experience, account for the various migrations of nations, and for the general course of the tide of conquest, and the stream of population. Hence, the north has been called the storehouse of nations; and a few primitive settlers, under these circumstances, have frequently branched out in a variety of directions, and one original stock formed several nations. Of this description were the Celtes, a nation of great antiquity, being, as is believed by antiquarians, the descendants of Gomer, the eldest son of Japheth; from whom they were also called Gomerians. On their migration from Phrygia, the residence of their progenitors, they advanced through Thrace, Hungary, Germany, Gaul, and Italy, and spread themselves to the utmost borders of Spain.

In this large European tract, after fixing on a boundary between the Scythians and themselves, they shortly became a most powerful nation, under a regular monarchy, and gave a variety of names to their new possessions. Thus those, who occupied the banks of the Rhine, and advanced thence toward the south and west, as far as the Pyrennees and the German Ocean, gave all that country the name of Gallia and Galatia; those, who inhabited the more northern regions, above the Euxine sea and north of the Danube, were called Cymbrians; and they gave the name of Cymbria Chersonesus to that part of Germany, which is now called Holstein. Mention is made of the Celtes, by ancient geographers, in so many parts of Europe, that Ortelius imagined the name of Celtic to be the proper appellation of that division of the globe, and accordingly drew a map of ancient Europe, with this title, "Europam, sive Celticam, veterem."

Their European territories seem to have extended from the Danube, to the farthest extremities of Spain and Portugal,

being bounded on the north by the Mediterranean; and on the west and north-west, by the western and northern oceans. In the time of Julius Cæsar, the northern islands of Britain and Ireland constituted part of the Celtic Gallia.

So considerable was this nation, even in the time of Augustus Cæsar, that it contained no less than sixty great communities, which were distinguished by the names of cities or districts, thence called, Gallia Cisalpina.

The religion of the Celtes was nearly the same in substance, with that of the Scythians. They neither erected temples nor statues, but planted spacious groves; which, being open on the top and sides, were deemed more suitable for the worship of an unconfined being. They seem to have chosen the oak, as their favourite emblem of the deity. But in later ages, their simplicity was corrupted by the idolatrous superstitions of other nations, and their princes and heroes soon became the objects of blind adoration. All religious concerns were placed in the hands of their curetes, since called druids, and bards, who performed sacrifices, and all other solemn rites; and instructed youth in philosophy, astronomy, and astrology, together with the doctrines of the immortality and the transmigration of the soul.

More common subjects, such as their devotional hymns, the exploits of their warriors, and their exhortations to the people before a battle, were couched in verse, and sung by them upon proper occasions. Diodorus Siculus observes, that the bards used to accompany their poetic effusions with instrumental music; and they were held in such high veneration, that if one of them made his appearance, whilst two armies were engaged in battle, they immediately ceased to fight.

Many authors have commended their virtue and morality. But the cruel customs which they adopted,\* induced a Roman historian to call their religion an impious superstition; as such, it was abolished by the emperor Claudius.

\* They frequently polluted their altars with human victims, and murdered their slaves or prisoners of war, to draw an augury from the streaming of their blood.

They anciently led an itinerant kind of life, carrying their families about in large wagons, and ranging from place to place in quest of pasture, conquest, or amusement. Their usual food was venison, and wild fruits, and their common beverage milk; for they were then wholly inattentive to agriculture; and when they adopted it, in later years, they generally left the management of it to their wives and slaves. At length, however, they began to build towns and cities, which they fortified and embellished with walls, towers, and magnificent edifices. Their thirst of plunder led them to many acts of cruelty; and their intrepid bravery in war, was equally known and dreaded. Their martial laws were set to music, and recited by the youth long before they were able to bear arms. Nothing seems to have been omitted that could excite a thirst for glory, and cherish that warlike temper, which made them so formidable to the surrounding nations.

Their language was the old Celtic or Gomerian, which was formerly used with some variety of dialect in all parts of Europe; and is still spoken in the Highlands of Scotland\* and some parts of Ireland. The Welsh is also a dialect of the same tongue.

Of the civil history of these early settlers of the west of Europe, nothing certain is known; only that, shortly before the Christian era, the unwieldiness of so vast an empire, caused it to divide into many petty kingdoms, and that the intestine divisions which ensued, facilitated their conquest by the Romans.

\* A colony of these Highlanders, about the year 1770, settled at Cross Creek, North Carolina, who brought with them the Erse, a dialect of this the most ancient language, that is now spoken, in any part of the known world; and living by themselves, they continue to use it in common conversation. It is said, on good authority, that 300,000 inhabitants of Great Britain are so partial to this venerable and expressive language, that they cannot read the Bible in any other. The North Carolina emigrants, being generally in the same condition, have been lately furnished by the Philadelphia Bible Society, with a few hundred copies of the Holy Scriptures in the Erse language. Among them there are individuals, who sing Erse songs, which have been transmitted from father to son through several generations, (fourteen have been mentioned), though they never learned them from printed or written copies.

On the dismemberment of Iberia, or Spain, by the Carthaginians, and the reduction of the northern provinces by the Scythians, some powerful colonies of the Celtes, or ancient Gomerians, returned into Lesser Asia; and having seized on several places, by force, formed new settlements, which they distinguished by the names of Galatia, Parthia, &c. To these Galatians, St. Paul delivered one of his epistles.

---

## THE SCYTHIANS.

THE extensive tract of country, anciently inhabited by this people, was divided into European and Asiatic Scythia. Much of the same tract is at present, in like manner, divided into Asiatic and European Russia. The ancient division included the two Sarmatias, which lay between and severed the two Scythias from each other.

Asiatic Scythia comprehended, in general, Great Tartary, and Asiatic Russia.

Scythia, in Europe, contained Muscovy or Russia, and the lesser Crim Tartary in the east; and Lithuania, Poland, part of Hungary, Transylvania, Wallachia, Bulgaria, and Moldavia, in the west. It also contained Finland, Lapland, the western regions of Sweden, and Norway.

The ancient Scythians have been styled the "Fathers of nations." In the opinions of Josephus and others, they were the descendants of Gomer and Magog, the sons of Japheth. In migrating into Europe, the descendants of Gomer are said to have turned towards the north-west, and those of Magog to have spread themselves towards the north-east, into both Scythias. There the ancient Muscovites, or Tartarians, are distinguished by the name of Mogli, which seems to be a corruption of Magogli the sons of Magog. These conjectures are considerably strengthened by the fierce and

terrible character which the Scriptures give of Magog; and which is strictly applicable to the barbarous Scythians.

By the name of Scythians, in the time of Alexander, were called all the nations surrounding Persia, from the sources of the Ganges to the Caspian Sea; and to an indeterminate distance, towards the north. The divisions of this immense country have greatly varied at different times. The nations, which have successively inhabited it, have borne a great number of names; but we may still observe among the individuals, who dwell in those vast regions, such an air of resemblance, as affords probable evidence of the identity of their origin.

Of their laws we cannot speak with accuracy, nor can we suppose them to have been very numerous; as their justice, temperance, simplicity of life, and contempt of riches, seem to have almost precluded the necessity of public rewards or punishments. They used to convey their families from place to place, in covered wagons, drawn by oxen or horses, and made sufficiently capacious to contain all their furniture. Their numerous flocks were esteemed their greatest wealth, as supplying them with wholesome beverage and warm apparel. Gold, silver, diamonds, and other articles of luxury, were the objects of their contempt. Such a nation could have wanted but few laws for the security of their property or other political concerns.

Some of the Scythian tribes were represented of so fierce and cruel a disposition, as even to feast on the flesh of their vanquished enemies. Strange to tell, they are said to have been cannibals from filial piety. When a father or mother, or a near relative, was attacked by any disorder, which it was supposed would render the remainder of their lives miserable, they killed them, and made a feast with their bodies. The dying persons congratulated themselves on such a kind of sepulture, which they esteemed much more honourable than to become the food of worms.

The conquests of the Scythians were more excusable than those of other nations. This frugal and robust people were extremely prolific, and their numbers rendered the country

they inhabited too confined for them. Prevented by the ice and snows of the north from extending themselves on that side, they turned towards countries, that were less cold, from which they drove out the inhabitants or incorporated them with themselves.

The description that Justin gives of the Scythians is applicable to their state and condition in all subsequent ages. They wander over, rather than possess, a country of immense extent. Exercising no tillage, they claim no property of land; they hold in abhorrence and scorn, the confinement of a fixed habitation; roaming perpetually with their families and herds, from pasture to pasture over their boundless wilderness. In this vagabond life, not to steal from one another is almost their only law. Their desires commonly go no farther than for food which their herds supply; and for clothing, which the extreme cold of their climate, makes peculiarly necessary: nature has therefore supplied the brute animals of those regions with a peculiar warmth of covering. To man only is given ability to wrest such boons from the inferior creation. The ingenuity of the ancient Scythians went thus far. Necessity drove them to the use of furs for clothing. Such a country, with such inhabitants, would little invite the ambition of others. But the Scythians, instinctively fond of wandering, were likely to be inspired with a desire to wander among the possessions of their more settled neighbours. And though their manner of life is little above that of brutes, yet it has always been that of gregarious brutes: they migrate in such multitudes, that their progression is scarcely resistible. War was, moreover, singularly their delight; and mercy, and human kindness, were totally alien to their warfare. Scalping was practised by them, nearly as by the American Indians.

These ferocious vagabonds are said, at different times, to have overrun Asia. But their irruptions had more the effect of a swarm of locusts, an inundation, or a hurricane, than of an expedition devised and conducted by the reason of men. The cities and settlements, through which they passed, suffered extremely from their ravages. But the plague was transi-

tory. It came, it destroyed, it vanished, and things resumed nearly their former situation.

The Scythian crown appears to have been hereditary; but their monarchs were by no means despotic; for they were deposed and sometimes put to death for violations of the established laws.

Their great respect for their monarchs, appears in the pompous solemnity of their funerals. The dead body was deposited in a large square, upon a bed encompassed with spears, and covered with timber. A canopy was then spread over the monument, and the favourite concubines, head cook, groom, waiter, and messenger, with some horses, were strangled, and deposited beneath it, for the service of their deceased sovereign. Some golden cups, and other necessary utensils, were also placed in the vacant spaces; and the earth was thrown upon the whole, so as to form a high mound or artificial mountain. At the expiration of the year, fifty young Scythians of quality, with an equal number of horses, were strangled; their bowels taken out, and their bellies stuffed with straw; the bodies of the men were fastened upon their horses by an iron stake, and the horses were set upon semi-circular boards, and placed at a convenient distance from each other round the royal monument.

The Scythians worshipped a plurality of gods and goddesses, among which, were Vesta, Jupiter, Apollo, Venus, Neptune, and Vulcan; but their favourite deity was Mars, to whom they consecrated their finest groves, and also immolated every one-hundredth prisoner of war. As soon as the hapless victim was dead, the skin was stripped off, and the flesh boiled, and the ceremony concluded with throwing part of it before the altar, and distributing the remainder among the worshippers.

The warlike temper and exploits of this people were universally dreaded by their cotemporaries; and they appear to have taken the utmost care for the cultivation of their martial genius. Thus they are reported to have drunk the blood of the first enemy they took captive; and to have presented the heads of all whom they had killed in battle to their mo-



narch. They used to flay their vanquished foes, to stretch, dry, and tan their skins, and apply them to various purposes, such as covering their quivers, or decking their own bodies. They also frequently hung them at their horses' bridles, where they served both for napkins and trophies of victories; while the skulls were converted into drinking cups.

Their manufactures consisted, chiefly, in building wagons for their families, tanning leather for their quivers, bucklers, &c. and fabricating their own weapons. Their mode of living was altogether incompatible with commerce; and as to their learning, they do not seem to have even understood writing, till they brought it with them from Asia, after their twenty-eight years invasion of that country.

They were in general remarkably abstemious, and seem to have abhorred the vice of drunkenness. Their mode of crossing a river was truly singular. They laid their saddle and weapons upon a skin filled with cork, and so well stitched that not a drop of water could penetrate it; they then laid themselves down upon it, and taking hold of their horse by the tail, made him swim to the opposite shore. They were remarkable for the strength and fidelity of their friendship. In this they gloried, and usually confirmed it with the following ceremonies: they poured some wine into an earthen vessel, and mingled with it some of their own blood, which they drew by a slight incision from their hands. They then dipped the points of their weapons into the mixture, uttered some dire imprecations against the party who should prove unfaithful; and having each of them taken a draught of the liquor, desired some of the bystanders to pledge them, and witness their solemn agreement. A contract, thus ratified, whether of private friendship or public alliance, was deemed so sacred, that they thought no punishment severe enough, either in this life, or the next, for those by whom it should be violated. As they were warm and faithful in their friendship, so were they fierce and implacable in revenge.

That the Scythians were a very populous nation, is well attested by historians; though their cruel and frequent wars and inroads upon each other, must have lessened their num-

bers. Their climate, exercise, temperance, and other circumstances, rendered them hardy, prolific, and long lived. Sickness was seldom known among them. Hence we are told, that many of them grew weary of the world, before the approach of death; and hastened their exit. An incontrovertible proof of their populousness, is the succession of colonies, which they sent out toward the southern parts of the world.

Having thus described the religion, manners, and customs, of the royal Scythians, we proceed to notice some petty kingdoms, which are supposed to have descended, either from the same progenitor, or from some of Magog's brethren.

The Sarmatians are said to have been the offspring of the Scythians, and Amazons. Hence Herodotus observes, that the Sarmatian women retained the Amazonian temper, and were more warlike than the rest of the Scythian females. It was chiefly in this province, that a virgin was unqualified for matrimony, till she had killed an enemy in battle.

The Taurians are said to have subsisted, chiefly, by war and rapine; and to have sacrificed all persons that were shipwrecked, to a virgin dæmon, whom they called, Iphigenia.

The Neurians observed the customs of Scythia in most particulars; but pretended to a superior skill in magic, and were reported to be transformed into wolves for some part of the year; an allegory, which probably meant no more, than that, during the winter, they wore the skins of beasts with the furs outward.

The two last Scythian tribes, worthy of notice, were the Nomades, who inhabited the country on the north-west of the Caspian Sea, and the Massagetæ, who resided on the west. The Nomades differed but little from the free Scythians. They led an itinerant life, and when called to war, left their families and flocks under the care of shepherds, till their return. But the Massagetæ appear to have had many peculiarities. Their offensive weapons were fabricated of brass, instead of steel, and their defensive armour was richly ornamented with gold. When a man attained to old age, all his relatives assembled, and sacrificed him, together with

a number of animals. The flesh of all the victims was then boiled together, and the company sat down to their horrid repast. This kind of death, from the very idea of which human nature revolts, was by the Massagetæ accounted the most happy, because instead of being deposited in the earth, they acquired the honour of being sacrificed to their deity, and feasted upon by their friends and relations. The sun was the only object of their adoration, and to him, beside human victims, they offered horses, as deeming them the noblest and swiftest of quadrupeds. They seem to have been totally ignorant of agriculture, and to have subsisted entirely on fish, milk, and the flesh of their cattle.

With respect to the succession of the Scythian monarchs, ancient records are so extremely barren, perplexed, and obscure, that it is impossible to present a regular history of their reigns, or to fix a particular period to any of their actions.

A few particulars only are worthy of notice. Under their prince Maydes, they made their first great irruption into the south of Asia: this constitutes a prominent feature in the history of those remote ages. It was the first occasion on which these inhabitants of the northern regions, whose numerous and hardy tribes, issuing out of their immense deserts, have at different periods subjugated the southern parts of Europe and Asia, are mentioned in the annals of the world. These barbarians broke the power of the victorious Medes, and overran a great part of, what might then be denominated, the civilized world. During a calamitous period of twenty-eight years, those regions exhibited a melancholy spectacle. The open country was every where exposed to pillage, and strongly fortified cities could alone resist the attacks of the invaders. They held the greater part of Upper Asia in subjection for the space of twenty-eight years. At the end of this period, Cyaxares resolved to attempt their destruction by stratagem. He accordingly invited the greatest part of them to a general feast, which was given in every family, when each host intoxicated his guest, and a massacre ensued, which delivered the kingdom from a long and cruel bondage. What became of those who survived the massacre,

is no where recorded. It is supposed that many of them submitted to Cyaxares; that others enlisted in the service of Nebuchadnezzar, king of Babylon; and that the greater division returned into Scythia. On their arrival they found that their wives had taken their slaves for husbands; that a numerous offspring was the fruit of this commerce; and that it was necessary to fight before they could regain their ancient territories. Some skirmishes ensued, and victory seemed to hover over the rebels; till, at length, one of the Scythian lords observed that it was incompatible with their dignity to fight with slaves, as equals, and therefore urged his companions to fall upon them with whips. This advice was accepted and attended with complete success; for the slavish rebels were struck with such a panic at this unexpected instrument of attack, that they threw down their arms and fled. After this victory the Scythians enjoyed a long and uninterrupted peace.

Jancyrus, a haughty and magnanimous prince of Scythia, is famous for the spirited answer which he sent to Darius, king of Persia, demanding his submission. When the heralds made their demand of earth and water in token of subjection, Jancyrus told them, "that as he acknowledged no other superior but his progenitor, Jupiter, and Vesta queen of the Scythians, he would send a more suitable present to his master." This present was sent, consisting of a bird, a mouse, a frog, and five arrows. Darius immediately supposed they were sent in token of submission; but Gobrias, who was better acquainted with the Scythians, gave a very different interpretation to the present, viz. that the Persians must not expect to elude the effects of Scythian valor, unless they could fly, like birds, plunge under water, like frogs, or bury themselves in the earth, like mice. This explanation was soon justified; for the king of Scythia summoned all the princes of the other tribes to join their arms with his, against the common invader of their country.

Upon this summons the kings of the Budians, Gelonians, Sarmatians, Neurians, and various other tribes, assembled in a council of war, but only the three first esteemed it a

common cause, and were willing to assist Jancyrus. The others declared they would remain peaceably at home, till some act of hostility on the part of Persia convinced them, that their liberties were in danger.

To revenge himself on these nations for their unexpected refusal of assistance, Jancyrus resolved to use his utmost exertions to draw the enemy into their country. Accordingly, he divided his army into two columns, one of which was to act, in conjunction with the Gelonians and Budians, under the command of Taxacis, and the other was commanded by himself, whilst the Sarmatians were ordered to march to the territories of Scopasis, that, in case the Persians should penetrate that way, they might retire to the river Tanais; and, upon their retiring, harass them as much as possible. Taxacis, in the mean time, was to keep a day's march behind the enemy, and to harass them with frequent skirmishes, in order to draw them into the territories of the neutral nations.

These arrangements being made, Jancyrus sent out a detachment of his best cavalry, which finding the Persian army encamped about three days' march from the Ister, destroyed all the products of the ground, and then retreated. The Persians eagerly pursued them as they retired farther back, till they were drawn into the territories of the Budians; where they burnt and demolished all that came in their way. Darius continued his pursuit of the fleeing Scythians, who by degrees drew him through the territories of all the nations, who had refused to join in the war, and laid waste the country as they retreated, that the Persians might be driven to extremities for want of food. At length, however, Darius was compelled to retire with the loss of the greatest part of his army.

Some other kings of this country are noticed by historians; but as nothing of importance is recorded of their actions, we shall pass them over in silence, and hasten to the reign of Atheas, under whom, the Scythians are reported to have sustained a very considerable defeat. This prince being engaged in a war with the Istrians, implored the assistance of Philip, king of Macedon, promising to make him his heir to the crown of Scythia. But the Istrians having precipitately quitted

the field at the news of this important succour, he sent a second message to Philip, asserting that he had neither craved his assistance, nor promised him the Scythian diadem. Philip, who was then employed at the siege of Byzantium, took no other notice of this than to request that Atheas would remit him some money to defray part of the expenses of the siege, as he had paid nothing, either toward the subsistence, or reward of the auxiliaries, who had been sent against the Istrians, in compliance with his desire.

Atheas pleaded incapacity, and alleged that the inclemency of the climate, and the sterility of the soil, scarcely afforded his Scythians a sufficient subsistence. Philip, incensed at this reply, resolved to retaliate; and accordingly sent the Scythians word, that he had made a vow to erect a statue to Hercules at the mouth of the Ister, and desired permission to come and set it up. Atheas suspecting his true design, returned for answer, that "if he was desirous of performing his vow, he might send the statue, which should be carefully erected and preserved; but if he presumed to enter the Scythian territories at the head of an army, the statue should soon be melted, and cast into arrows to be used against himself. Philip paid no attention to these proud menaces; and, both monarchs being exasperated, an obstinate battle ensued, in which the Scythians were vanquished. Twenty thousand women and children were made prisoners; and 20,000 mares, with a vast quantity of cattle, were sent into Macedonia. As a proof, however, of the simplicity and poverty of the Scythians, it should be observed, that neither gold, silver, nor jewels, were found among the plunder. From this period, little notice is taken of them as a collective nation; though the different tribes, of which they were composed, signalized themselves on various future occasions. In process of time, most of them, by various changes, acquired the general name of Tartars; which, in modern times, has, in a great degree, been substituted for the ancient one of Scythians. Much of the same country was inhabited by both; and the latter seem by natural generation, conquest, or otherwise, to have proceeded from the former.

## TARTARS.

THE modern Great Tartary, which in all ages, has been the seat of various uncultivated tribes, is situated between fifty-seven and one hundred and sixty degrees of longitude; and between the thirty-seventh and fifty-fifth degree of north latitude. This vast region is divided into two parts, the one called the Western, the other the Eastern Tartary. Western Tartary, which is considerably more extensive than the other, is also occupied by a great number of nations, or tribes of people, who call themselves Munguls, or Moguls; but by other nations, they are called Moguls or Tartars, indifferently.

These Moguls, after various revolutions, became divided into three branches, viz: the Moguls, properly so called, the Kalkas, and the Eluths; of whom the latter are better known by the name of Kalmucks. The origin of the appellations is uncertain.

This extensive country abounds with game and ferocious animals, such as lions, tigers, and others, peculiar to that climate; and is divided by mountains, separating vast and fertile plains, watered with small and large rivers, which abound with fish. Here are immense tracts of pasturage; and the deserts are so called, only because they are not inhabited by human beings.

Some of the Tartar tribes are stationary; others are wandering. The camps of the latter, intersected, like the different quarters of a town, and formed of tents, covered with cloths of various colours, present a very agreeable spectacle. In winter, the tents are covered with felt, which renders them impenetrable to the rigour of the season. The women are lodged in small wooden houses, which can be packed up in a few minutes, whenever they wish to remove their quarters.

Tartary is the highest land in the world, which renders it cold in comparison with other places in the same latitude.

From this country mighty empires have arisen; and from it, anciently, proceeded the conquerors of India, and the present possessors of China. In this country, during many revolving centuries, bloody wars were waged, and battles fought, which decided the fates of empires. There, the treasures of southern Asia have frequently been collected, and as often dissipated.

The Tartar countenance has a national character distinguishing it from any other. They excel in horsemanship, are dexterous hunters, and skilful archers. Their arms consist of the bow and arrow, lance and sabre. They fight on horseback; their horses are stout and vigorous, qualities more estimable, in their opinion, than beauty. They have camels, sheep, and oxen. Mutton and horse flesh are almost the only animal food they eat. From the milk of various animals mixed together, they have the art of making a fermented liquor, with which they regale themselves to intoxication.

Commerce is carried on only between neighbouring tribes; and chiefly by barter. They trade in slaves; whom they sell to the Turks and Persians. From this trade flows their wealth; and when they cannot entrap strangers, they steal, and condemn to bondage, the offspring of their own countrymen.

Polygamy among the tribes is general; a woman of forty is no longer noticed by them, and is considered as useful only to superintend the young girls, and to toil in all kinds of domestic drudgery. Children are educated in their father's profession; and with such a reverential awe of him, that it continues after his death. They afford him the most pompous funeral, which their circumstances will admit, and pay an annual visit to his tomb; while that of the mother is forgotten, and no honourable remembrance is bestowed on her. Some tribes bury, and some burn their dead. Even in the deserts, there have been found funeral monuments, which prove, that with the deceased, they likewise interred horses, arms, jewels, and human beings, most probably slaves, whose skeletons are ranged near the distinguished corpse.

The ancient religion of the Tartars acknowledged the existence of one God. They are now divided into two sects;



viz : Mahometans, and worshippers of the Lamas, who derive their origin from Fohi. The people believe that Fohi, to whom in the pulpit they give the appellation of god, assumes a human form, and resides at Thibet, where they offer him adorations, under the title of grand lama. His representatives live in the utmost splendor; and receive the worship of the Tartars. They pretend that the grand lama is immortal; though he sometime disappears. In the temple of the reigning idol a child is educated; and accustomed, from his earliest infancy, to divine honours.

The government of the Tartars may be termed patriarchal; each father being absolute master in his own family. Several families united form a tribe, and several tribes a nation, whose chief, denominated Khan, is elected by other chiefs, usually from the tribe of him, whom he succeeds. Each tribe marches to battle under a standard, bearing its name, surmounted with a figure of some favourite animal, as a horse, a camel, &c. The Tartars give, annually, two-tenths of their harvests, flocks, or of whatever their revenue consists: one-tenth to their khan, and the remainder to their tribe. When summoned, they are all obliged to take up arms, and plunder is their only pay.

The warlike exploits of the Tartars will be related hereafter. This general view of them is given here, in connection with the Scythians and Celtes. From these sources the population of America is principally derived. From the Celtes, most of the citizens of the United States, and indeed of the white civilized population of America, have descended. From the Tartars, the offspring of the Scythians, the various tribes of Indians, on this continent, are supposed to have had their origin. Of all the races of mankind in the old world, the aborigines of America have the greatest resemblance to the Mogul Tartars. Of all the hypotheses for the population of this western continent, none is so probable, as that the Tartars and Scythians of Asia found their way to it across the narrow strait, by the islands and ice, which lie between the north-east of Asia, and the north-west of America.

## NATOLIA, OR ASIA MINOR.

NATOLIA, or Asia Minor, is a peninsula, being nearly surrounded by the Propontis, Mediterranean, Ægean, and Euxine Seas. It is situate between the thirty-sixth and forty-first degrees of north latitude, and between the twenty-eighth and forty-first degrees of east longitude. This country is said to have been for the most part settled by the sons of Japheth, and very soon after the flood. In process of time the Greeks settled several colonies on, or near, its coasts. The early settlement of this peninsula is highly probable; for its excellent climate, vicinity to the supposed centre of post-diluvian population, and contiguity to three navigable seas—must have invited the early attention of the first inhabitants of the renovated world. A further proof of the antiquity of its settlement, may be drawn from its being the seat of many of the fables in the *Metamorphoses* in Ovid; who undertakes to deduce his poem “*ab prima origine mundi.*”

Asia Minor corresponds, in latitude, with that portion of the United States which lies between New York and South Carolina, and does not much, if at all, exceed in extent the two most southern states in this range, inclusive of the states of Kentucky and Tennessee, which formerly belonged to them; yet it has been the seat of from eight to twelve co-existing kingdoms, all of which were respectable within a few centuries after the deluge, some very powerful, and one, in particular, Pontus, of such extraordinary resources, as to be able with an army of 150,000 men, under Mithridates, to contend for forty-six years with the Romans for the sovereignty of the East. This check was given to the conquerors of the world, before the Christian æra, when the western countries of Europe, which are now great and polished kingdoms, were either uninhabited, or in the occupation of nations unknown in history, and not more civilized than the Indians on the banks of the Missouri.

The first settlers of Asia Minor were probably well instructed in the true religion of Noah; but there must soon have been a lamentable falling off. The earliest records of them, that have descended to us, represent them, not only as gross idolaters, but as indulging such indecencies in the worship of their fancied gods, as tended to deprave the morals of their youth. On the introduction of Christianity, Asia Minor was the seat of much of the labours of the Apostolic founders of that divine system. It gave birth to Paul, the most illustrious of their number. Of the ten epistles, in the New Testament, addressed to particular churches, three are directed to those in Asia Minor. Of the fifteen nations, whose inhabitants were present at, and witnesses of, the miraculous gift of tongues at Pentecost, four were of this same peninsula. And in it were located the seven churches of Asia, which are particularly addressed by St. John in the Apocalypse.

Asia Minor being in the vicinity of the oldest and most powerful kingdoms recorded in history, was at an early period the seat of many wars, and the subject of many revolutions. Besides domestic wars between neighbouring kings, the peninsula was the battle ground, for several centuries, between the Persians, Grecians, and Romans, contending with each other, and separately, against the natives of the country. The last revolution was in the fifteenth century, when, with Constantinople, it was conquered by the Turks. Since that period, it has fallen from its ancient activity and energy of character, into the torpid calm of despotism. The Christian religion has been exchanged for the Mahometan; and the seven churches of Asia are become mosques, in which religious services are conducted, on the idea, that Mahomet was the last and greatest prophet ever sent from God to man. From this general view of Asia Minor, we proceed to a survey of it in detail, and shall begin with Phrygia, the north-easternmost of the illustrious groupe of ancient kingdoms planted within its narrow limits.

## PHRYGIANS.

PHRYGIA Major is bordered by Mysia and Lydia, but it is not easy to fix its precise limits. These advanced or receded according to times and circumstances. Its principal cities, were Apamea, Laodicea, Hierapolis, Gordium, Synnada, Sipylus, and Colosse. Phrygia Minor bordered on navigable water. In it were the cities of Abydos, famous for the poetical story of Hero and Leander; Rhætium, memorable for the tomb of Ajax; Troy or Ilium, immortalized by the poets Homer and Virgil; and Troas Alexandrina.

The Phrygians deemed themselves the most ancient nation of the world; but with respect to the particulars of their origin, all is dark and uncertain. They are generally supposed to have descended from Gomer, the eldest son of Japheth. Their character, in ancient history, is that of a superstitious, voluptuous, and effeminate people, of such a servile temper, that nothing but stripes and ill usage could make them comply with their duty. Their music, commonly called the Phrygian mood, was chiefly calculated to enervate the mind.

Their early government was monarchical. Ninacus, Midas, Manis, Gordius, and some others, were sovereigns of all Phrygia. But some time before the commencement of the Trojan war, the country seems to have been divided into several petty kingdoms, sometimes consisting only of a single city and its territories: and several contiguous princes reigned at the same time.

The commerce of the ancient Phrygians was very considerable. They were, for some time, masters of the sea. Their country afforded many valuable exports. They had a safe coast and convenient harbours; and their city of Apamea is said to have been the chief emporium of all Asia Minor. Of their laws nothing satisfactory is recorded; but with respect

to learning, they seem to have possessed a competent skill in geography, geometry, and astronomy, with a more than ordinary knowledge of music.

As they were greatly addicted to superstition, they had many idols. But their principal deities were Bacchus and Cybele, whose rites tended exceedingly to deprave the morals of the inhabitants.

The first king of Phrygia mentioned in history is Ninacus. Midas appears next; but no particulars are recorded of him, except that he resided at Pessinus.

Manis is said, by Plutarch, to have been a prince of such virtue and prowess, that the word manic, derived from his name, became synonymous with great.

The elevation of Gordius to the regal dignity is thus related. As he was one day pursuing his usual business of tillage, an eagle settled on his plough, and continued there all day. Gordius, alarmed at this prodigy, went to consult the soothsayers of Telmissus, a city of Lydia, on the extraordinary event. At his entering into the city, he was met by a beautiful young woman, who upon hearing the motives of his journey, assured him that a kingdom was presaged by the omen, and proposed to share with him, in wedlock, the hopes with which she had inspired him. Shortly afterwards, a sedition breaking out among the Phrygians, the oracles unanimously advised them to stop the growing evils by committing their government to a king; and observed, that the first man, who, after the ambassador's return, should, in a cart, visit the temple of Jupiter, was destined by the gods to wear the Phrygian diadem. The messengers had scarcely delivered the response of the oracle when Gordius appeared, riding in his cart, and was immediately proclaimed king of Phrygia. Grateful for so signal a favour, Gordius consecrated his cart to the goddess, called Regal majesty, and fastened a knot to its beam, which was so artfully woven, that the empire of the world was promised by the oracles to him who should untie it. Alexander the Great having attempted it in vain, cut it with his sword, and thus either fulfilled or eluded the prediction of the oracle. Cutting the Gordian knot has

hence become a common expression for a decisive solution of difficulties. Nothing further is related of Gordius, but that he built the city of Gordium, which was his residence, and that of all the princes of his family.

He was succeeded by his son Midas, who is accounted by all the ancients to have been one of the richest princes that ever reigned.

Upon the demise of Midas, his eldest son Gordius ascended the throne; and surrounded the city of Gordium with a strong wall.

Lityerses reigned at Celænæ, and is characterised as a rustic, cruel, and inhuman tyrant, who frequently laboured in the fields as a common husbandman; and, after cutting off the heads of his fellow labourers, bound up their bodies in the sheaves. For these, and similar acts of barbarity, he was put to death by Hercules.

Midas the third seized on the Phrygian crown, in the following manner: One night, under pretence of offering sacrifice to the gods, he marched out of the city of Gordium, attended by a numerous band of musicians, with weapons concealed under their garments. The citizens, led by curiosity, followed them out of the town, without suspecting any treachery; but the conspirators, suddenly throwing away their musical instruments, fell upon them sword in hand; seized the city; and, in the midst of the general confusion, proclaimed Midas king of Phrygia.

This prince was succeeded by Gordius the third, who is mentioned by Herodotus as being father to Midas. This monarch was succeeded by another Gordius, for the kings of Phrygia took, alternately, the names of Gordius and Midas.

In the reign of Midas the fourth, the Cimmerians invaded Asia Minor—possessed themselves of Sardis, and made a dreadful slaughter among the Lydians, Paphlagonians, and Phrygians. Midas, foreseeing the heavy calamities to which his country was exposed, and finding himself unable to oppose so formidable an army, put a period to his unhappy life. Adrastus, his son, also killed himself. In him ended the royal family of Phrygia, which now became a pro-

vince to Lydia, and continued in that state till Cræsus was vanquished, and all Lydia reduced, by the resistless arms of Cyrus the great.

---

## THE TROJANS.

The religion\* of the Trojans differed but little, in substance, from that of the inhabitants of Phrygia Major. Their trade is supposed to have been flourishing on account of their advantageous situation, and the fertility of their soil. In the reigns of their last kings, they rose to a very considerable pitch of splendor and magnificence.

Teucer, commonly supposed the founder of the Trojan monarchy, is said to have been remarkably fortunate in all his undertakings; but none of his actions are recorded in history, except his giving his daughter Basia in marriage to Dardanus, and thus settling the crown on him, and his descendants.

Dardanus is represented as a moderate and equitable prince, who extended the boundaries of his kingdom by some considerable acquisitions;—built the cities of Dardana, and Thymbira—made many salutary laws for the due administration of justice—and, after a reign of sixty-four years, died in full possession of his people's affections.

He was succeeded by his son Erichthonius, whose prudent conduct insured him the esteem of his subjects, and maintained a good understanding with the neighbouring princes. The profound peace, which his kingdom enjoyed

\* Their principal deities were Cybele, who was chiefly worshipped on the hills of Ida; Apollo, who had a temple in the citadel of Troy; and Pallas, whose famous statue was privately stolen by Ulysses. Venus was also ranked among the idols of this country.

gave him an opportunity of accumulating immense riches, without burdening the public with taxes or impositions. He swayed the sceptre with great glory for upwards of forty-six years, and, at his death, left the kingdom in a very flourishing condition.

Tros, the son and successor of Erichthonius, had no sooner ascended the throne, than he laid the foundation of a city; which became the most famous of all Asia. From this prince, Phrygia Minor received the name of Troas, and its metropolis that of Troy.

On the death of Tros, his son Ilus ascended the throne, and vigorously pursued the war, begun by his father against Tantalus, king of Sipylus, till he chased him out of Asia. Ilus afterwards devoted the whole of his time to the improvement of his territories—the emendation of his laws—and the felicity of his people. He died, universally regretted, in the fortieth year of his reign, and was succeeded by his youngest son, Laomedon.

Laomedon, on his accession to the crown, resolved to build a citadel in Troy; and executed his design with the treasures that were deposited in the temples of Apollo and Neptune; but this measure tended to alienate the minds of his subjects: and some heavy calamities, which happened during this reign, were universally regarded as the effect of divine indignation on account thereof. Laomedon was succeeded by his son Priam, who had no sooner established himself in his new dignity, than he encompassed his capital with a strong wall for its security. He also embellished the city with many stately towers, castles, and aqueducts—maintained a numerous army in constant pay—reduced several of the neighbouring states, and obtained such reputation by his conduct and magnificence, that he was rather considered as sovereign of Asia Minor than king of Troas.

During this reign happened the memorable war between the Greeks and Trojans; a war still famous for the many princes of renown that were concerned in it—the length of the siege—the dreadful catastrophe of the Trojan monarch—and the numerous colonies planted in different parts of the world, by the



vanquished, as well as the victors. The cause of this unhappy contest is known to have been the rape of Helen: but what encouraged Paris to so daring an attempt, and induced Priam to support him against all opposition, is not determined by historians.

The lively imagination of Homer has given an importance to the Trojan war, which it otherwise would never have had. Conferences, marches, stratagems, combats, truces, and the most ordinary events of war, all become delightfully interesting beneath his pen. His poems not only afford exquisite pleasure, but are useful, as illustrative of history and geography. He minutely relates the origin of nations, their customs, intermixtures, and their geographical position. From his poem more knowledge of antiquity can be attained than from all the other ancient books, the Bible excepted, which have descended to us.

The number of ships employed by the Greeks in this expedition amounted to upwards of a thousand; but as these vessels could not have carried, on an average, more than eighty-five men, the invading army will not appear very numerous, when we consider, that all the powers of Greece, except the Acarnanians, were engaged in the war. Against these forces, the city of Troy held out ten years; but the Trojans were by no means the most formidable enemies the Greeks had to contend with; for all Phrygia, Mysia, Lycia, and the greatest part of Asia Minor, espoused the cause of the besieged.

It is presumed that the nine first years of the siege passed in unimportant combats and skirmishes. The Greeks suffered by famine, and were obliged to make expeditions to the neighbouring coasts and islands, whence they brought away provisions and prisoners. When they returned to the siege, they were attacked by the plague, occasioned by a bad air, the consequence of inundations. In their different expeditions, they were strengthened by a number of recruits. Many of the chiefs on each side fell, particularly Patroclus, Hector, Achilles, and Paris, the cause of the war. At length, in the tenth year of the siege, a general assault rendered the

Greeks masters of Troy, which they destroyed to the foundations. Thus perished the kingdom of Troy, after it had subsisted from Teucer to Priam, 196 years. How long, or under what form of government, it existed before Teucer, is unknown.

Two collections of ruins are still remaining near the site of the city, distant about half a league from each other. The one at some distance from the sea shore, is believed to have been a part of ancient Troy, the other, nearer the sea, is supposed to have belonged to New Troy, built by the Romans, who, believing that they derived their origin from the Trojans, held it as a kind of sacred duty to rebuild the birth-place of their ancestors.

Such of the Trojans as escaped the general massacre, quitted their ruined country, and settled in distant regions. Antenor established himself in Italy, and founded the nation of the Veneti. Helenus, one of Priam's sons, settled in Macedonia, where he founded the city of Ilium. With the exception of Livy, the Roman writers affirm, that Eneas landed in Italy, and founded the kingdom of Alba. These emigrants from Troy deeply implanted in the hearts of their descendants the remembrance of their country, by giving to the places where they established themselves the names of objects dear to them from their infancy. The people of New-York, without any bias of this kind, but probably from the pleasing recollection of some classical legislator, have revived the name of the far famed city of Troy, by giving it to one of their flourishing towns, lately founded on the banks of the Hudson.

Though complete success had crowned the labours of the Grecian leaders, they were scarcely more fortunate than their vanquished adversaries. Many of them, on returning to their kingdoms, found disorder, anarchy, and conspiracies. Their wives had forgotten their husbands. The children no longer knew their parents. The wise Ulysses, forgotten by both, as Homer tells, was only recognized by his faithful dog. Of those princes, who on their return were thus either rejected or coldly received, some abandoned their ungrateful subjects, and went to found colonies in distant countries, whither they

carried their religion, their laws, and their customs. The war, originally entered upon for the recovery of an unworthy woman, involved one nation in ruin, and another in the most serious distress. The only good, which, to short-sighted mortals, appears to have resulted from it, is the accidental circumstance of its giving birth to that incomparable poem, the *Iliad*, which, for three thousand years, has instructed, improved, and delighted an admiring world.

---

## THE MYSIANS.

**MYSIA** was divided into Mysia major and minor. The former was bounded on the east by Phrygia, and on the west by the Egean Sea. Its chief city was Pergamus, the royal residence. The latter, or Mysia Minor, extended to Mount Olympus. Its principal cities were Cyzicus and Lampsacus.

The Mysians, who were neighbours of the Trojans, came to their assistance during the course of the siege. When the victory of the Greeks had rendered Troy a desert, the Mysians extended their boundaries and took possession of it. These countries greatly resembled each other in their temperature and fertility. The inhabitants had been warlike, but probably in very early ages; for, in later times, the last of the Mysians was a customary expression with the Greeks to denote a person of mean spirit and character. Their religion was that of the Phrygians, but their priests did not emasculate themselves; it was only required as a condition of their obtaining and continuing in the priesthood, that they should not marry.

The arts were held in great honour among the Mysians; and proofs of their expertness in them still remain. The city of Cyzicus was called the Rome of Asia, and contained a temple built entirely of polished marble. The columns it con-

tained, which were of extraordinary height and thickness, were subsequently employed to embellish Constantinople.

It was at Pergamus, that the first parchment was made. Eumenes, king of that city, having the noble ambition to form a library equal to that of Ptolemy at Alexandria, caused all the valuable books with which he was acquainted, to be copied, and, for that purpose, sent to procure paper from Egypt; but Ptolemy, who did not choose to be surpassed, nor even equalled in the love of science, forbade the exportation of paper. Eumenes discovered the art of rendering the skins of beasts proper to receive writing, and thus invented parchment, or the paper of Pergamus. He had 200,000 volumes transcribed, and formed into a library. Pergamus was the birth place of the famous physician Galen, and the theatre on which Esculapius first exhibited his knowledge of physic. It is also one of the seven churches mentioned in the Apocalypse.

Of the origin of the Mysians, of their manners and customs, nothing satisfactory has been recorded.

---

## LYDIANS.

LYDIA was situated between the thirty-seventh and thirty-ninth degree of north latitude; and was bounded by Mysia Major on the north, by Phrygia on the east, and by Caria on the south. The extent of Lydia has varied like that of all those parts of Asia Minor, which have sometimes been provinces, and sometimes kingdoms. It was long a field of battle for the Greeks and Persians; and afterwards for the Romans; but the detail of its early history, is either unknown or unimportant. Lydia had for its capital, Sardes, situated at the foot of Mount Tmolus, on the Pactolus, which contained gold in its sands. The possession of this city was so impor-

tant to the Persians, that, after the Greeks had retaken it from them, Xerxes ordered that every day, while he was at dinner, a crier should proclaim, "The Greeks have retaken Sardes." Beautiful ruins are still remaining of this as well as of several adjacent cities. Philadelphia, Laodicea, Thyatira, and Sardis, four of the cities of Lydia, are addressed by St. John in the Apocalypse as constituting a part of the seven churches of Asia.

The Lydians are a very ancient nation, and are supposed to have been partly descended from the Egyptians; yet their mythology was entirely Grecian. It was in Lydia, that the fabulists placed the scene of a part of the labours of Hercules. They represent him as submitting to spin with Omphale, queen of that country. In Lydia, likewise, were born, or dwelt, Tantalus, Pelops, Niobe, Arachne, and many of the heroes and heroines of Ovid's *Metamorphoses*.

The Lydians began very early to be ruled by kings, whose government seems to have been absolute, and their crown hereditary. Historians notice three distinct races of Lydian monarchs, viz: the Atyadæ, the Heraclidæ, or descendants of Hercules, and the Mermnadæ.

The character of the Lydians must be considered at different times; for under Cræsus and some of his predecessors, they were a very warlike people; but, on the reduction of their country by Cyrus, the Persian luxuries were introduced, and they gradually degenerated into habits of indolence and effeminacy. Their customs were nearly the same with those of the Greeks, except that they used to prostitute their daughters for hire. Their principal weapons were long spears; and their horsemanship was superior to that of most other nations. They were the first people, that introduced the coinage of gold and silver to facilitate trade—the first that sold by retail—that kept taverns and eating houses—and invented public games, which were therefore called *ludi* by the Romans. Nothing satisfactory is recorded of their commerce; but from the splendor of their monarchy, and the commodious situation of their country, we suppose it to have been very flourishing. Their religion seems to have resembled that

of the Phrygians. They worshipped Cybele, at Magnesia, under the name of Sypilene, and temples were erected, in the same city, to Jupiter and Diana.

Sixteen kings of Lydia preceded the dawn of its particular authentic history. The first of these was named Manes. He is said to have been the son of the earth, which, in the language of the ancients, denotes him to have been of mean extraction. He was, in fact, a slave, and was chosen precisely on that account. The Lydians imagined that a man who had groaned under oppression would not himself become an oppressor. We know not whether this reasoning was confirmed by the event.

Manes was succeeded by his son Cotys, and Cotys by Atys, in whose reign a great scarcity of provisions prevailed throughout the kingdom. This calamity was patiently endured by the inhabitants for several years; but, as the evil continued, they resolved to divert their minds by all manner of amusements. Accordingly they invented various games, till dice, balls, and such other diversions as were anciently used among the Greeks, were gradually introduced. They used to play a whole day without interruption, and devote the next to eating and drinking. At length the king was obliged to divide the nation into two bodies, commanding them to determine, by lot, which of the two should remain at home, and which go in quest of new settlements, since their native country could no longer afford them a sufficient maintenance. This plan was immediately adopted; and those, who were constrained to go abroad, sailed under the command of the prince Tyrrhenus, to that part of Italy then called Umbria, while the others remained under the government of Atys.

Atys was succeeded by his son Lydus, from whom the country, hitherto called Mæonia, derived the name of Lydia.

Alcymus, the next sovereign, is represented as an equitable, munificent, and patriotic prince, who was so universally beloved, that the whole nation assembled, in the seventh year of his reign, to offer sacrifices for his health and prosperity.

Of Adrymetes, Cambletes, Tmolus, Theoclymenus, and

Marsyas, nothing worthy of notice is recorded, except that Cambletes murdered his queen, and afterwards avenged her death by an act of suicide; and that Tmolus put an end to his life, by throwing himself from a precipice.

Marsyas was succeeded by Jardanes; in whose reign the kingdom of Lydia was so dreadfully corrupted by licentiousness, that the princess Omphale could not find shelter, even within the royal palace, from the insults of an unruly multitude.

On the demise of Jardanes, the crown was bestowed on this daughter Omphale, who severely punished those who had insulted her in her father's lifetime.

Alcæus, son of Hercules and Omphale, next succeeded to the throne.

Of Belus, Ninus, Argon, Leon, Adrysus, Alyactes, and Meles, nothing is known but their names. Candaules, the last king of the second race, was assassinated by his favourite minister, Gyges, on the following occasion: Candaules had imprudently extolled the charms of his queen to Gyges, and placed him in the porch of her chamber, that he might see her undress when she went to bed. The utmost caution of the minister was not sufficient to conceal himself from the queen's observation. On the next morning she informed him, that he must either expiate his crime by his own death, or murder Candaules, the contriver of it, and receive both her and the kingdom for his reward. Gyges, preferring the latter, stabbed his master while he was asleep—married the queen—and took possession of the throne.

Ardyes on his first accession was engaged in a war against the Milesians, and reduced the city of Priene. In this reign the Cimmerians invaded Asia Minor; but what battles were fought between them and the Lydians, are no where recorded. Herodotus only observes, that they made themselves masters of Sardis, but could not reduce the castle. Ardyes died, in the forty-ninth year of his reign, and left the sceptre to his son, Sadyattes, who retained the regal dignity twelve years, and carried on the war with the Milesians.

Alyattes, the son and successor of Sadyattes, waged a sanguinary war for the space of six years, with Cyaxares, king of the Medes, till the adverse armies being mutually terrified by a total eclipse of the sun, agreed to terms of pacification. Peace being concluded, Alyattes employed his troops successfully against the Scythians and Smyrneans, the last of whom he finally reduced, and took possession of their country. He also continued the war for five years against the Milesians; but, at the expiration of that time, he was compelled to conclude a truce, and soon afterwards agreed to a permanent peace.

On the death of Alyattes his son Cræsus ascended the throne, and extended his conquests so successfully, that his kingdom became equally powerful with those of Media, Babylon, and Egypt. He made himself master of the city of Ephesus—compelled the Ionians, Æolians, and all the other Greek states of Asia, to pay him an annual tribute—subdued the Phrygians, Mysians, Thracians, Paphlagonians, Carians, Dorians, Pamphylians, and all the nations, that lay between Lydia and the river Halys—and obtained a victory over the Saccæans.

Cræsus having by these important victories acquired great fame, several wise men of that age went to visit his capital, and, among others, Solon, the Athenian legislator. On his arrival he was entertained at the palace with great hospitality. Cræsus displayed before him all his treasures—his splendor, pomp, and power. Whilst he was contemplating the immense riches of the Lydian monarch, Cræsus asked him, “who was the happiest man he had ever known;” supposing that he would, without hesitation, give the preference to him. But Solon (being an enemy to flattery) replied that, Tellus\* the Athenian was the happiest man he had ever seen. Cræsus then demanded, “who was the happiest man after Tellus,” but the philosopher again disappointed him, by naming Biton

\* Tellus was an amiable and virtuous citizen of Athens, who lost his life in defence of his country—was buried at the public expense of the Athenians—and to whose memory certain honours were annually paid.



and Cleobis, two Argives, who proved victorious in the Olympic games, and died, in the temple of Juno, after exciting the public applause by an extraordinary respect to their mother. Cræsus appearing displeased with Solon for preferring the condition of these persons to that of a powerful prince, the philosopher observed, that it was impossible to judge of the happiness of any man before death, and that all things ought to be estimated by their termination.

Shortly after the departure of Solon, Cræsus lost his favourite son Atys, who was unfortunately killed, at the chase of a wild boar, by Adrastus. This loss proved a great alloy to his happiness; for he continued inactive and disconsolate for two years. But at the expiration of that time, the growing power of the Persians roused him from his lethargy, and induced him to oppose the rapid conquests of Cyrus. Accordingly he consulted all the oracles;\* strengthened himself with alliances; and led a numerous body of forces into Cappadocia, then belonging to the Persians. Here he encamped in the vicinage of Sinope, and began to ravage the country. But Cyrus marched against him, and compelled him to retire to Sardis. This was soon after taken by assault. In the attack Cræsus was exposed to the most imminent danger, and would certainly have been killed, had not his second son, who, till that time, had been speechless, cried out to the Persian, who was preparing to strike the decisive blow, "Soldier, spare Cræsus." Herodotus observes, that when the king was taken prisoner, Cyrus caused him to be loaded with fetters, and placed on a pile of wood, designing to offer him, and fourteen young Lydians, as a burnt sacrifice to the gods. As Cræsus mounted the pile he exclaimed in an agony of grief, "Ah! Solon, Solon." Cyrus, informed of this exclamation, sent for him, and enquired why he called upon Solon. Cræsus repeated to him the lesson he had received from the legislator of Athens. Cyrus, moved by what he had heard, and by the

\*They according to custom gave an ambiguous answer: "If you make war on Cyrus, a great empire will be destroyed." Construing this in his favour, Cræsus marched against them.

consideration of the instability of all human things, pardoned Cræsus; made him an attendant on his person; and ever after treated him as a friend; but did not restore him his crown, according to some authors, though others assert, that he replaced him on the throne. However this may be, with him ended the empire of the Lydians.

---

## THE LYCIANS.

LYCIA was named after Lycus, the son of Pandion, king of Athens. It lay between the thirty-sixth and thirty-eighth degree of north latitude, and was bounded on the north by Phrygia Major; on the east by Pamphylia; on the south by the Mediterranean; and on the west by Caria. The soil was fertile; the water pure; and the air salubrious.

The principal cities of Lycia were Telmessus, Patara, Myra, Olympus, and Xanthus. The Lycians are said, by Herodotus, to have descended from the Cretans, and were once a warlike people. They had a roughness in their manners, very different from the mild character of the Phrygians, and other inhabitants of Asia Minor. They were famous for piracy, and to them is attributed the invention of brigantines adapted for sailing fast, and running close to shore. They appear to have possessed a ferocious courage, acquired by their sea-faring life, and sea engagements. We may form some judgment of it from the following incident.

Harpagus, a Persian general, had encamped in Lycia, with a powerful army. The inhabitants of Xanthus, one of the principal cities of the Lycians, though they were but a handful of men, attacked him with intrepidity, and were defeated, driven back into the city, and besieged. All resource, and all hope, being lost, they took the desperate resolution of dy-

ing; but resolved to sell their lives dearly. They shut up their women, children, slaves, and all their riches, in the citadel, to which they set fire, and then rushed headlong upon the Persians, of whom they made a great carnage, but were at length all killed to the last man.

In this country was said to be found the chimæra, which had the head of a lion, breathing forth flames, the body of a goat, and the tail of a serpent. Bellerophon, one of the kings of Lycia, slew this monster; that is to say, he cleared the summit of the mountain of wild beasts, with which it was infested; rendered proper for pasturage the declivities in the middle; and drained the marshes at the bottom, which bred serpents, and other noxious animals.

The Lycians are highly commended by ancient historians for their temperance, and mode of administering justice. In latter ages, they had twenty-three cities, each of which sent deputies to a general assembly, where all matters of importance were fairly canvassed and determined by a majority of votes. Here they elected the president of the council, and here they administered justice—declared war—concluded alliances; made peace, &c. The country was, at first, divided into several petty kingdoms; but in process of time it became subject to one prince.

This nation was first subjugated by Cræsus, and afterwards by Cyrus. The Lycians continued under the government of their own kings, after they were reduced by Cyrus; but paid an annual tribute to Persia. Upon the decline of that empire, they fell into the hands of the Macedonians, and, after the death of Alexander, they were governed by the Seleucidæ. On the defeat of Antiochus the Great by the Romans, Lycia was granted to the Rhodians, and soon after declared a free country. However, in the reign of Claudius, it was reduced to a Roman province.

With respect to the trade and navigation of this people, ancient authors are totally silent. But their religion, and the generality of their customs, were similar to those of the Cretans. They had one custom peculiar to themselves, for they took their names from their mothers instead of their fathers,

so that if any one were questioned concerning his ancestry, he replied by adverting to the female line. Besides, if a free born woman married a slave, her children were entitled to all the privileges of citizens ; but if a man of quality espoused a slave, his children were deemed incapable of enjoying any honorary or public lucrative employment.

The succession of the Lycian monarchs, and the length of their respective reigns, are enveloped in such clouds of fiction, and interrupted by so many chasms, that it is impossible to give any satisfactory account of them. There are but three kings of Lycia noticed in history, Amisodarus, Jobates, and Cyberniscus, the last of whom was one of the admirals who served in the Persian fleet at the time of the expedition of Xerxes against Greece.

---

## BITHYNIA.

THE tract of country, anciently called Bithynia, was situated between the 41st and 43d degree of north latitude, and was opposite to Constantinople. It contained several handsome cities, particularly Bursa, which was the residence of the Ottoman emperors, before they established themselves at Constantinople. At present those cities are either laid in ruins, or dwindled to contemptible villages, and the greatest part of its once fertile soil is totally destitute of cultivation.

Bithynia, in the earliest ages, was inhabited by various nations, who differed essentially from each other in their manners, customs, and language. The government seems to have been monarchical, each nation living under its own princes ; but nothing satisfactory can be advanced respecting their affairs, previously to the time when they became blended under the general name of Bithynians.

In the reign of Prusias, the first king of Bithynia noticed by historians, the country was conquered by Cræsus, king of Lydia, afterwards by the Medes, and next by the Persians, who retained it till the time of Alexander the Great. During this time the inhabitants were permitted to live under their ancient form of government; and they continued to do so till Bithynia became a Roman province.

The reign of its first six kings afforded no important facts. The seventh, by name Nicomedes, on his accession, caused two of his brothers to be murdered, and maintained a sanguinary war with the youngest, who had saved himself by flight, till the death of the unfortunate exile put an end to his jealousy. He then applied himself to the enlarging and beautifying a city, which he called after his own name, Nicomedia, and spent the residue of his days in peace, leaving, at his death, the crown to Tibites, the son of his second wife, Eta-zeta.

Tibites was soon dethroned by his brother Z-la, who enjoyed the kingdom for some time without molestation; but at length a party of Galatians, to whom he owed his crown, hearing that he had resolved to cut them off at a public banquet, turned his cruel purpose upon his own head, and slew him at the commencement of the festival.

This prince was succeeded by his son Prusias. During the Mithridatic war, he professed a warm regard for the Romans, yet he granted an asylum to their implacable enemy, Hannibal; and, at the request of that illustrious Carthaginian, invaded the territories of their faithful ally, the king of Pergamus.

These proceedings having roused the jealousy of the senate, T. Flaminius was sent into Asia in order to adjust the differences between the two kings, and to demand Hannibal. Prusias was, at first, unwilling to betray his aged guest; but, on the Roman envoy threatening to treat him as an enemy to the republic, he sent a party of soldiers to surround Hannibal's house, and execute the orders of the conscript fathers. This design, however, was rendered abortive by the Carthaginian, who, perceiving it impracticable to escape, implored

the gods to punish the perfidy of Prusias, and immediately swallowed a deadly poison.

Having conciliated the esteem of the Romans, by abandoning a man who had rendered him the most important services, Prusias voluntarily assisted them, both with troops and money, in their war against Perseus of Macedon. Upon the subjugation of that country, he went in person to congratulate the senate on the success of their arms, and acted in a manner so derogatory to a crowned head, that Polybius was ashamed to repeat the servile expressions he made use of before that venerable assembly. The most impartial historians speak of him as a disgrace to human nature, being equally hateful to his subjects, and despicable to foreigners on account of his cruelty, cowardice, and disgusting behaviour. His person was extremely deformed, and his mind so depraved, that he does not appear to have possessed a single virtue.

Nicomedes II. succeeded his father in the sovereignty, and seemed ambitious of walking in the same path, which had rendered that prince universally detested; for he had scarcely assumed the diadem before he sacrificed all his brothers to his tyrannical ambition. He assumed the name of Epiphanes, or the Illustrious; but performed nothing worthy of such an appellation. He is said to have built the city of Apamea, and to have held the government for about forty-two years; at the expiration of which time he was assassinated.

Nicomedes III. next ascended the vacant throne, and with the assistance of Mithridates the Great, seized on the country of Paphlagonia. But on his attempting to annex the crown of Cappadocia to his possessions, Mithridates renounced his alliance, and chased him from his paternal inheritance. In this exigence Nicomedes applied to the Romans, who readily espoused his cause, and reinstated him in his former dignities. However, he was again dethroned by the king of Pontus, and compelled to live in retirement, till Sylla undertook and effected his restoration. He was succeeded by his son Nicomedes IV., who performed nothing which historians

have deemed worthy of transmitting to posterity, except that he bequeathed his kingdom to the Romans, by whom it was provinciated immediately after his death.

---

## THE CILICIANS.

CILICIA, now Caramania, according to the Greek writers, derived its name from Cilix, the son of Agenor, who formed a settlement in this country. It lay between the thirty-sixth and thirty-eighth degrees of north latitude, and was situated on the coast of the Mediterranean, between Pamphylia and Cappadocia. The whole country was anciently divided into Cilicia-Aspera and Cilicia-Campestris. In the former were the cities of Aphrodisias, so called from Venus, who was worshipped there in a magnificent temple. Nagidus, a Samian colony, Sarpedon, famous for a noble temple consecrated to Apollo and Diana, Sydra, Arsinoë, Animurium, Celandris, Lephyrium, Seleucia, and Lamus: and in the latter, was Tarsus, the birth place of St. Paul, formerly equal to Athens and Alexandria for the study of philosophy and polite literature. Anchiale, built by Sardanapalus; Anazarbum, seated on the banks of the Pyramus; Issus, famous for the battle fought in its neighbourhood between Alexander the Great and Darius Codomannus.

Josephus asserts, that this country was first peopled by Tarshish, the son of Javan, and afterwards reduced by a colony of Phœnicians under the conduct of Cilix. But in process of time, other colonies from Syria, Greece, and the adjacent countries, mingled with them.

Cilicia seems to have been inhabited by two races of people, the one mild and pacific; cultivators, laborious, mercantile, and honest in their dealings, who lived in the plains;

the other warlike and turbulent: pirates from inclination and situation.

The entrances into Cilicia which are three in number, are all of them so difficult, that a handful of brave men would defend them against an army. The coast abounding in small harbours into which ships may retire, and promontories from which they may be protected, are extremely convenient for piracy. The Cilicians infested the neighbouring seas, and made descents on Greece and Italy, whence they brought slaves, which they sold in Cyprus, Egypt, and in different parts of Asia. The Romans frequently armed against them; but these pirates, driven from the sea, took refuge in their caves, whence, as soon as the fleets disappeared, they returned to their depredations in the *Ægean*, *Ionian*, and *Mediterranean* seas.

The Cilicians of the plain were a mixture of *Phrygians*, and other nations of *Asia Minor*, who flying from the fury and devastation of *Babylonian*, *Persian*, and *Egyptian* conquerors, took refuge in this confined country, surrounded by natural fortifications, easy to be defended. They had kings, with the events of whose reigns we are unacquainted. As to the maritime Cilicians, they were composed of the dregs of every nation. Malefactors, exiles and adventurers of every kind, found among them an asylum, and also subsistence by robbery. Their language, a mixture of *Syriac*, *Greek* and *Persian*, formed a peculiar idiom, as harsh and rugged as their manners.

The Bay of *Issus* is one of the best in *Cilicia*. *Alexander*, to perpetuate the memory of the victory he had obtained in this place, built here a city so happily situated, that it was for a long time the principal emporium of the commerce of the East. The discovery of the *Cape of Good Hope* deprived it of this advantage. This city is, however, still much frequented, and known by the name of *Alexandretta*, a diminutive suitable to its present state of decline. When ships arrive at this port, advice is sent to *Aleppo* by pigeons with letters fastened under their wings.

Of the history of the *Cilicians*, nothing farther is known,



than that on the extinction of the Persian empire, Cilicia became a Macedonian province; after the death of Alexander, it was governed by the Seleucidæ; afterwards it was annexed to the Roman empire, and Cicero presided over it as proconsul. At present it is subject to the Turks.

---

## ARMENIA MAJOR AND MINOR.

THE two Armenias lie between Mesopotamia, Cappadocia, Iberia, Albania, Media, and Syria. These, and the adjacent countries, were little known before Alexander; and would have remained so, after his conquests, had not several of the monarchs of these petty kingdoms been engaged with the Romans in wars, by which they were rendered celebrated.

Armenia, the greater, is separated from the less, by Mount Caucasus. Both of them are covered with mountains, in which the Tigris, the Euphrates, and other large rivers, have their sources. The woods and marshes, which abound in this country, render it exceedingly cold. The ancient inhabitants are supposed to have been the descendants of Japheth. It may be presumed that they were amongst the oldest in the world, if Noah's ark rested, as has been said, upon one of their mountains. Their manners were formerly savage. Those of the modern Armenians have been softened by commerce, in which they display singular ability. They are the factors of the East.\* They employ the Syriac characters, and speak two

\* The Armenian Christians are eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia. They are found in every principal city; are the general merchants of the East; and are in a state of constant motion, from Canton to Constantinople. Their general character is that of an industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and

languages, that of the people, and that of the learned. The latter, it is said, has no analogy with any of the oriental languages. It is remarkable for its peculiar energy, and the terms of art and science which it contains. The government has always been monarchical; sometimes under its own kings, and sometimes under those of the Medes and Persians. It was a province of Persia, and governed by prefects, till the time of Alexander.

observe the solemnities of the Christian religion in a decorous manner. Their Ecclesiastical establishment in Hindostan is respectable. They have three churches, in the three capitals, one at Calcutta, one at Madras, and one at Bombay. They have also churches in the interior of the country. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian government; but they are scattered all over the empire, the commerce of Persia being chiefly conducted by Armenians.

The history of the Armenian church is very interesting. Of all the Christians, in central Asia, they have preserved themselves most free from Mahometan and Papal corruptions. The pope assailed them, for a time, with great violence; but with little effect. The churches in Persian Armenia, maintained their independence; and they retain their ancient scriptures, doctrines, and worship, to this day. The Armenian Christians have preserved their faith, equally against the vexatious oppressions of the Romish church, which, for more than two centuries, has endeavoured by missionaries, priests, and monks, to attach them to her communion.

The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances; the history of which has come down to us. This Bible has ever remained in the possession of the Armenian people. The manuscript copies not being sufficient for the demand, a council of Armenian bishops assembled in 1662, and resolved to call in aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France, but the catholic church refused to print their Bible. At length it was printed at Amsterdam, in 1666, and afterwards two other editions in 1668, and 1698. Since that time, it has been printed at Venice. But at present, the Armenian Scriptures are very rare in that country, bearing no proportion to the Armenian population; and, in India, a copy is scarcely to be purchased at any price.

The Armenians, in Hindostan, have preserved the Bible in its purity; and their doctrines are the doctrines of the Bible. They maintain the solemn observance of Christian worship on the seventh day, and have several spires pointing to heaven, among the Hindoos. A printing press, employed in multiplying copies of the pure Armenian Bible, would prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository, at Calcutta, would be a central and convenient place for its dispersion.

*Buchanan's Christian Researches in Asia.*

The successors of Alexander entrusted Armenia to two governors, Zadriades and Artaxias, who exercised that office, under Antiochus the Great; but afterwards revolted, and established themselves, as kings, in their respective governments. They maintained the war with success, and added to their states many of the neighbouring provinces, by which means they acquired a considerable kingdom. Having then divided the whole, one part fell to Artaxias, under the name of Armenia the Greater, and the other to Zadriades, under that of Armenia the Less. Antiochus did not suffer them to conquer and partition these countries in peace; but he was obliged to give way to their united strength, and to acknowledge them kings, by a treaty. That they might leave him no temptation for interrupting their tranquillity, they strengthened themselves by an alliance with the Romans.

These allies were often troublesome. Tigranes, who has been surnamed the Great—great, indeed, in prosperity, but little, in adversity—conceived, when he ascended the throne, the bold project of forming a confederation to set bounds to the ambition of the Romans. He found in Mithridates, king of Pontus, a prince very much disposed to second his efforts. To cement their interests, the daughter of Mithridates was given to Tigranes. An embassy was sent from one to the other, urging a combined direct attack on the Romans.

Tigranes would not engage in the war openly; but, on the solicitation of his queen, he suffered some of his troops to enter into the service of his father-in-law. The king of Pontus was beaten, and forced to seek shelter with his son-in-law, who afforded him an asylum, and those comforts which are due to an unfortunate refugee; but refused to see him, and set out to make conquests. He subdued Mesopotamia, Phœnicia, and the maritime countries of Asia, as far as Egypt. Whether these victories gave uneasiness to the Romans, or the treasures of Armenia, swelled by the riches of so many opulent countries, excited the avarice of Lucullus, is uncertain; but that Roman general invaded the kingdom of Pontus; and, exasperated with the king of Armenia, on account of the asylum he had granted to Mithridates, demanded that the latter

should be given up to him. This insulting demand made Tigranes and his father-in-law unite more closely.

They devised a plan of attack and defence; but their measures were disconcerted by the rapidity of Lucullus, who suddenly fell on Armenia. After that moment, Tigranes appeared to have wholly changed his character. He was seen, not only retiring before the Romans, but often setting his soldiers the example of flight. He was beaten in several battles. His towns, and even his capital, were taken, and his treasures plundered. Though he had still at his disposal immense armies, throwing aside his royal mantle, and tearing off, and concealing, his diadem, he fled before an inconsiderable body of troops.

Terror had so completely got possession of Tigranes, and suspended all the faculties of his mind, that he never thought of turning to advantage the discontent which prevailed among the troops of Lucullus. These had long perceived that their general paid attention only to his own private advantage, and that they were nothing but the instruments of his avarice. After various expeditions, profitable to Lucullus, but attended with no benefit to his soldiers, he ordered them to march to a new conquest: they made no answer but shewed him their empty purses. He, however, found means to appease them, and proceeded, not to new victories, but to secure his old treasures from Pompey, who was on his way to succeed him. When these two generals met, Lucullus reproached Pompey with his ambition, and Pompey reproached Lucullus, with his avarice. Historians aver, that the charges on both sides were well founded.

The success of Pompey was rendered both more easy and certain by a misfortune, which happened to the king of Armenia. One of his sons, of the same name as himself, revolted so openly, that he assisted Pompey with troops against his father. This gave a mortal blow to Tigranes, and made him form a resolution of delivering himself into the hands of Pompey, and of trusting to his generosity.

It was a flattering spectacle for the Romans to see this king of Armenia, who had caused himself to be served by kings,

arrive in their camp, without guards. Two lictors, to whom he delivered his sword, obliged him to dismount, under a pretence that no person was allowed to enter it on horseback. Pompey came to meet him on foot; and as soon as Tigranes perceived him, he tore off his diadem, and threw himself prostrate at his feet. Pompey, who was affected and moved by pity, received him courteously, and replaced the crown on his head. His son being present at this interview, Pompey, with a view to reconciliation, invited him, with his father, to supper; but the son, still maintaining the ferocity of his character, declined the invitation. This indecent conduct disposed Pompey to favour the father. Next day, having heard both of them plead before his tribunal, he restored Armenia and Mesopotamia to Tigranes, on condition of his paying a stipulated sum for the expenses of the war. To the son, Pompey assigned only two inconsiderable provinces, after they had been stripped of the treasures accumulated in them. The conqueror destined these for discharging part of the sum which the king was obliged to pay.

This adjudication displeased the prince, who was so ill rewarded for his rebellion. From the camp, in which he was detained in a state of confinement, he sent confidential persons to induce the provinces, which had fallen to his share, not to suffer their treasures to be carried away. Pompey caused him to be loaded with chains. In this state he still formed cabals, and privately excited against the Romans, the king of the Parthians, whose daughter he had married. It was known that he had formed a conspiracy against the life of his father. The Roman general, fired with just indignation on account of these acts of perfidy, sent him to Rome as a common prisoner. Tigranes, thenceforward, during his whole life, remained faithful to the Romans. He carried his devotion to them so far, as to refuse an asylum to Mithridates when defeated by Pompey, and he even offered a reward to those who should bring him his head. Tigranes died at the age of eighty-five. The reign of Artuades his son was short. A war broke out between him and Artavasdes, the king of Media. The former succeeded in making Mark Antony take a share in it. The

two kings suddenly concluded a peace. The king of Armenia did not inform the Roman general, his ally, of this circumstance; on the contrary, he induced him to attack Media, and offered to serve him as a guide, to enable him to penetrate into the kingdom. This treachery, according to every appearance, had been concerted between the two monarchs, as a condition of their accommodation. Artuasdes, with a numerous escort, put himself in the quality of guide, at the head of Antony's advanced guard, consisting of twenty thousand men, commanded by his lieutenant general, and conducted him through countries so horrid, that he was obliged to leave the baggage and warlike machines by the way. When the advanced guard, harassed and destitute of every necessary, arrived in Media, it was attacked by the Medes and Parthians, who made a great slaughter. Antony being defeated, was obliged to retreat.

Artuasdes, with well dissembled friendship, received Antony. As this was not the moment for showing symptoms of resentment, the latter behaved to the former with apparent cordiality. By means of caresses and promises, Antony obtained winter quarters in Armenia; and when his troops were well established, he returned to Egypt, from which he wrote to Artuasdes, begging him to come to him, that they might concert the plan of operations for the next campaign. The latter, entertaining a just diffidence, declined. Antony was not discouraged; he proposed a marriage between Alexander his son, by Cleopatra, and the daughter of the king of Armenia. After much negotiation, Antony rejoined his army, and renewed his request, that Artuasdes would come, and assist him with his counsels. Artuasdes, at length, yielded; and having repaired to the camp, was immediately arrested, and obliged, in order to avoid more severe treatment, to point out the place where his treasures were concealed. The Roman general seized on them, and dragged the unfortunate monarch, together with his wife and children, loaded with chains, to the feet of Cleopatra, at Alexandria. He had ordered them to call her the queen of kings; but neither Artuasdes, nor any of the prisoners of his nation, would salute her by that title.

Antony gave the crown of Armenia to his son Alexander; and beheaded Artuases, who was thus justly punished for his perfidy.

The kings of Armenia became so insignificant, that they were the mere phantoms of royalty. The emperors sported with their sceptres. Augustus appointed Artuases II. as successor to Tigranes; but the Armenians expelled him, because he was the choice of the Romans, whom they detested. He was restored by Caius, the adopted son of Augustus, who, being obliged to abandon him, gave Armenia to Ariobarzanes, at the desire of the people. The country was afterwards subdued by the Parthians. Tiberius, supported against them, Mithridates Iberus, brother to Pharasmenes, the king of Iberia. Caligula overturned the throne of Mithridates; and had him brought to Rome in chains. Claudius set him at liberty, and gave him troops to expel the Parthians, who had made themselves masters of his kingdom. In this enterprise, he was powerfully supported by his brother Pharasmenes.

The son of Pharasmenes, Rhadamistus, was a prince of great valor, and other military talents. To these brilliant qualities he united an ambition, the effects of which were much dreaded by his father. Pharasmenes directed the views of his son towards Armenia. "That kingdom," said he, "which I conquered from the Parthians, I was wrong in conferring on my brother Mithridates; it is to you my son that it ought to belong." Pharasmenes and Rhadamistus adopting a plan of deep dissimulation, pretended that a deadly hostility existed between them. The son made complaints against his father, and requested an asylum from his uncle, that he might live in tranquillity. The credulous Mithridates received this serpent, and fostered him in his bosom. Rhadamistus employed his leisure time in fomenting the discontent of some of the nobility, and in exciting them to rebellion. When every thing was arranged, he pretended that his father had become reconciled to him, and returned home.

Under one of those pretences, which are never wanting on such occasions, Pharasmenes entered Armenia, and at the same time the revolt broke out. Mithridates, in great dis-

tress, and under the impression that he beheld none but traitors around him, shut himself up in a fortress, under the protection of a Roman garrison. Rhadamistus laid siege to the place, and the uncle was obliged to come to a conference with his nephew, without the walls. Rhadamistus swore, by all the gods, that he had nothing to fear either from the sword or from poison. As there was a sacred grove near the place of interview, the nephew enticed his uncle thither, that he might confirm his oath by the ceremonies usual in Armenia, which consisted in tying together the thumbs of the contracting parties, pricking them, and causing them to suck each other's blood. At the moment when Mithridates presented his hand to be tied, he was thrown down, and bound with the rope which was to have been employed in this religious rite. His family, who were present, were treated in the same manner. Pharasmenes, being informed of the success of this treachery, repaired to his brother; reproached him for having prevented the Romans from assisting him in a war against the Albanians; and, as a punishment for this pretended crime, condemned him to death. Rhadamistus undertook to see this cruel sentence carried into execution; but as he had guaranteed his uncle, upon oath, from the sword and from poison, that he might not appear to be guilty of direct perjury, he caused him to be suffocated before his eyes. The wife of Mithridates, the daughter of Pharasmenes, and consequently the sister of Rhadamistus, with several of her children, were subjected to a like fate.

This act of barbarity did not remain unpunished. Vologeses, king of the Parthians, who pretended to some right over Armenia, having heard of the tragical death of Mithridates, and the troubles which were the consequence of it, thought the moment favourable for asserting his claim. He gave the kingdom of Armenia to his brother Tiridates, and supported his present with an army, which he commanded in person. Rhadamistus ill defended his usurpation, and governed with so much severity, that a secret conspiracy was formed against him, and he was surprised in his palace. His guards were



disarmed before he knew any thing of the plot, and he had only time to mount his horse, and make his escape.

His queen Zenobia, though some months pregnant, was unwilling to desert him; but as her condition prevented her from proceeding with the same speed, and being apprehensive that she might fall into the hands of her revolted subjects, she begged Rhadamistus to put her to death. The barbarian, moved with a momentary compassion, endeavoured to revive the courage of the fugitive; but observing that she wanted strength, and being afraid to leave her in the possession of any other, he wounded her with his sword. As she immediately fell, he dragged her to a neighbouring river, and abandoned her to her fate. Some shepherds who saw her floating on the water, where she was supported by her clothes, drew her to the bank, and dressed her wound. Tiridates sent for her to his court, where she had a shelter in her distress.

The wars which followed, present an almost inexplicable chaos of military expeditions and intrigues. In these the Romans acted the principal part, sometimes as aggressors, and sometimes as auxiliaries. Romans sometimes against Romans, like those carnivorous animals who dispute with each other for their prey. The unfortunate Armenians, harassed, plundered, and oppressed by avaricious protectors, and by neighbours, no less eager after booty, demanded a master from the emperors. Nero gave them Alexander, the grandson of Herod, king of Judæa; but Tiridates, being still supported by Vologeses, did not abandon his pretensions. He maintained himself with dignity against Corbulo, by whom he was overcome, and treated with respect Pætus, whom he had conquered. By this noble conduct he acquired the esteem of the Romans. Nero abandoned Alexander, who was only the phantom of a king, and wished to place with his own hands the crown on the head of Tiridates. This ceremony took place at Rome with the greatest magnificence. Tiridates rendered Armenia happy. His successors were rather vassals of the empire than independent kings. Armenia, however, remained a kingdom until Trajan, in A. D. 106, converted it into a Roman province. During the decline of the empire, it was governed by kings,

dependant on Constantine and his successors. In 370, it was conquered by Sapor, king of Persia; and was soon afterwards recovered from him by the Romans, by whom it was not long retained; for it was governed by its own princes, in 651, when it was subdued by the Saracens. The Seljukian Turks conquered it about 1046, after which, it underwent a variety of revolutions. It was conquered by Jenghis Khan, in 1218. In 1385, it fell under the power of Tamerlane; in 1405, Kara Yufeb, the head of the Turcomans, took possession of it. In 1500 it was conquered by Ismael, sultan of the Persians; but was reduced by the Turks under Selim II. in 1552, to whom it has continued subject ever since, except the eastern parts, which are owned by the Persians.

The Armenians, though repeatedly conquered, and by divers nations, had the address, for the most part, to reserve the semblance of self government, under their own princes, acting as the deputies of their conquerors. Though controlled by the Romans for more than three hundred years, they were not half a century, in the unmixed character of their subjects.

Armenia was doubtless settled soon after the flood; but little is known of it for the first twenty, and the last fifteen centuries of its existence. To the Greek and Roman historians we are indebted for a general knowledge of its wars, and revolutions for three centuries before, and three centuries after, the Christian æra. Their previous and subsequent history is comparatively a blank. So much has never been recorded, or if recorded, has been lost, that all our historical knowledge of past transactions, bears no more proportion to the transactions themselves, than a river to the immensity of the ocean.

Armenia Minor is a very fertile country, and abounds with fruit, oil, and wine. It has never been long separated from that which has been called Armenia Major. After having three kings of its own, who were the successors of Zardriades, it was abandoned to the depredations of neighbouring kings, or of the Romans, who disputed for it with each other. Pompey, when at the height of his power, gave it to Dejota-

rus, king of Galatia. The grateful acknowledgment which the monarch owed to that general, induced him to espouse his party in the war against Cæsar. The latter pardoned him at the request of Brutus, and when this Roman had put the dictator to death, Dejotarus sent troops to his assassins. The triumvirs made him pay by a large fine, and the loss of some provinces, for his attachment to the unsuccessful party. He maintained himself, however, with dignity amidst the contending factions, being the intimate friend of Cicero, and yet respected by Octavianus. Dejotarus attained to a great age. His family became extinct in his son, by whom he was succeeded. The crown both of Armenia and Galatia devolved on the children of the sister of the latter, then to a king of Media, afterwards to a king of Pontus, to princes of Cappadocia and Bosphorus, to Aristobulus, the grandson of Herod the Great, to Tigranes, and, under Vespasian, the country became a Roman province. It was attached to the empire of the East, and afterwards to that of the Persians. It was taken from the latter by the Turks, who still possess it under the name of Keldir.

---

## KINGDOM OF PONTUS.

THIS country, situated between the 39th and the 42d degrees of north latitude, was bounded by the Euxine sea on the north; by Colchis on the east; by Armenia Minor, and Cappadocia on the south; and by the river Halys on the west. The air is very salubrious; the hills are generally covered with olive or cherry trees; the plains produce exuberant crops of grain; and an abundance of clear rivulets give an interesting variety to the rural scenery.

The principal cities were Amisus, which Pharnaces made the metropolis of this kingdom, Amasea, the birth-place of Strabo, Cabira, Neocæsaria, Sebaste, Polemonium, Cerasus, and Trebisond, a Greek settlement.

The ancient inhabitants of Pontus are supposed to have been the descendants of Tubal; but in process of time they became blended with Cappadocians, Paphlagonians, and other foreign nations, beside several Greek colonies which settled in their country, and maintained their independence till the time of Mithridates the Great. The inhabitants of a part of Pontus were celebrated for their extraordinary skill in working iron, and fabricating steel armour, whence they are said to have derived the name of Chalybes. The convenient situation of their harbours, and the great store of timber which grew on their coast, afford the presumption, that they were a trading people. Their chief objects of adoration were Ceres, Jupiter, and Neptune, to whom they offered burnt sacrifices, pouring on the fire oil, honey, milk, and wine. They also occasionally offered four white horses to Neptune, causing them to advance with a chariot into the sea till they were drowned.

With respect to its early government we know nothing. Pontus, and all the countries bordering on the Euxine seas, were successively reduced by the Medes and Persians, the latter of whom erected Pontus into a kingdom, and bestowed the sovereignty on Artabazes, a Persian, who is supposed to have been placed on the throne by Darius, the son of Hystaspes. After him reigned nine princes, almost all of his family, named Mithridates or Pharnaces; who were engaged in war; sometimes as conquerors; and sometimes conquered. Mithridates VI. who was assassinated by his favourites, had been a very zealous ally of the Romans. Neither offers nor promises could induce him to abandon the cause of the republic, at a time when all the other princes of Asia had declared against it. The senate, out of gratitude, gave him Phrygia the Greater; but afterwards took that country from his son, Mithridates VII. whom he left a minor. This was the great Mithridates, the implacable enemy of the Romans, who carried on war against them during forty-six years, and occa-

sioned more loss to the republic than Pyrrhus, and all the kings of Syria and Macedonia, together.

Having been placed under the guardianship of his mother, who kept him in a state of great restraint, he afterwards occasioned her death by confining her in prison. His governors, apprehending his cruel character, made him one day mount a horse so intractable that it was thought impossible to break him; but he managed the animal with so much address, that he soon tamed him. Mithridates spent whole months in hunting, in order to harden his constitution, slept at night on the bare ground, and often amidst the snow.

Mithridates, according to the Eastern custom, espoused his sister, Laodice, and left her some time after his marriage, to traverse the different states of the continent of Asia, which he visited in order to observe the customs of the inhabitants, and to study their laws. He learned, at the same time, twenty-two languages. This tour lasted three years. A report being in the mean time propagated, that he was dead, Laodice, who had conceived a passion for one of the noblemen of her court, readily suffered herself to be persuaded that her husband was no longer in existence. She brought forth a son during his absence, and to conceal her fault, or secure impunity, she presented Mithridates on his return, with a poisoned draught. It, however, produced no effect, and the king, being certain of her double perfidy, put her to death, with all the accomplices of her infamy.

Soon after he began to put in execution his grand projects. He invaded Paphlagonia, which he divided with Nicomedes, king of Bythinia, his ally and neighbour. The Romans being offended that he should seize on a country subject to their dominion, he replied to their ambassadors that Paphlagonia belonged to him, by the right of inheritance. "Besides," added he, "I do not see why the republic should interfere in the quarrels, which take place between the princes of Asia." They threatened him with a war; but, instead of returning an answer, he took possession of Galatia, which was also under their protection. He then turned his views to Cappadocia, the sovereign of which, named Ariathes, was his

brother-in-law, and considered as his intimate friend. But nothing is sacred to the ambitious. Mithridates caused him to be assassinated by a worthless wretch, named Gordius. Nicomedes, king of Bythia, thinking to profit by his crime, entered Cappadocia; expelled from the throne the son of the deceased king; and, having taken possession of it, married the widow.

Mithridates, the murderer of his friend, treated this action as a horrible crime. He took up arms in favour of the orphan, whom he placed on the throne. It was only with reluctance, and to save appearances, that he performed this act of justice. Cappadocia was always the object of his ambition; but his designs were interrupted by the absence of Gordius, who had been banished on account of his crime. The king of Pontus exhorted his nephew to recal the assassin of his father. As the young man seemed unwilling to comply with this proposal, Mithridates collected an army of 90,000 men, but he found the king of Cappadocia provided with an equally powerful army. As the fate of a battle was uncertain, Mithridates employed a much surer and more expeditious method to accomplish his end. He requested to have a conference with his nephew between the two armies. The prince repaired to the appointed place without any suspicion, and the uncle stabbed him with a poniard, which he had concealed between the folds of his robe. This horrid action spread so much terror among the Cappadocians, that they threw down their arms, and the assassin found no difficulty in seizing the kingdom. He gave the sovereignty of it to one of his sons, who was very young, under the tutorship of the infamous Gordius. He seized also on the throne of Bythia, which had been left vacant by the death of Nicomedes.

The Romans, being jealous of the aggrandizement of the king of Pontus; their generals, invaded his kingdom; but he broke their line, and spread himself, like a torrent, in the countries occupied by the Romans, and compelled them to evacuate Phrygia, Mæsia, Caria, Lycia, Pamphylia, Paphlagonia, and Bythia. Wherever he went he was received as a father and deliverer, a divinity, the sole monarch of Asia. He caused

the proconsul Oppius to be brought to him loaded with irons, and preceded, in that state, by his lictors, in order to ridicule the Roman pride. Aquilius, another Roman commander, whom he had taken prisoner, was subjected to a punishment, in which cruelty was added to derision. He caused him to be led about mounted upon an ass, or tied by the foot to a malefactor. In this state he was forced to cry out, "I am Manlius Aquilius." When he arrived at Pergamus, he ordered him to be scourged, and then put to the rack. At last melted gold was poured into his mouth, to reproach him as well as the other Roman generals, for their insatiable avarice, which swallowed up all the riches of Asia.

This was a prelude to the fate which Mithridates destined for all the Romans. He thought that none of the states which he had conquered could be in safety, while any of them remained in the country. He considered them as so many spies, sent by the republic to watch his motions. He sent secret orders to all the governors and magistrates of the cities of Asia Minor, to cause to be massacred, on an appointed day, all the Romans, with their wives, children, and domestics. He forbade them to be buried, and all their property was to be divided into two parts, one for the king, and the other for the assassins. Mithridates promised liberty to slaves, who should murder their Roman masters, and to all debtors, who should kill their creditors, of that nation, the remission of one half the sum they owed. At the same time he declared that whoever concealed the proscribed, under any pretence whatever, should be immediately punished with death.

When the day of massacre arrived, the gates of the cities were shut; soldiers were posted at all the passages; the greatest consternation was spread, not only among the Romans, but among such of the inhabitants as retained any sentiments of humanity. As the Romans, however, by their pride and avarice had generally excited the hatred of the Asiatics; and as the desire of vengeance was strengthened by the hope of gain, the king's orders were punctually executed; and Asia, in one day, became the bloody theatre of

the most dreadful carnage. A great majority of historians make the number of the Romans who were massacred that day, amount to 150,000 men, and the most moderate to eighty thousand.

This massacre gave rise to a multitude of others. The retaliations were terrible. They proceeded from Sylla, who never knew pity, and Fimbria, an adversary worthy of Mithridates by his talents and cruelty. Being the agent of the enemies of Sylla who were in Rome, he attacked the king of Pontus, gained a battle, and obliged him to fly. He was even very near taking him prisoner. Mithridates retired to a city, where he was besieged; but Fimbria was unable to invest the place by sea, for want of ships. He wrote, therefore, to the general who commanded the Roman fleet; but as he was one of the partisans of Sylla, he was unwilling to contribute to the triumph of the opposite party. Mithridates took advantage of this misunderstanding, and made his escape. His generals were successful in several places; but they experienced, also, severe defeats. All these events were accompanied with horrid massacres;—the inhabitants of towns, and whole armies were slaughtered; provinces laid waste with fire; nations expelled from their native land, wandering and dispersed; victims as well to the vengeance of the haughty republic, as to the fury of a monarch, obstinately bent on suffering none of the Romans to remain around him.

Mithridates, having lost his fleet commanded by Archelaus, and 110,000 men, commanded by Taxiles, made overtures of peace to Sylla. The Roman consented to treat, and the negotiators agreed on the terms. From the scene of peace Sylla hastened to attack Fimbria, who was abandoned by his soldiers, and who endeavoured to procure the assassination of his enemy; but the assassin being disconcerted at the moment when about to strike the fatal blow, was arrested. On this disappointment, Fimbria terminated his existence by a poniard

The severe terms of peace imposed on Mithridates were not likely to be faithfully observed by that prince. His great preparations by land and sea, convinced the Romans that he



would not long suffer them to enjoy, in peace, the spoils which they had wrested from him. They were informed of his plans by Archelaus, his ancient admiral, whom the monarch accused as the cause of his submission to the humiliating terms of the treaty of peace. Archelaus, well aware of the severity of Mithridates, did not wait for the effects of his anger. He deserted to the Romans, and betrayed the projects of the king of Pontus.

Lucullus, afterwards so famous by his riches, was sent against Mithridates; and, in a battle between them, the latter was wounded by a Roman whom he had in his army. After his cure, he collected all the Romans in his service, formed them into one body, and then caused them to be massacred. He never performed but one act of clemency in favour of a Roman. This man, whose name was Pomponius, having been taken prisoner by his soldiers, the king, when he was brought before him, being desirous to put his firmness to the test, asked whether, if he granted him life, he could flatter himself with the hope of obtaining his friendship: "Yes," replied Pomponius, "if you become the friend of the Romans; but if you continue to make war upon them, you can entertain no such hope." Being little accustomed to expect acts of indulgence from their master, the courtiers were preparing to massacre Pomponius; but Mithridates, checking their fury, said, "Learn to respect valor, though unfortunate."

Miserable are the people who inhabit a country, which is the theatre of war, exposed to alternate defeats and victories; conquered one day by one party, and recovered the next by the other: in changing masters, they are only subjected to new plunderers and executioners. The unfortunate provinces of Asia frequently experienced this melancholy fate. The cities of Cyzicum, Amisus, and Heraclea, were exposed to the horrors of famine, and became a prey to the flames. The waters of the Halys and the Thermodon were tinged with blood; and more than two hundred years after, the plough-share turned up the cuirasses, helmets, and swords, of the soldiers, who had been buried in the plains.

Mithridates had left his wives, sisters, and concubines, in

a city named Pharnacia, and for fear that they should fall into the hands of the Romans, he sent Bacchides, one of his eunuchs, with orders to put them to death. The barbarian presented to them ropes, poison, and swords. The beautiful Monimia, one of his wives, whom he had married against her will, attempted to strangle herself with the bands of her diadem. "Fatal bandage," said she, "be at least useful, by assisting me to die." Her attempt being frustrated by the bandage breaking, she immediately presented her bosom to the murderous sword. Another of his wives, named Berenice, and two of his sisters, Roxana and Statira, swallowed poison. Roxana, with the cup at her lips, cursed the cruelty of her brother, and loaded him with maledictions. Statira, on the other hand, desired the eunuch to thank him, because, being himself exposed to the greatest dangers, he had taken means to save them from the brutality of the soldiers.

Mithridates retired to his father-in-law Tigranes, in Armenia. Pompey, to whom the direction of this war was entrusted, in the room of Lucullus, made overtures of peace to the king of Pontus; one of the principal conditions of which was, that he should deliver up the Roman deserters. The latter being alarmed at this proposal, threatened Mithridates, if he complied; but the haughty monarch was far from accepting these terms. In a solemn assembly he assured them, with the most terrible oaths, that while he had breath in his body, he would never think of forming any alliance with the Romans. He then resumed the war, which was carried on with the utmost fury; but which, however, through Pompey's generosity, was less ruinous to the people than the preceding.

Two battles were sufficient to enable that general to disconcert all the plans of Mithridates, who was expelled from his kingdom. Pompey got possession of his most important cities, his treasures, and his records, where he found valuable information respecting his riches, the amount of his taxes, the manner of collecting them, and the mode of his raising troops. Several of his wives and concubines, who, for the most part, were the daughters of the nobility of his court,

being presented to the conqueror, he treated them with great respect, and sent them back to their relations. One of them, named Stratonice, delivered up to the Romans the fortress of Symphori, and the treasures it contained, demanding only the life of her son Xiphares, who was with his father, in case he should happen to fall into the hands of Pompey. The latter promised to comply with her request, and, being always generous, made a present of the treasures to Stratonice, and retained only the citadel.

The Romans had no fears that Mithridates, or any of those by whom he was accompanied, would ever again appear. The monarch was no more spoken of, and no one knew what had become of him. The uncertainty respecting his fate lasted two years; during which he concealed himself in the territories of a Scythian prince, whose states bordered on the Palus Mæotis. In this retreat, he watched for a favourable moment to return to his kingdom. His measures were so well concerted, and with so great secrecy, that the Romans were not informed of his arrival, till he appeared at the head of a formidable army. At first he advanced against the fortress of Symphori. Stratonice, who had given it up on condition of her son being saved, saw, from the top of the walls, the unfortunate Xiphares abandoned by his father to the executioners, and subjected to a cruel death.

Mithridates then sent messengers to Pompey, with proposals of peace. "Tigranes," replied the Roman general, "came to demand peace in person." "I will die," returned Mithridates, "rather than submit to such humiliation." At that moment, he conceived the bold project of wresting the empire of the universe from the Romans. He endeavoured to excite enemies against them among the Scythians; sent emissaries to all the princes of Asia, and particularly the king of the Parthians; and formed a league with the Gauls, whom he knew to be at war with the republic. He intended to traverse Scythia and Pannonia, in order to repair to Gaul, that he might join his army to that which he hoped would be there ready to co-operate with him, and then to fall on Italy to-

gether, and astonish the republic by the boldness of their operations.

Multiplied obstacles opposed the success of this gigantic project. Unfortunately four of the sons of Mithridates, whose valor might have been of great use to him, were delivered up to the Romans by treachery; and several of his daughters, whom he sent to Scythia to marry Scythian princes, in order to gain them over to his party, experienced the like fate. In the last place Pharnaces, whom, of all his children, he loved most, and for whom he intended the crown, made his army revolt, and overturned the projects of his father by the most odious perfidy.

It appears that this measure was concerted with the Romans, who had employed emissaries to excite discontent in the army. They represented to the soldiers the dangers of such an expedition, the least risk of which was, to be deprived of the means of ever again seeing their country. The officers also had personal complaints against the king, who, they said, consulted only slaves and abject flatterers, and who had become cruel and insupportable to those, who did not servilely enter into his views, or who dared to tell him the truth.

Shortly previous to the day fixed for his departure, Mithridates, whose army was encamped under the walls of a city, where he had taken up his quarters, was awakened, early in the morning, by a confused noise, which seemed to come from the camp. Having sent one of his servants to enquire into the cause, he was told, without ceremony, that the army, incensed at seeing themselves conducted by a decrepid king, abandoned to the councils of vile eunuchs, had proclaimed his son king, who was entitled to their whole confidence. On this intelligence, Mithridates imagining that it was only a mere tumult, which would be quelled by his presence, mounted his horse, and set out, accompanied by his guards; but he had scarcely got without the walls when they abandoned him, and discharged their weapons at him. His horse being killed, he fled to the city. He applied to Pharnaces for a guard; but the envoys he dispatched for that purpose were either massacred, or, having joined in the revolt, did not return.

Mithridates, however, did not despair, but made another attempt. He ascended the ramparts, and addressing himself to Pharnaces, reminded him, in the most impressive manner, of the affection he had always shewn him in preference to his brothers, and how much he had distinguished him by his favours. He endeavoured, at the same time, to make him sensible of the indignity it would be to abandon him, without defence, to the Romans, his cruel enemies, and requested that he would at least give him a safe passage, that he might go in quest of an asylum to which he could retire. But this moving scene made no impression on the heart of Pharnaces. The unfortunate monarch then, finding his condition desperate, raised his eyes, bathed in tears, towards heaven, and loaded his son with imprecations. "May the gods," said he, when he concluded, "make you one day experience the perfidy of an unnatural son, and the torments which such ingratitude must occasion to a father." Then turning to those around him, he thanked them for their attachment, and advised them to give way to the circumstances of the moment, and to acknowledge his son. "As for me," said he, "being incapable of living in that state of humiliation into which I am plunged by a son whom I tenderly loved, I shall find means to save myself from his fatal plots."

After this melancholy farewell, he entered the apartment of his women; took a poisoned cup; and, having drank the liquor, made his daughters Nisa and Mithridatis, who were on the eve of marrying, one the king of Cyprus, and the other that of Egypt, follow his example. He presented the fatal cup also to all his concubines, and a moment was sufficient to plunge them into the sleep of death. As for him, being familiarized, from his infancy, to the use of poisons, what he had swallowed produced no effect, so that he was at last obliged to stab himself with his sword. The wound was not mortal, and Pharnaces, when informed of the event, gave orders that it should be dressed, with a view, as is said, of delivering him up to the Romans, and of gaining their favour by this present; but he did not enjoy that unworthy satisfaction. A soldier, named Bithocus, who had entered the palace with the

hope of plunder, made his way to the apartment where Mithridates lay weltering in his blood, abandoned by every body, and struggling with death. Struck by the air of grandeur which still appeared in the person of the monarch, he was going to retire, but Mithridates called him, and conjured him to put an end to that existence, which only prolonged his misfortunes. Bithocus rendered him this last service, but being suddenly seized with a sensibility, very uncommon in a soldier, he departed, filled with the most melancholy ideas, and without thinking of the booty which he had come in quest of.

Such was the end of Mithridates. He possessed all those admirable qualities which form a great king; but disgraceful vices, and particularly cruelty, lessened the splendor of virtues by which he would otherwise have been immortalized. The victories which he gained, gave him a distinguished rank among the most celebrated generals of antiquity, though he often experienced very severe defeats. He several times saw his armies cut to pieces, his fortresses rased, and his states ravaged; but, as if his strength had been revived by his losses, he appeared always in the field, much more formidable than before.

The most unequivocal proof of the talents of this prince is, the universal joy of the Roman people and army, when they heard of his death. A courier, dispatched by Pharnaces, brought the intelligence to Pompey, who was then at the distance of some days journey. Being impatient to communicate the news to his soldiers, he did not wait till they had constructed a mount of turf to harangue from, as was usual on such occasions, but ordered them to form one in great haste with their saddles. The army received the intelligence with the most lively demonstrations of joy, which they expressed by feasts, dances, and sacrifices. At Rome, the people seemed to be no less overjoyed at the event. Cicero, who was then consul, ordered a thanksgiving of twelve days to the immortal gods, for having delivered the republic from an enemy so powerful and formidable. The tribunes also caused a decree to be passed, that Pompey, as a grateful return for the

services he had rendered in this war, should be authorized to wear a crown of laurel at the Circensian games, and a purple gown at the scenical plays.

The base Pharnaces, not being able to deliver his father alive, into Pompey's hands, sent him the body, preserved in brine, together with his rich armour. All the officers as well as the common soldiers, flocked to see the king's body; but Pompey was so affected by the spectacle, that he averted his eyes, declaring that all enmity between that great prince and the Roman people was now at an end. He ordered the body to be buried with great magnificence in the tomb belonging to the kings of Pontus. Several princes were desirous to obtain pieces of the monarch's armour, and purchased them at a very high price. His turban fell into the hands of a Roman, whose descendants preserved it a long time as a valuable inheritance.

The treasures which Pharnaces delivered to Pompey, or which he pointed out to him, and suffered him to take, afforded matter of surprise to the Roman general. In the city of Talaura, which Mithridates called his wardrobe, were found, 2000 cups of onyx, set in gold and silver, and such a number of saddles and bridles enriched with diamonds, that the commissioners of the republic were employed thirty-one days in making out a list of them. In another castle, there were three large tables, with nine salvers of massy gold set with precious stones of great value, the statues of Mars, Minerva, and Apollo, of pure gold, and curious workmanship, and a pair of gaming tables of two precious stones, three feet broad and four feet long, on which was a moon of gold weighing thirty pounds, with their men, all of the same precious stone. A fortress in the mountains contained a statue of the king, eight cubits high, made of massy gold, together with his throne and sceptre, and the bed of Darius. The greater part of these valuable articles was transmitted from hand to hand, by pillage, from Syria to Egypt, and from Egypt to Greece. Besides what he had acquired by plunder, Mithridates, who was not destitute of taste, and who was fond of magnificence, had collected from all quar-

ters, during a long reign, an immense quantity of curious objects of every kind. They served to ornament the triumph of Pompey, which lasted two days. Five sons and two daughters of Mithridates were exhibited publicly on that occasion, with 317 captives of the first quality. Pompey was master of their lives, and, though some generals, in the like situation, had made a cruel use of this right, he sent them all back to their country, except the king's children, who were detained at Rome.

He adopted this measure, perhaps, to gratify Pharnaces, who behaved with the most servile complacency to the Romans, and who declared that he would not assume the title of king, until he should obtain their permission. Notwithstanding this meanness, he obtained only a very small part of the states of his father, under the name of the kingdom of Bosphorus. Exasperated at this return for his servile devotion, he took advantage of the civil dissensions at Rome to seize Armenia and Cappadocia. At this time Cæsar was engaged in Egypt, and Pharnaces knew that he would be called to Africa, by urgent business, as soon as he had closed his expedition to Alexandria. For this reason he endeavoured to amuse him with proposals of peace; but Cæsar, having put himself at the head of 1000 cavalry, appeared at a moment when he was least expected, attacked the soldiers of Pharnaces, crying out, "Shall not such a barbarous parricide be punished," and obtained a complete victory. It was upon this occasion, that he wrote to his friends the celebrated laconic epistle, "I came, I saw, I conquered."

Pharnaces escaped, and shut himself up in a citadel, where he was besieged by Domitius, Cæsar's lieutenant general. He offered to capitulate on condition of being suffered to retire into Bosphorus, with those who might choose to accompany him. This demand was granted; but the Roman general caused all the king's horses to be killed, as he had asked a safe conduct only for his horsemen. He then retired, on foot, to Scythia, where he collected some troops, with which he attacked Asander, whom the Romans had invested with his kingdom; but he perished in the battle. After Pharnaces, the



kingdom of Pontus, dismembered and re-united, according to the caprice of the Romans, was given, in succession, to several chiefs, some of whom are scarcely worthy of the name of kings. We find, under Caligula, a certain Polemon, who, on hearing of the beauty of Berenice, the daughter of Agrippa, king of the Jews, caused himself to be circumcised, in order to obtain her in marriage. His conversion, from idolatry to Judaism, had so little effect on his morals, that his wife abandoned him, being disgusted with his debaucheries. Under Vespasian, Pontus became, irrevocably, a Roman province. It emerged from its obscurity, after the crusades, under the Comneni, who established there the empire of Trebisond. Mahomet II. overturned this throne, and added to the Turkish empire Trebisond, and the kingdom of Pontus. It would be in vain to seek now for objects worthy of attention in the ruins which cover those countries, inhabited, for the most part, by descendants of the degenerate Greeks of the middle ages.

---

## CAPPADOCIA.

CAPPADOCIA, like Pontus, formed part of the empire of Trebisond, and, like Pontus, is at present sunk in barbarity, that is to say, almost as destitute of arts and sciences as when it came from the hands of nature, except that, instead of being covered with forests, it is strewed with the ruins of cities, by which it was once decorated.

Cappadocia is situated between the thirty-seventh, and forty-first degrees of north latitude, being bounded by Pontus on the north; by the Euphrates, and part of Armenia Minor, on the east; by Syria on the south, and by Galatia on the west. It produces excellent wines, and several sorts of fruit.

In ancient times it abounded with mines of silver, brass, and iron, and was peculiarly famous for an excellent breed of horses.

The principal towns in Cappadocia, noticed by ancient historians, are Mazaca, Comana, Nyssa, Nyssenus, Cabista, and Pterium.

The early ages of this nation are veiled by impenetrable clouds. In later times it was subject to the crown of Lydia; and, after the defeat of Cræsus, passed into the hands of the Persians.

The religion of the ancient Cappadocians seems to have been nearly the same with that of the Persians. They had, however, magnificent temples consecrated to Bellona, Apollo, Catanius, Jupiter, and Diana Persica; and the fanes of Diana, at Diospolis, and of Anias, in Zela, were regarded by them with the most profound veneration.

Of their laws no system is extant, nor can we speak with accuracy of their commerce.

The kings of Cappadocia are traced back to Pharnaces, on whom Cyrus conferred this small kingdom, out of gratitude for his having saved him from being torn to pieces by a lion, during a hunting excursion. The weakness of his successors rendered them an easy conquest. Perdiccas, one of the successors of Alexander, had the barbarity to crucify Ariarathes II. king of Cappadocia, and all the princes of the blood royal, whom he had taken in a battle, except an infant, who escaped from the massacre, ascended the throne of his ancestors, and was the father of Ariarathes III. whose reign was rendered illustrious, neither by battle nor conquests, but by his love of justice, and a thousand other noble qualities, which made him highly esteemed. He was beloved by all the neighbouring princes, and respected as a father. Cappadocia was never so flourishing as under his administration.

After having borne the yoke of the Persians, the petty kings of Cappadocia groaned under that of the Romans. Ariarathes VI. for some services which had been rendered to him by the republic, sent to Rome a golden crown. The senate sent back a chair of ivory, the most distinguished pre-

sent it ever made, and which it never granted, but to its most constant and zealous friends.

Ariarathes was killed in the service of the Romans, and left six children, under the guardianship of Laodice, their mother. As they grew up she destroyed them by poison, that she might retain her authority. This crime was discovered, when only one of them remained, and the cruel and unnatural mother was massacred by the people. Ariarathes VII. did not long escape the fate destined for this unfortunate family. Mithridates, his father-in-law, caused him to be poisoned by the worthless Gordius, and killed his son with his own hand during an interview. After the tragical death of Ariarathes VIII. the Romans were desirous of restoring to the Cappadocians a republican form of government, but they replied "that they could not do without a king." The senate allowed them to choose for themselves. They selected one agreeable to the Romans, named Ariobarzanes. This prince governed them a long time in peace; and, finally, resigned the crown to his son, that he might spend the remainder of his days in tranquillity.

Archelaus, the last king of Cappadocia, was indebted for his elevation to the surprising beauty of Glaphyra his mother, who had captivated the heart of Mark Antony. He was an excellent character, and endowed with every virtue civil and domestic. These qualities were not calculated to please the emperor Tiberius; and those of Tiberius, no doubt, were as little agreeable to Archelaus. Owing to this or to other reasons, the king of Cappadocia shewed some marks of indifference for that prince, while he lived, under Augustus, in a kind of disgrace, at Rhodes. The exile, when he ascended the throne of the Cæsars, remembered this circumstance, and ordered Archelaus to Rome. He repaired thither on the word of Tiberius, who promised him a favourable reception; but treated him with so much contempt, that, possessing great sensibility, he died of grief according to some, and according to others killed himself. After his death, Cappadocia became a province of the empire, and was governed by a Roman of the equestrian order.

## PERGAMUS.

THE kingdom of Pergamus takes its name from a city in the province of Mysia, which was its capital. Its limits were generally uncertain: its kings, though of a moderate rank, attained to extraordinary power, and were the chief supporters of the Romans in Asia. They afterwards became the dependants, and lastly the subjects of those, whose conquests they had assisted.

The founder of the kingdom of Pergamus was Philetærus, a Paphlagonian eunuch, of mean descent, who seized on the castle of Pergamus, which had been committed to his care by Lysimachus, king of Thrace, and appropriated the royal treasures there deposited to his own use. With the assistance of a numerous body of mercenaries, he kept possession of his new territory, till the eightieth year of his age, and was succeeded by one of his brothers, named Eumenes, whose son Attalus inherited the sceptre.

The Romans were under great obligations to Eumenes II. He watched over their affairs, in the neighbourhood, as he did over his own, and it was through him they were informed of the projects, which Antiochus the Great was forming against them. His states were often a prey to hostile incursions, and his capital even experienced a siege, in consequence of his attachment to the republic. Eumenes exposed not only his troops but his person, for the Romans, in the battle of Magnesia, the success of which was chiefly owing to his courage and bravery. They rewarded him for this service by augmenting his kingdom, with some of the provinces taken from Antiochus. The attachment of Eumenes to the Romans, induced Hannibal to excite against him Prusias, king of Bythinia.

Eumenes gave a great proof of this attachment, by going himself to Rome, to unveil to them the secret designs of Perses, king of Macedonia. On his return, Perses caused

him to be attacked on the road by assassins, who imagined that they had buried him under a shower of stones; but he was carried off by some faithful servants, who took care to get his wounds dressed. He was supposed to be dead, and his brother Attalus, without making much enquiry, assumed the crown, and married his wife Stratonice. Eumenes returned, and it appears that his benevolent character was well known, since neither his brother nor his wife attempted to conceal themselves. Having both gone to meet him, he embraced them tenderly, and only whispered to Attalus, "another time when you wish to espouse my wife, wait at least till I am dead."

It may be believed that the connexion between Eumenes and the Romans, cemented by mutual services, would never have been broken: but sometimes a mere trifle is sufficient to embroil old friends. The consul, Marius, through haughtiness, or other motives, refused the king of Pergamus permission to encamp, with his suite, within the Roman entrenchments. This insult made him instantly retire, and he carried back his troops into his own territories. Perses took advantage of this opportunity to solicit the alliance of Eumenes, and the reasons assigned by the Macedonian ambassador were, that no real friendship could ever exist between a king and a republic. "The Romans," said he, "are irreconcilable enemies to all kings, but are artful enough never to attack more than one at a time, making use of the treasures of the one, to attack the other; and they employ this policy, till they have destroyed them all." The Romans never forgave their old ally for this kind of defection. The king of Pergamus, after the defeat of Perses, was desirous of exculpating himself for his conduct; and with that view, sent his brother Attalus to Rome. The resentment of the Romans was so great against Eumenes, that they endeavoured to prevail on his brother to demand the crown for himself; but he generously resisted their seduction.

As Eumenes imagined that his presence might produce a change of opinion in his favour, he set out for Italy; but he had no sooner arrived, than the senate sent to inform him,

that they would not give him an audience, and to desire him to return, without loss of time. When he went back to his kingdom he dispatched Athenæus, and another of his brothers, to avert the blow with which he believed he was threatened from his old friends. The Romans sent to Asia, two commissioners, who issued a public invitation to all those, who had complaints against Eumenes, to repair to them at Sardis. They listened with great attention to the accusations brought against the king of Pergamus. Eumenes felt in a sensible manner the insult offered to him by this measure, but being afraid of involving himself in a war, dangerous in itself, and which his age would render still more formidable, he once more sent to Rome his brother Attalus. This prince required only from his inexorable persecutors, that he might be suffered to end his days in peace, and his wish was gratified, for he died soon after.

Attalus the third had scarcely assumed the reins of government, when he began to play the tyrant and murderer. He caused the greater part of his relations and the friends of his family to be assassinated. The death of the unfortunate victims was followed by that of their wives and children. Attalus employed for these executions foreign soldiers, in order that his victims being unknown to those destined to butcher them, they might not escape the sword by commiseration.

After having shed streams of blood, the king of Pergamus fell into a state of deep melancholy. He remained shut up in his palace dressed in mean attire, and suffered his hair and beard to grow, without taking the least care of them. He afterwards confined himself to a garden; dug the earth with his own hands; and sowed in it herbs of every kind, some of which were poisonous. Being cruel, even in his amusements, he mixed these with wholesome pulse, and sent packets of them to persons of whose intentions he was suspicious. Finding himself deserted in his palace, shunned by his relations, his friends, and his courtiers, who dreaded his savage disposition, he undertook to exercise the trade of a founder; but he fatigued himself so much one very hot day, in casting a

statue of his mother, that he was seized with a fever, which put an end to his existence. This prince may be classed among the number of those who have written on agriculture. He understood medicine, and was extremely well versed in the knowledge of simples. A taste for the sciences seems to have been hereditary among the kings of Pergamus.

The last folly of Attalus was his will, which contained the following clause.—“Let the Roman people be the heirs of my effects.” Aristonicus, a natural son of Eumenes, to whom the kingdom, for want of a legitimate heir, ought to have belonged, according to the Asiatic custom, pretended, that the word “effects,” signified only his moveable property, and not his kingdom; but the senate insisted that it comprehended both. Aristonicus was favoured by the Pergamians, who, according to the historians, “being accustomed to the monarchic government, were afraid of republican despotism.” Two consuls, Licinius Crassus, pontifex maximus, and Lucius Valerius Silaceus, high priest of Mars, disputed for the advantage of carrying on the war against Aristonicus, because it was believed, that great riches would be the reward of victory. Crassus obtained the command, and, contrary to all calculation, was defeated, and taken prisoner. Being unwilling to survive this disgrace, he insulted one of his guards, whom he provoked to such a degree, that he put him to death. Perpenna, who was sent to assume the command in his stead, found Aristonicus too confident on account of his victory, and enjoying, amidst tranquillity, the pleasures of an indolent life, as if he had nothing more to apprehend. He was surprized, therefore, by the Roman general, and, after an unfortunate battle, fled to a city, the inhabitants of which delivered him up.

He had for counsellor, or minister, a philosopher, named Blossus, who having fallen, together with Aristonicus, into the hands of Perpenna, exhorted that prince to prefer a voluntary death to shameful slavery, and he immediately set him the example. Aristonicus declined following the example, and was exposed to one ignominy more, being dragged in

triumph, and afterwards strangled in prison, by order of the senate.

The inhabitants of the kingdom of Pergamus continued for a long time to defend themselves against the Romans. Aquilius, sent to put an end to the war, was obliged to lay siege to the greater part of the towns, in succession. Most of these, by their situation on mountains, could receive no water, but by means of aqueducts; the Roman general, instead of cutting down the aqueducts, atrociously poisoned the springs, and thus spread death and desolation throughout the places which he blockaded. The Romans, who could not be ignorant of this barbarous system of hostility, became partakers of the infamy of it, by authorizing this poisoner to govern the kingdom, and to reduce it into the form of a province.



## EPHEMERAL KINGDOMS IN ASIA MINOR.

### COLCHIS.

COLCHIS, now Mingrelia, was bounded by Mount Caucasus on the north; by Iberia on the east; by Armenia and part of Pontus on the south; and by the Euxine sea on the west. It contained many excellent mines of gold; which gave rise to the celebrated fable of the golden fleece, and the Argonautic expedition.

The inhabitants were governed, in very remote ages, by their own princes, seven of whom are mentioned in history; but nothing satisfactory is known of them. During the Mithridatic war, the Cholchians were allies of the king of Pontus; and were governed by a king of their own. In the reign of the emperor Trajan, they voluntarily submitted to the Ro-



man authority: but as their country was never reduced to the form of a province, they probably were permitted to retain their ancient form of government.

---

## IBERIA.

IBERIA, now distinguished by the name of Georgia, was bounded on the north by Mount Caucasus; on the east by Albania; on the south by Armenia; and on the west by Colchis.

The ancient inhabitants, supposed by Josephus, to have descended from Tubal, the brother of Gomer, were a very brave and warlike people, who maintained their independence against the utmost exertions of the Medes, Persians, and Macedonians, and even combated the Romans with astonishing fortitude and resolution.

Their government appears to have been monarchical. After the defeat of Mithridates, Artoces, their prince, assembled an army of 70,000 men, who were designed to attack the Romans; but the Iberians were at length overthrown, with considerable loss, 9,000 being killed upon the spot, and 10,000 taken prisoners.

Of the successors of Artoces, nothing is related worthy of notice. It is, however, very probable that the Iberians continued to be governed by their own kings, who were tributary to Rome; for Iberia is not numbered, by any writer, among the provinces of the empire. Of their history we know very little. Their country was conquered by the Seljuks, in 1072. Zingis Khan conquered it in 1222, Timour, in 1394, and Jehan Shah in 1452. In 1536, it surrendered to the Turks.

## BOSPORUS.

**THIS** ancient kingdom comprised the Chersonesus Taurica, in Europe, and the extensive tract which lies between the Euxine Sea, and the Palus Mæotis, in Asia.

The Bosporians appear to have lived under a monarchical government from the earliest ages; but no satisfactory account is given of their kings. One of them, Parisades III., being unable to pay an exorbitant tribute to the king of Scythia, and knowing his inability to resist so formidable an enemy, voluntarily resigned the crown of Bosporus to Mithridates the Great, after it had been possessed by his ancestors, for upwards of four hundred years.

---

## BACTRIA.

**BACTRIA**, now distinguished by the name of Chorassan, is described as a large, fruitful, and populous country, having the river Oxus on the north, and Asiatic Scythia on the east.

The inhabitants were a brave and martial people, constantly engaged in war, and enemies to every species of luxury. Their manners were totally unpolished, their morals loose, and some of their customs strongly tinged with cruelty. Their old people, when they had attained to a certain age, were exposed to be devoured by fierce mastiffs, which, being kept expressly for that purpose, were called sepulchral dogs.

Their government seems to have been monarchical from the earliest ages; but nothing is recorded concerning their

kings till the time of Antiochus Theos, when Theodotus, governor of Bactria, assumed the regal title, and strengthened himself so effectually in his new dignity, that the king of Syria could never after dispossess him.

His successors were Theodatus, Euthydemus, Demetrius, and Eucratides. The last of these founded the city of Eucratidia, and led his gallant forces into India, where he reduced all those provinces, which had formerly sunk beneath the victorious arms of Alexander. On his return to Bactria, however, he was treacherously assassinated by his own son, to whom he had intrusted the public administration, during his absence.

The vile parricide did not long enjoy the fruits of his wickedness; for, being invaded, shortly afterwards, both by the Scythians and Parthians, he was chased, ignominiously, from the kingdom, and slain in attempting to recover it. Upon his death, the country was divided between the Parthians and Scythians, the latter of whom held it, till they were, in their turn, driven out by the Huns.

---

## EDESSA.

THE ancient city of Edessa, once famous for a magnificent temple of the Syrian goddess, and distinguished by the epithet of Hierapolis, or the Holy City, was situated in Mesopotamia, between Mount Massius and the Euphrates.

This city, together with its fertile territory, was seized by one Abgarus, and erected into an independent state, under the name of the kingdom of Edessa. The time, however, when this event took place is no where recorded, nor have historians given any farther account of the enterprising individual, who first assumed the crown, than that he gained

several decisive victories over the Syrians, and, at his decease, left his new dominions in a very flourishing condition. His successors were Abgarus second, third, fourth, fifth and sixth. The last of these was employed by the emperor Severus, in the wars which he waged in the East; but being afterwards accused of corresponding with the enemies of the republic, he was thrown into confinement, and his kingdom reduced to the form of a Roman province.

---

### EMESSA.

WHILST the affairs of Syria were disordered by the contentions of the Seleucidæ, an Arabian, named Sampsiceramus, seized on the city of Emessa, which was situated on the Orontes.

Jamblichus succeeded his father on the throne of Emessa, and rendered some important services to Cicero, while that illustrious Roman resided at Cilicia, in quality of pro-consul. In the civil wars of Rome, he sided, first with Julius Cæsar, against Pompey, and afterwards with Antony against Octavius. But after the memorable battle of Actium, Antony suspected his fidelity, and caused him to be put to death.

His brother Alexander was raised to the throne by favour of Mark Antony; but his reign was of short duration; for Octavius having taken him prisoner, exhibited him to the Romans, among the other princes who adorned his triumph, and afterwards sentenced him to death. However, his son, Jamblichus the second, conciliated the esteem of the conqueror, and was restored to his paternal kingdom.

What became of this little territory, cannot now be determined, though it seems probable that it was seized by the Arabians, as, after a chasm of several years, we find it possessed by the Ituræans.

## ADIABENE.

THIS principal province of Assyria was well watered by the rivers Adiaba and Diaba; and is celebrated, by the ancients, on account of its luxuriant fertility.

Of its erection into a kingdom, it is only requisite to observe, that it resulted from the intestine commotions of the Seleucidæ.

The first kings of Adiabene, noticed by historians, appear to have reigned in the time of the Mithridatic war, and to have joined Tigranes against Lucullus.

In the reign of the emperor Claudius, one Monobazus possessed the crown, and married his own sister Helena, by whom he had two sons named Monobazus and Izates. The latter of these succeeded to the crown. He embraced the Jewish religion, and the other branches of the royal family followed his example. After some time the Adiabeneans were subjected to the crown of Persia.

Characene, Elymais, Comagene, and Chalcidene, all situated in Asia Minor, were severally formed into kingdoms, in the turbulent period that followed the death of Alexander. After they had exercised sovereign power for a short period, they were merged in the Parthian or Roman empires, leaving few or no traces of their short-lived separate existence, as independent kingdoms.

---

## THRACE.

THRACE contained the city of Byzantium, at present called Constantinople. This is sufficient to fix the position of the country. Taken in general, it was sometimes called a kingdom, though it was only an assemblage of different provinces,

independent of each other. There were some of them, whose princes united their neighbours under their sceptre, and assumed the diadem; but they rarely transmitted it to their descendants.

The interior part of the country is cold, and destitute of fertility, because the mountains are covered with snow during the greater part of the year; but the maritime provinces produce grain and fruits of every kind. The climate is mild, which renders it as agreeable a residence as any of the most beautiful countries of Asia. The ancient Thracians were ferocious and cruel. It was almost always Thracian soldiers that tyrants employed for their sanguinary executions. They followed the same religion as the Greeks; but they honoured, in a particular manner, Mars and Mercury, the gods of the brave and of thieves.

The Thracians had such a gloomy idea of human life, that they wept at the birth of their children, and rejoiced at the death of their neighbours. In districts where polygamy was established, the women disputed with each other for the honour of having been most beloved, in order that they might be sacrificed, by the nearest relation, at the tomb of their husbands. The Thracians sold their children, and bestowed very little care in watching over their daughters; but they were exceedingly jealous of their wives. Idleness, in their eyes, had an air of dignity and grandeur, and they considered it honourable to live by rapine.

The names, alone, of the different Thracian tribes would form a very long list; but it would be difficult to swell it with interesting facts. We find, in the history of the Dolonci, a very dexterous stratagem employed to get possession of a throne, without bloodshed. On the death of the king of the country, which was situated in the Chersonesus, his brother came from Athens, where he resided, with a design of succeeding him. When he arrived, finding that the Chersonesians were not disposed to give him the crown, he led a retired life, under a pretence of mourning for the death of his brother. The Thracians participating in his affliction, sent the chiefs of the different cities to compliment him in the name of

the nation; but the afflicted prince caused them all to be detained, and with these hostages he found no difficulty to get himself acknowledged sovereign of the country, which had been governed by his brother.

The Bessi, the inhabitants of Mount Hæmus, the most ferocious of all the Thracians, whose capital was Adrianople, notwithstanding their bravery, and the ruggedness of their country, were subdued by the Romans. The conquerors left them their kings; but Piso, the governor of Macedonia, being, as appears, dissatisfied with one of them, surprised him by treachery, and caused him to be publicly beheaded. The nation, incensed at this act of perfidy, shook off the Roman yoke.

The following is a maxim of one of the Thracian monarchs: "There is no difference between a king fond of peace, and a groom." This prince died at the age of eighty-two, after having carried on war during his whole reign. We might say with greater justice, that a good groom is better than such a king. We are acquainted with the names and position of eighteen Thracian hordes, and the names and succession of a dozen of kings, or rather chiefs, of bands of plunderers. They were treated as such by the Romans; who placed them on the throne; made them descend from it, exiled, imprisoned, and punished them at their pleasure; but they did not neglect their treasures, which often became a prey to their avaricious generals. This country, though the seat of ignorance, produced Democritus, the philosopher, and Thucydides, the historian.

## CHINA.

THE vast empire of China is bounded on the east by the Pacific Ocean, which divides it from North America; on the south by the Indian Ocean; on the north by a stupendous wall of stone, from 1,200 to 1,500 miles long, which divides it from Tartary; and on the west by inaccessible mountains. It lies between  $115^{\circ}$  and  $181^{\circ}$  east longitude, and between  $20^{\circ}$  and  $41^{\circ}$  north latitude, in the same parallel with as much of the United States, as lies to the southward of the city of New York.

That the Chinese, though an ancient nation, are not among the most ancient, is probable, from their situation on the north-eastern extremity of Asia, at a great distance from the centre of postdiluvian population, which persons, skilled in oriental literature, generally suppose to have been near the south-western extremity, of that first settled quarter of the globe. The same opinion is corroborated by the following circumstances. The Chinese are not mentioned in any part of the Holy Scriptures, nor by Homer, or Herodotus, the most ancient of poets and historians. In one or other of these ancient records, most of the primitive nations of the world are mentioned or alluded to. The Chinese were neither conquered nor overrun by either of the first four grand monarchies, the Assyrian, Persian, Grecian, or Roman, though the two last considered themselves to be, in successive periods, masters of the world. It would seem as though population, which generally advanced westerly, had, in the case of the Chinese, proceeded in an opposite direction, from which they gained the high privilege of exemption from the great revolutions of empire. Their remote situation, insulated them as it were from the rest of the world, and laid the



foundation of the policy, by which they have uniformly acted, in shunning intercourse with strangers.

The Chinese have been less exposed to foreign invasion, less harassed by external wars, and less agitated by internal commotions, than other nations; and scarcely has any great empire, during so long a period of political existence, undergone so few revolutions. In all other parts of the world, empires, both older and younger than the Chinese, have disappeared, and left only an empty name, and the renown of a splendor, which is no more; but these singular people, though conquered, have continued the same in habits, manners and customs.

The number of emperors, who are said to have reigned in China, for 1736 years since the Christian æra, and for 2207 years before it, amount to 235; and are ranged in twenty-two dynasties. A bare list of their uncouth names, would fill more than a page. A brief recapitulation of their history, fills 118 pages of the seventh volume of the Universal History, to which the reader is referred; but at the same time apprised, that he must expect very little, of either pleasure or improvement, from the perusal.

The most interesting particulars in the Chinese history, relate to the incursions of the Tartars, who appear to have been their only enemies. These incursions began at a very early period, and were repeated at different times, and with different issues. About the year 213, B. C. Shiwang IV. emperor of China, with a view to check the Tartars, ordered a great wall to be built on his northern frontier, or at least united several walls that had formerly been constructed with the same design. This is carried over deep rivers, steep rocks, high mountains, and low vallies. In most places it is built of brick and mortar, which is so well tempered, that, though it has stood 2000 years, it is but ~~but~~ little decayed. It is from fifteen to thirty feet high, and is wide enough, on the top, for five or six horsemen to travel abreast. It is said, that a third of the able bodied men in the empire were employed in constructing it; that the labourers stood so close to each other for miles, that they could hand materials from one to the

other; and that the whole was begun, and finished in the space of five years. The emperor was so elated with what he had done, that, on the completion of the work, he formed a design of making posterity believe, that he was the first Chinese emperor who had ever sat on the throne. For this purpose he ordered all the historical writings to be burnt, and caused many learned men to be put to death, that every record, date, or authority, relative to public events, prior to those of his own reign, might be irrecoverably destroyed; but, notwithstanding the strictness with which he enforced his orders, the end in view was but partially obtained.

What immediate or durable effect the great wall had in preventing the invasion of the Tartars, we are not particularly informed; but we find, that in the tenth century, the Kitan Tartars obtained a settlement in China. In the twelfth, the Kin Tartars destroyed the empire of the Kitans. In 1211, Jenghis Khan, chief of the western Tartars, commonly called Moguls or Mungls, invaded China. In a few years after, his son put an end to the dynasty of the Kin Tartars. The empire of China was now shared between the Chinese and the Moguls. Wars between these rivals raged with great violence, and an immense destruction of the human race. In 1356, Chu, a Chinese, recovered Nanking from the Tartars; and, in 1368, he put an end to the authority of the Mungls. In 1643, the Manchew Tartars obtained a complete conquest of all the Chinese provinces, and have ever since retained possession of the country, over which they have reigned with great lenity. This great revolution was, virtually, no more than a transfer of the sovereignty from one family to another; for it made little or no alteration in the national institutions. The Tartars adopted the constitution, laws, and manners of the Chinese, in almost every particular. From this circumstance, connected with the removal of the seat of government to Peking, Tartary seems rather to have been conquered by China, than China by Tartary.

A topographical description of the provinces of China has been, and easily might be, extended to several volumes; but such minute information of a country so remote, and which

is so far from being of domestic concern to America, that it has little or no influence on the politics of Europe, would abstract too much, of the short life of man, from more interesting pursuits. A few prominent particulars can, therefore, only be noticed. It contains fifteen provinces, exclusive of those situated beyond the great wall, which form a part of the empire. Each of these provinces, for extent, fertility, population, and opulence, might compose a respectable kingdom.

Of Peking, the metropolis of the whole empire, the population is said to amount to 3,000,000. The walls of this city are high, and so strong and thick, that twelve horsemen can ride abreast on their summit. The streets thereof, though three miles long, and 120 feet wide, are so thronged with inhabitants, that a passage through them is very difficult. The houses are seldom more than one story high. This great city is situated on one of the most barren spots of the empire, and yet provisions of all sorts are abundant.\* Such are the effects

\* The people in the vicinity of Peking, except in the neighbourhood of the Po-yang lake, are most miserable; their houses mean and wretched, and their lands badly cultivated. Four mud walls, thatched with reeds, or the straw of millet, compose their habitations. Matting of reeds, or bamboo, a pillow of wood covered with leather, a kind of felt rug made of the hairy wool of their broad-tailed sheep, not spun and woven, but pressed together, and sometimes a mattress stuffed with wool, hair, or straw, constitute their bedding. Two or three jars, and a few basins of earthenware of the coarsest kind, a large iron pot, a frying pan, and a portable stove, are the chief articles of their furniture. They have no chairs nor tables: both men and women sit on their heels, and, in this posture, with a basin in their hands, they take their meals, which consist chiefly of boiled rice, millet, or other grain, with the addition of onions or garlic, and mixed sometimes with a few other vegetables, which are fried with rancid oil, extracted from different kinds of plants. A morsel of pork, to relish their rice, is almost all the meat that they can afford to taste. They have little milk, and neither butter nor bread. The poverty of their food is indicated by their meagre appearance. Their principal, and, indeed, their best beverage is bad tea, boiled over and over again, as long as any taste remains in the leaves, and taken without either milk or sugar; but, in cold weather, they add a little ginger. A blue cotton jacket, and a pair of trowsers, with a straw hat and shoes of the same material, constitute the dress of the majority of the people. The climate of Peking, and the neighbouring country, is unfavourable to the peasantry. The summer is excessively hot, and the winter intensely cold. The coal is all brought from the mountains of Tartary on the backs of dromedaries, and,

of inland navigation, and a well regulated police, in overcoming the defects of nature.

In the province of Kyangan, great quantities of reeds are produced, with part of which they build country houses, and the rest are sold for fuel. Their other lands yield two harvests, one, in May, of corn, rye, and barley, and the other, in September, which consist of cotton and rice.

In the province of Kyansi the finest China ware is made. The cause of its extraordinary beauty is supposed to be some quality of the water; for the same materials and workmen do not produce the like in any other place. In the town of King te Ching, there are more than a million of inhabitants employed in this manufacture. Strangers are not permitted to stay, or even lodge a single night, in this city, but under very particular circumstances.

The province of Fokeyen produces large quantities of timber, and abounds in mountains, the steep brows of which, though very sterile, are cultivated by labourers, who are secured from falling, by ropes fastened round their bodies. Their sides, though sometimes nearly perpendicular, are cut into terraces, one above another, and sown with corn or rice. By pipes made of bamboo, or brought down from reservoirs of rain water, constructed, on eminences, for that purpose, almost every stage or terrace, from the top to the bottom, is plentifully supplied with water, to nourish whatever is sown upon it. Where this cannot be done to advantage, they plant the ground with trees for building, or fuel, so that no spot of the whole is useless.

The province of Tche-kiang is serene and healthy, and the inhabitants stout and numerous. It is rich and fertile, beautifully variegated, with well cultivated mountains, fruitful valleys, and plains. It is besides plentifully intersected by rivers and canals; the last are cut wide and deep, and lined with hewn stone. The greatest manufacture is that of silk, which

of course, is extravagantly dear. The winters are often so extremely severe, that partly from their poor and scanty fare, and partly from want of fuel, clothing, and even of shelter, thousands are said to perish with cold and hunger.

is very fine, and curiously wrought with gold and silver, and yet so cheap, that a good suit of it will cost less than one of the most ordinary cloth in the United States. This province is famed for the great quantities of candles made from the tallow tree. Hang-tcheou, the metropolis of this province, is one of the largest and richest cities in the empire. Its inhabitants amount to a million, and all are busily employed in commerce and manufactures. Of the latter, silks, and silver and gold brocades, form a considerable part.

The province of Hou-quang is first in rank among the inland provinces. The greatest part of it is a rich flat soil, and is intersected with rivers and canals, so as to form a multitude of islands. It yields wheat, rice, and other grains, in such abundance, that it is stiled the granary of China. Its greatest manufacture is that of cotton. Paper is made here of bamboos. The chief city of this province is Vu Chang, which, by means of the river Yangt-se, furnishes an easy communication with every part of the empire. There are generally about 8000 vessels ranged along this river, which, connected with a view of the city, afford a most magnificent prospect.

The province of Honan is remarkably rich, and variegated with gardens, orchards, and pleasure houses. It produces great quantities of corn, rice, and fruits.

The Chinese called their country the navel of the earth, and they stile Honan, the capital of this province, the centre of the navel, because it stands in the middle of the empire. To Chew-Rong, one of the inhabitants of this province, the Chinese attribute the invention of the compass, though he lived 1000 years before Christ.

The province of Chantong, which lies in the same latitude as Carolina, is one of the most fertile provinces and finest climates in the world. It not only produces every thing necessary for life and comfort, but in such great abundance, that one crop is sufficient to afford sustenance for several years, to its inhabitants, though they exceed six millions. These are, in general, healthy and stout. They manufacture silk in great quantities; and, besides the common sort, produced by silkworms, have another, found upon trees and

bushes, which is spun by a kind of worm, not unlike the common caterpillar.

Chansi enjoys a serene and mild climate. The mountains thereof, though precipitous, high, and rugged, are nevertheless cultivated, and bear plenty of corn and other grain. They are cut into terraces from top to bottom, so that no part is unproductive. Their vines produce excellent grapes; but very little wine is made in China.

In the province of Chansi the air is temperate, and the soil rich and fruitful. Some of the mountains have mines of gold, but the police forbids their being opened. The torrents which flow from those mountains bring down such quantities of that metal, that many grow rich by washing and separating it from the sand. Near the metropolis of this province a monumental table was dug up, in 1645, on which was engraved a cross, and an inscription, importing, that Christianity had been planted in China, in the year 636, and was in a flourishing state, in the year 782, when the above monument was erected. The high road which leads to Han-chong, another city of this province, is an astonishing work. The number of men employed in making it amounted to 100,000, who levelled high hills, and made lofty arches from one mountain to another.

The soil of the province of Quangtung is so fertile, that it yields two crops of corn yearly. The climate, extending from the thirty-third to the eighteenth degree of north latitude, is salubrious, and the people very stout and healthy.

The capital of this province is commonly called Canton, and is situated near the mouth of the Tapo, a great river, which is there wide and spacious. This being the only port in China, at which the citizens of the United States are permitted to trade, a particular description of it will be proper. It stands in latitude  $23^{\circ} 12'$  north, and is computed, with its suburbs, to be more than twenty miles in circumference. It is one of the richest and most commercial cities in China. Its inhabitants are stated, by some, to be equal to two millions, and by none less than one million. The streets are straight and long; all of them neat and well paved; and the shops

beautifully furnished, and set out with the richest wares. The harbor, quays, and canals, are covered with such an infinity of barges, boats, and other vessels, almost touching each other, that they appear like a large floating city. The city is entered by seven iron gates, which are guarded by armed men. Foreigners are forbidden to enter. England, Holland, France, Sweden, Denmark, Portugal, Spain, and the United States, have their factories in the suburbs, distinguished by the flags of their respective nations.

Of the rivers of China two are pre-eminent for the length of their course. The Hoangho, called also the Yellow River, has its origin in the lakes of Tartary; after a very winding course, it reaches the ocean about the thirty-fourth degree of latitude. The velocity of its current is at the rate of seven or eight miles an hour, a proof of the great height from which it takes its source. Its whole course is estimated at 1800, or even 2000 miles.

The other great river is the Kiangku. Its head is traced to the same Tartarian ridge, which produces the former. It enters the sea about 100 miles to the south of the Hoangho. Its course somewhat exceeds that of the former.

In regard to inland navigation, this vast empire displays a work that stands unrivalled in the history of the world. All the rivers of note in China fall from the high lands of Tartary, which lie to the northward of Thibet, crossing the plains of this empire, in their descent to the sea, from west to east. The inland navigation, being carried from north to south, cuts these rivers at right angles, the smaller streams of which, terminating in it, afford a constant supply of water, and the rivers intersecting the canal, carry off the superfluous water to the sea. The former are the feeders, and the latter the dischargers of the great trunk of the canal. A number of difficulties must have arisen in accommodating the general level of the canal to the several levels of the feeding streams; for, notwithstanding all the favourable circumstances of the face of the country, it has been found necessary, in many places, to cut down to the depth of sixty or seventy feet below the surface; and, in others, to raise mounds of earth upon lakes,

and swamps, and marshy grounds, of great length and magnitude. These stupendous embankments are sometimes carried through lakes of several miles in diameter, between which the water is forced up to a height considerably above that of the lake, and, in such situations, glides along at the rate of three miles an hour. Few parts of it are level; in some places, it has little or no current; one day it sets to the southward, the next to the northward, and frequently on the same day it is stationary, and running in opposite directions. This balancing of the level was effected by flood gates, thrown across at certain distances, to elevate or depress the height of the water, as might be necessary. These stoppages are simply planks, sliding in grooves, which, in these places, contract the canal to the width of about thirty feet. There is not a single lock, nor any other interruption to a continued navigation of six hundred miles.\*

The Chinese are unskilful in navigation and naval architecture. Their seas are tremendously tempestuous. Great numbers of their vessels are lost in heavy gales of wind, and 10,000 persons, from the port of Canton, are supposed to perish annually, by shipwreck.†

In approaching the Yellow river, the imperial canal presents the grandest inland navigation in the world, being nearly 1000 feet in breadth, and confined, on each side, by stone quays, built with massive blocks of grey marble, mixed with others of granite. This immense aqueduct, thus forced up several feet above the surface of the country, by those stupendous embankments, has numberless canals, branching out in every direction; and for several miles, on each side, one continued town extends to the point of its junction with the river.

China presents several lakes of considerable magnitude. On these lakes the Chinese fish with cormorants. These birds are so completely trained as to seize, and bring up to the surface, fish equal at least in weight to themselves.

All kinds of metals are found in China; but mining seems

\* Barrow's China, p. 336, 337.

† Ibid. p. 38. 41.



to be little encouraged through the exclusive preference given to agricultural labours. Tutenag, a natural combination of iron and zinc, is one of the peculiar products of China, as likewise is a species of white copper, called petong. Fossil coal abounds, in some parts, especially in the vicinity of Peking; it is of a very sulphureous quality, and is usually pounded with water, and dried in cakes before burning. There are also fine clays, and other earths, called kaolin and petunse, which are the materials of porcelain.

The temperature of this great country, which extends from the second to the fifth climate, varies very much. Its northern parts are cold, not so much from their local situation, as from neighbouring mountains covered with snow. Peking, the capital of China, is in the same latitude as Philadelphia. They resemble each other in the sudden changes of the atmosphere, and in several other particulars, but differ with regard to the extremes of heat and cold. Peking is both hotter and colder than Philadelphia. In 1743, the heat was so excessive, that between the fifteenth and twenty-fifth of July, the thermometer rose to 111° of Fahrenheit, and upwards of four thousand persons died in Peking. This exceeds the heat of Philadelphia by six or seven degrees. There is a similar though not so great an excess in the cold. The wealthy inhabitants of Peking generally clothe themselves with furs in the winter.

The southern parts of China are hot and dry; but these heats are easily borne by the help of their grottos, groves, and cooling shades, to which they retire, during the hottest part of the day. The industry of the Chinese has, in a great degree, remedied the natural defects of their country by draining marshy grounds; confining redundant waters; covering with earth barren rocks; forming grounds into hanging gardens; levelling whole ridges in some provinces, and raising the land in others; providing proper fences against excessive heats, colds, and droughts in different situations. Upon all these accounts the Chinese entertained such high opinions of themselves and their country, that they regarded other nations with contempt. In their geographical systems, the world was said to have been divided into China, Siam, Japan, and their appendages.

From their high-minded pride, the remote situation, and the unsociable disposition of the Chinese, their country was little known to Europeans till about the end of the thirteenth century, when Marco Paulo, a Venetian, travelled into it, and published the result of his observations, which were so contrary to received opinions, that they were disbelieved. The whole, however, was sufficiently verified by the Portuguese, who afterwards discovered the same country. The Portuguese were so surprized at its beauty and opulence, as well as the ingenuity and politeness of its inhabitants, that they could scarcely yield to the evidence of their senses. Neither were their accounts credited in Europe till they were confirmed by a cloud of witnesses, whom commerce or religion invited into this new and surprising region.

The cities and villages in most provinces of China are so close to each other in the vicinity of the great roads, that the whole seems but one continued town, and all of them swarm with inhabitants. Mr. Van Braam, formerly of Charleston, S. C. and lately secretary of the Dutch embassy to China, in 1794, relates that he has counted thirty-one towns from one view while he was passing through the country from Canton to Peking. The roads in China are crowded with passengers night and day, and with vehicles of every kind for the conveyance of persons or commodities from one end of the empire to the other. Vast standing armies are held in constant pay, and numerous garrisons are maintained on their frontiers and sea ports, amounting as is said to more than a million of men.

The number of barges appointed by government for the conveyance of provisions, silk, rice, and other necessaries, from the southern provinces to Peking, amount to 9999, which number is kept up with a kind of religious punctuality. There are many myriads of families which live almost continually on the water along the coast, and on the rivers and canals, and carry on a considerable traffic in their large flat bottomed boats, or, as they call them, floating villages. Those who live on land resort to them in such crowds that they appear like so many fairs kept on the water.

Sir George Staunton, in his account of Lord Macartney's embassy, has given a table of the population of each province, from the information of a mandarin of high rank, who had full means of acquiring a knowledge of the subject. From this it appears that the whole population of China amounted, in 1793, to three hundred and thirty-three millions of inhabitants.\* The empire of China unites the greatest number of human beings that ever were ruled by one sceptre.

Mr. Barrow adduces good reasons to shew the alleged population of China is possible. Admitting it to be a fact that China contains the enormous number of 333,000,000 of people, it is no more than double the population of Great Britain per square mile. He makes the following probable supposition: "If," says he, "the country, i. e. Great Britain, were pretty equally partitioned; if the land was applied solely to produce food for man; if no horses nor superfluous animals were kept for pleasure, and a few only for labour; if the country was not drained of its best hands for foreign trade, and large manufactories; if the carriage of goods was performed by canals, rivers, and lakes, all abounding with fish; if the catching of these fish gave employment to a very considerable portion of the inhabitants; if the bulk of the people were satisfied to abstain almost wholly from animal food, except such as is most easily procured, as that of pigs, ducks, and fish; if only a very small part of the grain raised was employed in the distilleries, but was used as the staff of life for man; if this grain was of such a nature as to yield twice and even three times the produce that wheat will give on the same space of ground; if, moreover, the climate were so favourable as to allow, in a considerable portion of it, two such crops

\* The population of China lately received a considerable accidental increase. In 1771, a body of Tartars, amounting to 50,000, left their settlement under the Russian government, on the banks of the Wolga; and, after eight months travel, offered themselves as subjects to the emperor of China. They were graciously received, and lands, provisions, and other comforts were assigned them. In the year following 30,000 other Tartar families, in like manner, quitted their settlements under the Russian government, migrated to, and were well received in China.

every year.\* Under these circumstances Great Britain might support the population." It must be considered that China unites all these advantages. An acre planted with rice will afford a supply of that grain for ten persons, and an acre of cotton will furnish two hundred with clothing. On these grounds, we may admit the possibility of this immense population, of which the aggregate number staggers belief.

China concentrates within itself all its political importance and relations. This empire, by its situation, is removed from all apprehension of foreign attack, and makes no foreign alliances. The Monguls and Tartars were the only enemies whom it had to fear in ancient times, and by whom it was frequently invaded, and wholly or partially conquered. But the power of the Monguls is extinct; the Manshurs now reign over China; and no formidable enemy exists near its borders. A European squadron might attack the coasts, and seize Canton, or any other port; but little could be gained by such a conquest, while it would annihilate all commerce between the conquerors and the Chinese. Russia is the only great power with which China can ever come into hostile contact. Indeed it is only the vast distance, and the almost impassable barrier of sandy deserts, which present almost insurmountable obstacles to the march of an army, that insures this empire against an invasion from Russia. The numerous, but undisciplined, troops of China, could make no stand against a European army. Internal revolutions are what this empire has now chiefly to fear.

The Chinese language is the most singular of any in the world. It is marked with every character of originality; and affords, independently of all other authorities, an incontestable proof of the great antiquity of the nation. Not even the most distant degree of affinity can be discovered, either with regard to the form of the character,—the system on which it is constructed,—or the idiom, between the Chinese language and that of any other nation. The written language of China consists not of letters, but of characters, each of which has the

\* This is the case with rice in the southern provinces of China. Barrow, p. 577.

same signification as a word in other languages. The characters, which may be considered as the primitive roots, or keys, do not exceed 212 in number. One of these, or its abbreviation, composes a part of every character used in the language; some of which are so complicated, as to consist of no fewer than sixty or seventy distinct lines. These, variously combined, as the expression of ideas requires, amount nearly to 80,000 different characters.

Education is considered in China as an object of great importance. A complete knowledge of the language is the principal recommendation to preferment. As there is no hereditary nobility, no family interest or influence, no distinction of ranks, except such as arises from office and employment, the road to promotion is equally open to all; and learning alone determines the point, in regard to individual preference. The examinations to be passed for the attainment of offices and dignities, are chiefly confined to the knowledge of the language, and in this respect they are extremely rigid. The candidates for any public employment are put into separate apartments. Paper, ink, &c. are given them: and they are required to compose, within a given time, a theme on a subject proposed by the examining officers. Literature being thus the only road to preferment, it is no wonder that great attention should be paid to education.

Among the Chinese, science, as well as literature, has long been stationary. An astronomical board has formed one of the state establishments from the earliest period of their history. Yet so little progress has been made in this science, that the only part of its functions that can be called astronomical has long been committed to the care of foreigners, whom they affect to regard as barbarians. The principal object of this board is to compose and publish a national calendar, and to point out to the government the suitable times and seasons for weighty undertakings. In this important almanack, as in the ancient Greek and Roman calendars, all the supposed lucky and unlucky days for every transaction of life, are inserted. To the Chinese members of this board, the astrological part is committed. The Portuguese mis-

sionaries have the superintendence of the astronomical part, and the important office of regulating the calendar. "I saw and conversed," says Mr. Barrow, "with numbers of their learned men; but I can safely say that not a single Chinese nor Tartar was possessed of the slightest knowledge of astronomy, or could explain any of the various phenomena of the heavenly bodies. The ridiculous ceremonies which they perform on the occasion of an eclipse, are a proof of their ignorance of its nature and cause. The brazen gong is violently beat, in order to frighten away the dragon which is supposed to have seized on the luminary; and for this purpose the great officers of state, in every city, are instructed to give public notice when it will happen according to the calculations of the national almanack. When the English embassy was at Peking, all the officers of the court put on mourning, and all business was suspended, on the day of a lunar eclipse. Their ideas of geography are equally absurd with those on astronomy. They have no knowledge of geometry, and their arithmetic is mechanical; being performed by means of an ingeniously contrived instrument, called the swan-pan. The Chinese are supposed to have known the use of gunpowder before the Christian æra, and they pretend to have been long acquainted with artillery. They have long had the art of printing; but never proceeded beyond a wooden block. The nature indeed of their characters is such, that printing with moveable types would perhaps be impracticable. In painting and sculpture they are totally destitute of taste. Their idols are formed without any regard to proportion; and in painting they are totally ignorant of the rules of perspective, and the distribution of light and shade. Their architecture is without elegance or convenience of design, and without any settled proportion. Mean in its appearance, and clumsy in the workmanship."\*

The Chinese have long been in possession of the compass; but it is totally different from that which is used by the Americans, and bears every mark of an original invention.

\* Barrow, p. 330.

In the pyrotechnical art, and in the preparation of colours, they stand unrivalled. In China every thing is nearly uniform. One city is the model of another. The palace of a mandarin is scarcely distinguished from the cottage of a peasant. Every thing among the Chinese is regulated by practice, nothing is conducted by theory. In all their contrivances, simplicity is the leading feature. They never aim at sublimity.

The Chinese and the Tartars, the two nations which inhabit this immense empire, being originally descended from the same stock, have a great resemblance of feature. The small eye, elliptical at the corner next to the nose, is a predominant feature both in the Chinese and the Tartar physiognomy. They have also the same high cheek bones and pointed chin. The natural complexion of both appears to be somewhat tawny; and its shades are deeper or lighter according to their southern or northern situation, and their greater or less exposure to the influence of the climate. Among the Manchew Tartars, however, are found some of a very fair and florid complexion, with light blue eyes, a straight, or even an aquiline nose, brown hair, and bushy beards.

The external manners of the Chinese are marked with the most ceremonious politeness, and seem to indicate the greatest mildness and benevolence of disposition; while some of their customs and usages denote the most savage brutality. The horrid practice of infanticide, sanctioned by custom, and tolerated by the government, seems to be carried to a shocking extent. The police of Peking employs persons to go about the streets at an early hour every morning, for the purpose of picking up the children that have been exposed in the night. The bodies are carried to a common pit without the walls, into which those that are still alive, as well as those that are dead, are promiscuously thrown. According to the best accounts no fewer than 9,000 infants are thus sacrificed by their unfeeling parents every year in the city of Peking. It is supposed that about an equal number are destroyed in the same

manner in the other parts of the empire.\* Poverty, and a total inability to provide for their offspring, is the excuse alleged for this unnatural practice, which evinces a total extinction of all parental feeling. In Sparta, weak and sickly children were destroyed, not by the parents, but by the authority and orders of the magistrates; and the exposure of infants was allowed and practised in ancient Rome, as well as among several other nations of antiquity: but in no part of the world has this horrid custom been carried to so great an extent as in China.

Another distinguishing characteristic of the Chinese manners is the degradation of the female sex. The singular fashion of crippling their feet in their infancy, by means of small shoes and tight bandages, so as nearly to deprive them of the power of walking, seems to have originated in the tyrannical jealousy of the men; and long usage has established it as a fashion. In several provinces, however, especially towards the south, this cruel practice does not prevail. But if the women are there allowed the use of their limbs, it is only to render them more useful slaves. They are put to the most painful drudgery, and in some instances literally yoked to the plough or the harrow.† In all cases, the father sells his daughters for wives or concubines to the best bidder; and in several parts of the empire, women are bought and sold like cattle. Here, indeed, as among the ancients, the power of the parent over his children is absolute. He can sell his son for a slave, as well as his daughter: and this authority is often exercised. Polygamy, though allowed by the laws, is not very generally practised; the poverty of the people, and the difficulty of maintaining the offspring of one woman, necessarily limiting the extent of that evil. Drunkenness is scarcely known among the Chinese; but gaming is a common vice. Their funerals are extremely expensive and pompous. The whole apparatus is costly, and the procession moves in solemn pomp to the public cemetery, which is always at a distance from the city or village. At court, the display of Asiatic

\* Barrow, p. 170.

† Ibid. p. 141, 541.



grandeur is seen only at certain fixed festivals, such as the anniversary of the emperor's birth-day; the commencement of the new year; the ceremonial of holding the plough, and the reception of foreign ambassadors. On these occasions the incalculable number of great officers of state, and their attendants, all robed in the richest silk, embroidered with the most brilliant colours, and ornamented with a profusion of gold and silver tissue, and the order, silence, and solemnity with which they arrange and conduct themselves, are the most striking features of Chinese grandeur.

From the various traits here brought forward, from the best authority, some idea may be formed of the general state of society in China. One of the leading features in the policy of the government, is to keep all the subjects on a level; so that the distance between them and the sovereign may be as great as possible. Every officer in the empire, from the lowest to the highest, is liable to receive a certain number of strokes of the bamboo cane from his immediate superior, for the slightest misdemeanor. This chastisement is liberally bestowed on the people, and destroys all sense of honour and dignity.

The national character of the Chinese is more uniform than that of most other nations. But it is composed of a strange mixture of apparently opposite features. They are among the most pusillanimous and timid, as well as the most mild in their manners; and at the same time, as already stated, the most cruel and unfeeling. They are wholly without hospitality and without compassion. Although injury is little to be apprehended from them, misfortune must not expect their relief or pity. There is scarcely any country where scenes of human distress are regarded with such cool indifference as in China. The Chinese discover no want of genius to conceive nor of dexterity to execute designs of importance. Their imitative powers are certainly of the first class. But a universal contempt for every thing foreign, and a dislike to all innovation, are insuperable obstacles to improvement.

## OF THE RELIGION OF THE CHINESE.

THE first settlers of China inspired their children, and through them their numerous posterity, with proper notions of the Supreme Being;\* but in process of time they adopted the idolatries and superstitions which at an early period became general over almost the whole earth. The precise date of the change cannot be fixed. According to Du Halde, idolatry did not take deep root or become general, till about 1200 years after its introduction. It was not universally received as the religion of the country, which did not immediately sink into superstition, folly, or impiety, like the Assyrians, Chaldeans, Egyptians and Canaanites. The Chinese for a long time neither deified their monarchs, nor introduced those impious rites into their idolatrous worship, which were practised by other nations.

There are two or three sects of religionists in China, the principal of which is that of Fo, introduced about sixty-five years A. C. Among other follies, they believe in the doctrine of transmigration, which their priests or bonzes make subservient to their own interest. They pretend to know precisely the present state of the dead, and the future state of the living. In the one case, they extort money from surviving

\* It is the opinion of many learned men, that the colony which first peopled China, was composed of the immediate descendants of Noah. If so, they must have carried with them his paternal instructions, his opinions on religion, and the whole treasure of antediluvian knowledge. In support of this conjecture, the canonical books of the Chinese every where confirm the idea of a Supreme Being, the Creator and Preserver of all things: they say that "he is the principle of every thing that exists, the Father of all living;" that "his power knows no bounds; his sight equally comprehends the past, present, and the future. He is pure, holy, and impartial. Wickedness offends his sight; but he beholds with complacency the virtuous actions of men; that public calamities and the irregularities of the seasons are only salutary warnings, which his fatherly goodness gives to men, to induce them to reform and amend." Such is the character, and such are the attributes of a Supreme Being of the Chinese, which are declared in almost every page of their canonical books.

friends to procure for the deceased a speedy release and passage into a better state. In the other, by threatening the living with an unhappy transmigration, as into the bodies of rats, horses, mules, or beasts of burden, they either extort money to procure them a happier station, or leave them to live in dread of the disagreeable change. These extravagances are despised and condemned by the wiser sort, but are believed by the common people.

The great philosopher Confucius who flourished about 479 years B. C. spoke and wrote correctly about the attributes of the Deity, and also inculcated excellent morals; but his system was chiefly confined to the literati and philosophers.

Some of the Chinese pay a kind of worship to the sun, moon, stars, planets, mountains, rivers, and also to the souls of their ancestors. They pay the same sort of worship, but in a higher degree, to their deceased monarchs, great philosophers, and other eminent persons, to all of whom they build temples, altars, and triumphal arches.

In the seventeenth century a synagogue of Jews was discovered in China by a Catholic missionary. During the long residence of the Jews in this country they had been involved in various calamities; their synagogue was inundated in 1446 by the river Hoangho. They also suffered by fire about the year 1600, and from another desolating inundation in 1642.

In 1704, father Gozani, a Jesuit missionary, had the curiosity to investigate the state of the Jews in the empire. They shewed him one of their volumes or parchment rolls of the Pentateuch, written in Hebrew, in fair and legible characters, and also other parts of the Old Testament. They acknowledged they had lost part of their sacred books, by the overflowing of a river, which had greatly damaged the roll of the Pentateuch. To remedy this misfortune, they ordered twelve fair copies to be taken of it, which are still carefully preserved in the tabernacles that are placed in the synagogues.

They informed Gozani, that they divided the five books of Moses into fifty-two lessons, one for every sabbath throughout the year. Their synagogue fronts the west, and when they address their prayers to God, they turn towards that quarter. In the middle of the synagogue stands a mag-

nificent chair raised very high, and richly adorned with crimson velvet, gold fringe, tassels, &c. This they style the chair of Moses, on which every sabbath, and on days of great solemnity, the law and other parts of the Old Testament are read.

These Jews form matrimonial alliances among themselves, but never with strangers. They preserve most of the ceremonies mentioned in the Old Testament, such as circumcision, the feast of unleavened bread, the paschal lamb, the sabbath and other Jewish festivals.\* They pray and read the law with the thaled, or veil over their faces, in remembrance of Moses. They also abstain from blood, and retain the Jewish manner of killing their animals and preparing their food. They told Gozani, that their ancestors came from a kingdom of the west, called the kingdom of Judah, which Joshua conquered after they had left Egypt, crossed the Red Sea, and traversed the desert. They neither kindle fire, nor cook any victuals on Saturday; but prepare on Friday whatever may be necessary for the day following. When Gozani spoke to them of the Messiah, promised in the Holy Scriptures, and told them of his advent, and that he was called Jesus; they replied, that mention was made in their Bible of a holy man named Jesus, who was the son of Sirach; but that they were wholly unacquainted with the new Jesus, of whom he spoke. From this circumstance, it is probable that they had resided in their present remote settlement for several centuries anterior to the Christian æra.

The Mahometans have multiplied much more in China, than the Jews. In the course of six hundred years, they have formed several establishments. For a great number of years, they only increased by natural generation among themselves; but for some time past, they have been very zealous in making proselytes to their religious system. With this view, they purchase for money the children of poor people of sects different from themselves, who are compelled, by necessity, to part with them. These they circumcise, and afterwards educate and instruct in the Mahometan religion. In the time of a great famine, they purchased more than ten thousand of

such children, for whom, when grown up, they procured wives, and built houses. They are now become so numerous, that they exclude from the places in which they reside, every inhabitant who does not believe in Mahomet, and frequent a mosque.

Christianity was, as already stated, introduced into China in the seventh century; and totally suppressed in the ninth. The Christian priests, to the number of 3000, were ordered to return to a secular life.

After the discovery of the Cape of Good Hope, in 1498, the Jesuits attempted to introduce Christianity into China. They stood on high ground, from their superior knowledge, and particularly from their acquaintance with the virtues of Peruvian bark, by means of which they cured the emperor of an obstinate tertian fever, when all other remedies, in the hands of native physicians, had failed. They also acquired great respect from their skill in mathematics, and mechanical philosophy, and particularly by a great number of European curiosities, such as watches, clocks, maps, quadrants, globes, and all sorts of mathematical instruments, and other useful articles, which they introduced among the Chinese. These proud people were in the habit of considering all the world blind but themselves; but when they found that the Jesuits could, by calculation, predict the time of eclipses, and also exhibit several other proofs of ingenuity, beyond the powers of the Chinese literati, they relinquished so much of the high opinion entertained of their fancied superiority, as to acknowledge that Europeans "had one eye."

Notwithstanding these collateral advantages in favour of the introduction of Christianity, it was soon proscribed. The missionaries were driven out of their churches, and conducted either to Pekin or Canton. Three hundred Christian churches were destroyed, or converted to secular purposes. This revolution was effected partly by the jealousies of the native priests, who foresaw the downfall of their own consequence on the establishment of a new religion, and partly by the divisions which prevailed among the missionaries. They split into parties on several grounds, but particularly on the fol-

lowing: One party was for temporising, by the aid of nice distinctions, relative to grades of worship, so as to admit the Chinese to the distinguishing rites of Christianity, though they continued in the practice of their idolatrous worship. Another was for requiring a total renunciation of every act or thing connected with idolatry, as an essential prerequisite to their admission into the Christian church.

The attempt to introduce Christianity into China by the missionary Jesuits having failed, the idolatrous religion of the country has ever since been stationary and undisturbed. An effort to introduce Christianity among them is now making by different means, and under different auspices. The word of God, contained in the Holy Scriptures, has been lately translated into the Chinese language, with a view to its circulation. This has been undertaken by the British and Foreign Bible Society, in hopes that the superior excellence of the Christian religion, when presented to their view in its native dress, without any human additaments, will, under the smiles of heaven, work its own way against the combined force of ignorance, error, interest, and prejudice.



#### OF THE GOVERNMENT, LAWS, AND POLITICS OF THE CHINESE.

THE emperor of China assumes the most magnificent titles, such as lord of the world, governor of the whole earth, &c. As far as known, the government of the Chinese has always been monarchical.\* It has at different times been split into a number of petty kingdoms; and some of these have shaken off their subjection to the emperor, but they have all been brought to their former dependence.

The court of Peking is the only one in Asia, where the chief of the nation is not surrounded and protected by a formidable military guard. The only confidential guards of the

\* The Chinese have been so long attached to a monarchical government, that the Dutch ambassadors, on a late occasion, found it difficult to make them comprehend what was meant by the states general and the republic of Holland.

emperor of China are eunuchs, who, alone, are charged with the protection and police of the interior of the place, where he is domesticated with his wives and children.

The emperor hath power of life and death over all his subjects. His will is the sole law, and his commands admit not the least dispute or delay. He is, indeed, obliged to govern according to law, and to consult his courts\* in important matters; but as he is the uncontrolled interpreter of the former, and bears absolute sway over the latter, the whole government depends on his will. It is despotic in theory, but in practice, is generally mild, and well administered. The crown is hereditary; but the reigning emperor may name his successor from any branch he pleases. In consequence of his numerous wives and concubines, he generally has an ample range from which he may make his choice. The honours paid him are little short of adoration. He is never approached but with prostration, nor spoken to but on bended knees. In all affairs of moment, he consults his supreme councils, and generally decides according to their advice. Of these councils, there are two: the extraordinary, consisting of princes of the blood, and a number of ministers of state. Besides these councils, and in subordination to them, are six tribunals for civil, and five for military affairs; each of which has its particular province and business assigned, in such a manner, that they are a check upon one another.

Nothing can be more magnificent than the imperial court,

\* There are two sovereign councils. The first consists of princes of the blood; the second of the public ministers. There are also six sovereign tribunals. The first has the inspection of the mandarins and magistrates of the empire; the second attends to matters of finance; the third to ecclesiastical ceremonies; the fourth to the military force; the fifth to criminal causes; the sixth to public works. The members of these councils remain in office no longer than three years, and can never be natives of the province where they officiate, lest if they be of mean descent, they be despised, and if rich, they be too well respected, or become too powerful. This is esteemed one of their wise maxims in politics; and to this may be added another, equally just and salutary, namely: never to sell any of the public employments, but to confer them on persons of merit, learning, and probity; and to allow the functionaries sufficient stipends, by which they may be enabled to discharge their duty, and administer justice without fear, or bribery.

especially when the monarch goes abroad. He appears on horseback, the harness covered with gold tissue, and glittering with the richest variety of precious stones. The umbrella held over his head, which covers him and his horse, sparkles with diamonds, so that the eye can hardly bear their lustre. After him follow all the tributary kings, princes of the blood, 200 mandarins and ministers of the first rank, 2000 commanders of his army, 500 youth of quality, attended each by two footmen, dressed in silk richly embroidered with gold and silver.

When the emperor goes out to take the diversion of hunting, he is attended with an army of 40,000 men, stationed at proper distances along the road; 3,000 archers, and a party of men bearing lances, riding before and after him. His revenue has been computed by Niewhoff at about 37,000,000 of pounds sterling in money, besides immense quantities of grain, salt, hay, silks, calicoes, linen, velvet, China ware, varnish, oil, oxen, sheep, hogs, deer, fowl, fish, and all sorts of provisions, which are paid in kind for the support of his household. These are levied on the subjects as particular duties on their respective lands.

The emperor is allowed many wives, but only one is empress, who sits at table with him. Of these wives, nine are of the second rank, and thirty of the third. Next to his wives, are his concubines, in the number of which he is not restricted. With respect to their children, the offspring of the lowest rank stands as good a chance as those of the highest, to succeed to the empire; for the emperor, as already stated, has the sole right of naming his successor. As soon as this is done, the children readily submit, but are all handsomely provided for. The emperor's palace, his hall of audience for the reception of ambassadors, and his throne, are all superlatively magnificent; but a particular description of them would be tedious and uninteresting to the plain citizens of the United States.

The punishments in the Chinese government, are either capital, corporal, or pecuniary. Rebellion and treason being esteemed the greatest of all crimes, are punished by cutting



the criminal in pieces. The next crime to rebellion is that against parents. If a father charges his son before a magistrate, no farther proof is required; and the criminal is immediately condemned and executed, though it be for disobedience or disrespect; but if it amounts to mockery, insult, or inflicting a blow, the criminal is condemned to be cut to pieces, and afterwards burnt. Murder is likewise punished with death. If a man kills his adversary in a duel, he is strangled; if by assassination, he is beheaded. Theft is punished by the bastinado or pillory. There are certain enormities for which the offenders are burnt on the forehead, or the cheeks, with a Chinese character, expressive of the crime. To extort confession, the hands or feet are put into an engine, capable of crushing the bones into a paste. The Chinese prisons are capacious, airy, and sweet. The women are confined in a separate court, to which no man is admitted.

No advocates or attornies are allowed in China. Every man is his own lawyer, unless he procures some friend to draw up his case. This he presents in writing to an officer who carries it to the tribunal, where it is examined by the judges. If the suit proves to be frivolous, or vexatious, or cannot be supported, the plaintiff is commonly sent home with a sound drubbing; but if his plea be just, or well supported, the defendant is sent for, and obliged to appear in person, and make his defence. Either party, if dissatisfied with the sentence, may appeal to a superior court; and whether they do or not, the judge is obliged to transmit an account of every such trial to the next superior court to be revised, and either confirmed or reversed. If the sentence be evidently unjust, the superior court is obliged not only to do justice to the injured party, but to punish the inferior judge. It would be natural to conclude, that this institution would banish fraud and corruptions from these tribunals; but the higher classes prey so extensively on the lower, that a plaintiff has but an indifferent chance, let his claim be ever so just, if he does not strengthen it with such bribes as may turn the scale in his favour. Notwithstanding all these discouragements, the people in some districts are very litigious.

Free schools are very common in China. In these, the sons of the poor are as easily received, and as faithfully instructed, as those of the rich. From these obscure sources talents often spring which make a distinguished figure on the grand stage of life. It is not uncommon in China to see the son governor of a province in which his father long toiled in cultivating a few acres.

In this vast empire a descriptive register is kept of all the people, by families, districts, and provinces, comprehending every individual. By means of these registers it is easy to ascertain the particular situation of families and individuals, in all the variety of their circumstances. They enable the government to determine what succours are necessary in years of scarcity; to know the state of agriculture and of manufactures, and how far they can be advantageously extended. The government has also an accurate and minute account of all the lands in each district—of their products and different degrees of fertility. Public magazines are erected, and also furnished with provisions necessary for relieving the distresses of the people in public calamities. Memorials are presented to the emperor by the different tribunals in the various departments of state, in which plans are proposed for promoting the happiness of the people. Such as are approved by him, are delivered for execution to the department to which they properly belong.

The country is cut up into an infinity of islands, or peninsulas, by canals. These are all projected, constructed, and repaired by government, so as to give all parts of the empire cheap and easy means of transportation. These canals are of different sizes. Some of them are very large; but in general they are from twenty to thirty yards in breadth, and many of them are bordered with cut stone.

The modern Tartarian masters of China, as above remarked, made no material change. They submitted to the laws and customs of the conquered, and were content with reforming abuses. China gained much by being conquered. Peace was restored to her borders. The only hostile neighbours she previously had, became her friends and sub-

jects, under the name of her conquerors, though really no more than a new dynasty of sovereigns. The Tartars have never yet given any emperors unworthy of governing this immense empire. Whatever faults are discovered, are not to be imputed to them, but to the system of government, which, like all others, where the people have no voice, is radically unsound: it is, nevertheless, generally well administered.

---

#### OF THE LEARNING, ARTS, SCIENCES, LANGUAGE, &c. OF THE CHINESE.

THE Chinese boast of having made great progress in the arts at very remote periods of their monarchy. Were this true, they must have gone backwards, instead of advancing, on the hill of science. The Europeans derived their knowledge from the Greeks and Romans, long after the establishment of the Chinese monarchy; yet when the Jesuit missionaries, in the seventeenth and eighteenth centuries, visited China, they were confessedly far superior to the most learned natives, in every branch of literature.

The Chinese were so struck with the surprising experiments shewn to them by the missionaries, in optics, hydrostatics, pneumatics, statics, catoptrics, and perspective, as well as at their clocks, watches, organs, and instruments for navigation, astronomy and mechanics, that they considered the whole as the effect of enchantment. The emperor Kanghi, in particular, was so delighted with their machines and experiments, that he seemed to lament every moment he was absent from them, and continued the friend and benefactor of the missionaries as long as he lived. In a short time, many of the native literati and nobles became their disciples, admirers, and patrons; and by reading their books, hearing their lectures, and assisting at their experiments, became proficient in mathematics, mechanics, and every branch of natural philosophy

Though they have expelled all the missionaries out of the empire, yet the natives cultivate what they learned from them, and teach it in all their academies. The calculation of eclipses is made a part of the duty of public officers. Information

must be given to the emperor of the day, hour, extent, and duration of eclipses, some months before they happen: and the calculation must be made not only for Peking, but for the capital city of every province. Before the arrival of the Jesuits, the Chinese had some general knowledge of astronomy, and made some observations; but their fondness for such observations was chiefly owing to a superstitious infatuation for astrology. They believe to this day, that every star or planet hath a particular influence on sublunary things, and that it is possible to foretell events by calculating their motions, transits, and aspects. They have their lucky and unlucky days, and pretend to foretell wars, famines, sickness, droughts, good and bad seasons. They have an imperial observatory, of great magnificence, in which five mathematicians are employed night and day, each in a separate department, four to observe the four cardinal points of the compass, and one the zenith. Their attention is also directed to all objects connected with meteorology. The results of their observations are carefully recorded.

Great pains are taken by the Chinese to furnish materials for their history. From time immemorial, persons have been appointed in every city to register passing occurrences. Once in every forty years, these annals are corrected by an assembly of mandarins. A copy of these records, amounting to 668 volumes, was lodged in the regal library at Paris. An abridgment of this immense work, in one hundred volumes, was published in 1703.

The Chinese know but little of geometry. Their arithmetic is mechanical. In their books are laid down rules for addition, subtraction, multiplication, and division, not by arithmetical characters, from one to nine, but by the help of an instrument which they call swanpan. By this we are told they are able to dispatch any arithmetical operation with more ease, quickness, and exactness, than is generally done either by counters or figures. They are very ignorant of the practical art of navigation, though they boast of their being the first inventors of the mariner's compass. Their shipping is very unfit for long and dangerous voyages. Though they have vessels of all sizes,

yet the very best of them seem only designed for those seas which surround their country, and the rest for sailing on their lakes, rivers, and canals. The former are nothing more than flat bottomed vessels, with two masts. Their sails are of mats, made of bamboo, divided into leaves, which fold and unfold like a skreen, and are joined together by a pole, made also of bamboo. Hitherto they know nothing of the use of the pump, but draw water out with buckets. Their compass is only a box, the rims of which are divided into twenty-four equal parts, corresponding with the different points and winds.

The language of the Chinese cannot be learnt without the labour of several years. The dictionary, compiled by order of the late emperor Kanghi, though printed in a small character, amounted to ninety-five thick volumes, and yet was so short of comprehending the whole language, that it was necessary to add a supplement of twenty-four volumes. The slow progress made by the Chinese in the sciences, is attributed by many to the necessity they are under of spending so much time in learning to read and write their language.

Their way of writing is from the top to the bottom. They begin on the right side, and regularly proceed to the left. Instead of pens they use pencils, which they hold upright, and scarcely suffer their hands to touch the paper. Their ink is a compound of lampblack or oil, mixed with a kind of gum water, which gives it a consistency. Their paper is made of the pulpy substance of the bamboo and cotton shrub, after it is macerated and reduced to soft paste; of the bark of the mulberry tree; the straw of wheat and rice; but their neatest and best paper is made of cotton. The invention of paper in China, according to their account, is prior to the Christian æra. Before that period, in place of writing, they engraved, with an iron tool, upon thin planks of hard wood, or of bamboo. In process of time they wrote with a pencil upon white satin; and after the invention of printing, upon a kind of paper nearly as thick as vellum. The art of printing hath been in use in China from time immemorial, but in a very different manner from that which is common in the United States. The Chinese engrave upon

pieces of wood the whole work they intend to print. They glue each of the leaves of the manuscript on hard wood; then trace out with a graver the strokes of the writing; carve out the characters in relief; and cut down the intermediate part of the wood. Each page of a book therefore requires a separate piece of wood. They sometimes use moveable wooden characters; but their alphabet is so numerous, that this can only be done in very small works. They do not use heavy forcing presses as the Americans do; but with the help of brushes, and moderate pressure, they can throw off a great number of copies in a day. It is not improbable that the European inventor of printing took the first hints of his discovery from the Chinese; his early essays being exactly after their manner, by wooden planks, with the same kind of ink, and only on one side of the paper.



#### OF THE AGRICULTURE, SILK MANUFACTURE, CHINA WARE, JAPAN, VARNISH, AND OTHER INFERIOR ARTS OF THE CHINESE.

In honour of agriculture, every new emperor, immediately after his coronation, and every year afterwards, lays aside his imperial robes, and clothes himself in the habit of a common ploughman. In this humble dress, he proceeds, with his numerous retinue, to a spot of ground kept for the purpose. Here he finds a plough, finely varnished and gilt, to which two oxen, with gilded horns, are yoked; and taking the plough in his hand, drives it the length of two or three furrows. The princes do the same in succession, and after them the presidents. The emperor then throws into the earth wheat, rice, millet, and beans. Dresses are given to the labourers, and forty aged spectators. While the emperor is thus employed, his empress prepares some homely dish for his dinner; brings it to him in the most ordinary vessels; and sits down and eats with him. This ceremony is intended to make a strong impression on the minds of the labouring people, and to encourage their industry.

Agriculture was carried to its present respectable state in

China several centuries ago, and long before it was either studied or understood in Europe. But among the former, in consequence of their aversion to all innovation, it has been stationary ; while in the latter it has been constantly and rapidly improving, especially since the middle of the eighteenth century. In China there are many old valuable treatises on agriculture, written prior to any thing of the kind in modern Europe, which, by competent judges, are said to be worth translating into other languages.

In China, the nature and capacity of every kind of soil is thoroughly studied ; and such articles planted therein as are most suitable to it. Almost every spot is found useful for something, and is accordingly improved to the best advantage. The Chinese are so unwilling to lose any part of their ground, that neither hedges, ditches, nor trees, are to be found in their corn lands. They generally deprive themselves of the pleasure of flower gardens, fine walks, and such gratifications, that they may make every inch of ground contribute to the public support. They collect and burn the bones of animals, and strew the cinders on ground sown with rice, when it is about a foot high. Lime is used for the same purpose, but only after the grounds have been inundated, and the rice is two feet high. They employ their old men, women, children, and such as are incapable of harder labour, about the streets, public roads, banks of canals and rivers, with baskets tied before them, and small wooden rakes in their hands, to pick up animal manure, and offals of every kind, useful to fructify the earth. These collections are mixed sparingly with a portion of stiff, loamy earth, and formed into cakes, and afterwards sold to the farmers. They construct large cisterns for containing all sorts of vegetable matter, as leaves, roots, or stems of plants, mud from the canals, and offals of animals. With these they mix as much urine as can be collected. The deficiency is made up with common water, till enough is obtained to dilute the whole ; and in this state, generally in the act of putrid fermentation, they apply it to the ploughed or broken earth. "Whenever," says Mr. Barrow, "our barges halted, and the soldiers or servants found it necessary to step on shore, they

were always pursued to their places of retirement by the collectors of food for vegetables. It may literally be said, that in this country nothing is suffered to be lost. The profession of shaving is followed by vast numbers in China. As the whole head is shaved, except a small lock behind, few, if any, are able to operate on themselves. And as hair is considered as an excellent manure, every barber carries with him a small bag, to collect the spoils of his razor." The extraordinary care of the Chinese in collecting and preserving the most trifling materials, that can be converted into manure, may appear to the American agriculturist, in some degree, ludicrous. But it must be considered, that from the comparative scarcity of cattle, manure is exceedingly scarce, and is, consequently, of much greater value; and from the long cultivation of the ground, much more necessary in China than in the United States.

The agriculture of China has long been represented in an imposing point of view; but, from recent information, it does not merit the extravagant eulogiums, of which it has often been the subject. The Chinese are industrious in an eminent degree; but their labour does not always appear to be bestowed with judgment. The instruments which they use, are incapable of performing the operations of husbandry to the greatest advantage. In the deepest and best soils, their plough seldom cuts to the depth of four inches; so that they sow from year to year upon the same soil, without being able to turn up new earth, and to bury the worn out mould to refresh itself. Supposing them, however, to be supplied with ploughs of the best construction, we can scarcely conceive that their mules, and asses, and old women, would be equal to the task of drawing them.\* The minute division of property, the poverty of the people, and their want of domestic cattle, are circumstances closely connected; and from these, all the chief defects in the Chinese system of agriculture, seem to proceed. In China, nine-tenths of the peasantry may be considered as cottagers; none of whom have large

\* Barrow, p. 566.



stocks of cattle, and millions of them none at all. It cannot therefore be expected, that the whole country should be in the best possible state of cultivation. The scarcity of beasts of burden, is a great impediment in Chinese agriculture. In the province of Kiang-see, the late English embassy saw a woman yoked by traces to a plough, while a man, either her husband, or her master, had the easier task of holding it with one hand, and drilling in the seed with the other.\* The industry of the Chinese in collecting manures, in mixing the soils, and in keeping their crops clear of weeds, by diligent hoeing, show that on a small scale they are excellent husbandmen. As horticulturists, they may perhaps be allowed a considerable share of merit; but on the great scale of agriculture, they are certainly not to be compared with the farmers of Pennsylvania, New Jersey, New York, or New England.

One circumstance may here be mentioned, which is exceedingly detrimental to agriculture, and tends to throw considerable light on the state of society in China. In almost every part of the country, it is the general practice of the Chinese to live in towns and villages, between which the intervening ground is often without a single habitation. The consequence of such a system is, that although the lands adjoining to the village are kept in the highest state of cultivation, those at a distance are comparatively neglected; for having scarcely any beasts of burden, it would be an endless piece of human labour, to carry for several miles the manure which the ground might require, and to bring back the produce to the village.

Mr. Barrow ascribes the frequent famines in China, to the equal division of lands, and to the system of cultivation. He observes, that if every man has an opportunity of renting as much land as will support his family with food and clothing, he will have no occasion to go to market for the prime necessaries of life. This being the case all over China, those first necessaries are generally unsaleable articles, except in sup-

\* Barrow, p. 541.

plying the demands of great cities. The peasant, therefore, having brought under tillage as much land as will supply his family with grain, seldom looks any farther. There are no great farmers or corn dealers, who store the grain in order to bring it into the market in a time of scarcity. Whenever a failure of the crops takes place, in any particular province, there is of course no relief to be expected from any more fortunate part of the country. In such seasons the only resource is that of the government opening its magazines. The equal division of lands, which in theory appears so plausible, is attended with this serious evil, that it precludes every idea of laying up stores for a time of scarcity. In regard to the mode of cultivation, Mr. Barrow says, "when I mention that two-thirds of the small quantity of land under tillage, is cultivated with the spade, or the hoe, or by manual labour, without the aid of draft cattle, or labour-saving machinery, it will be readily conceived how very small a portion each family will be likely to cultivate each year to the extent of which it is capable." Besides, a great part of the whole country, like Carolina and Georgia, consists of lakes or swampy grounds, which are totally uncultivated. "The whole territorial right being vested in the sovereign, the waste lands of course belong to the crown; but any person by giving notice to the proper magistrate, may acquire a property in those, on condition of paying the tenth part of the estimated produce into the imperial magazines. This system seems extremely favourable to the extension of agriculture; but is counteracted by the minute division of property and the poverty of the people. Individuals possessing only a small capital, cannot undertake any improvements on an extensive scale. They may inclose small spaces of waste ground in favourable situations; but in a country circumstanced like China, the embankment of rivers, the draining of extensive marshes, &c. can be accomplished only at the public expense, and must be the work of the government, or of rich agriculturists, who can command the labour of numerous dependents."

The machines employed by the Chinese in cleaning the rice

from the husks, are far inferior to those constructed by Lucas for the rice planters in South Carolina and Georgia. The ploughs commonly used in China are of a simple construction, and greatly inferior to those used in the United States.

The practice of irrigation is carried to a great extent in China. Water is made to ascend and descend up and down their mountains, and is artificially conducted in bamboos to the spots where it is most wanted. Even the rain from heaven is collected in reservoirs, for the purpose of being occasionally thrown on the soil. In defect thereof, the water in their ponds, canals, and rivers, is made tributary to the growth of grain, and is equalized in such a manner as to prevent the mischiefs both of freshets and droughts. By such practices, and particularly by attention to small matters, in bringing every thing to account, China is enabled in common good years to maintain its enormous population from 830,719,360 acres, or nearly one person to every two acres and a half, throughout the whole empire. This is the more extraordinary, when it is considered that a large proportion of the soil is either not planted at all, or planted with esculent vegetables. A sufficient quantity of pasture ground is reserved to feed a considerable number of cattle. Spacious woods and forests furnish an abundance and variety of wild beasts. These afford the inhabitants the diversion of hunting, as well as the commerce and profit of their furs.

China produces a great variety of useful fruit. Apples, pears, plums, quinces, apricots, peaches, figs, pomegranates, mulberries, nectarines, grapes, oranges, lemons, citrons, melons, walnuts, chesnuts, pineapples, olives, and other fruits, grow in great plenty.

The Chinese have some singular and useful trees, such as the pepper tree, which produces a hot pungent fruit; the pea tree, which produces a sort of pulse like the common pea; the tallow tree, of which the pulp has the properties of tallow, and being melted with a small quantity of oil and wax, is made into candles, and used throughout the empire.\* The

\* This tree has been transplanted, and flourishes in South Carolina; but the inhabitants have not yet been able to make it answer for the purposes of tallow.

bamboo tree is a kind of reed, which grows to the size of a tree. It is hollow, and divided by knots; but is very strong, and capable of containing an enormous weight. It is used for water pipes, for telescopes, for tubes, and a part of it affords materials for paper. When split lengthwise, and divided into slips, it is woven into mats, trunks, and various other articles. It is employed for a great variety of uses. Some of the most valuable articles which serve to adorn the apartments of the prince, down to the smallest tool for mechanical purposes, are made of it. It affords materials for houses, and also for the furniture they contain; and cords and ropes, from the smallest line to the largest cable. This tree is easily propagated, and grows with rapidity in a suitable soil.\*

The Chinese derive immense advantages from the varnish tree, yielding the gum with which they make their japan, and supply the empire with a prodigious variety of chests, cabinets, boxes, and other household ornaments, beautifully painted, and varnished, for domestic use and exportation. Next to this is the oil tree, from which a liquor is drawn, which, when boiled into a consistency, not only preserves the wood over which it is laid, but gives it a fine lustre.

China produces the camphor tree, which rises often to the height of three hundred feet. Its wood is useful in shipbuilding, and in joiners' work; but the most valuable part is the gum, in the extraction and purification of which the Chinese are very expert.

They have also the iron wood, which is remarkable for its strength and durability. It is so hard and heavy that it sinks in water.

Of their valuable and various shrubs, that which produces tea is entitled to preference. The profit which the Chinese make from this plant, is immense; its consumption is almost universal: and the virtues which the Chinese, and even some European writers ascribe to it are very extraordinary.

\* It is highly probable, from a similarity of soils and latitude, that the Chinese bamboo would grow in the United States. The experiment is well worth trying.

There is a great variety of teas in China. The great demand for this plant had induced the natives to raise it in very dissimilar soils and situations, from which proceeds that difference in taste, flavour, colour, and other qualities, which is found in teas of different denominations. Whether the green tea is originally a different plant from other tea trees, or the same, only differently cultivated, has been a question long agitated, and is not yet decided. The Chinese are too jealous of the Europeans, to give them any light on this subject. It is now generally supposed that there is no other difference but what proceeds from the difference of the time, in which the leaf is gathered.

The Chinese not only use an infusion of the tea leaf as a drink, but take it in powder, or in the form of a bolus or an electuary, as a medicine. Their physical books extol it as a kind of panacea. They prescribe it against tenesmus, hemorrhage, costiveness, pains of the head, lowness of spirits, small pox, imposthumes, obstructions, coughs, asthma, rheumatic pains, and a number of other diseases.

The most beneficial shrub is that which produces cotton; the manufacture of which is one of the most considerable, next to that of silk and China ware.

The ginseng among the Chinese doctors and botanists, is celebrated as the greatest cordial in the world, and as a cure for almost all sorts of diseases.

Notwithstanding the advantages of China, from the fertility of its soil, the industry of its inhabitants, its native commodities, manufactures, and commerce, many of the people are poor and miserable. The land, though fertile, and most of it highly cultivated, is not sufficient for the support of its numerous inhabitants in years of dearth. These recur frequently from excessive drought, unseasonable weather, or swarms of grasshoppers, which often devour not only all sorts of fruit, but every leaf and blade. In calamitous seasons, and also in times of pestilential diseases, which often rage, and lay waste whole provinces, the common people suffer dreadful hardships. Even in their most plentiful seasons, the poor are so oppressed by those in power, that notwithstand-

ing all their industry and labour, they fare very hard, and are glad to support themselves and families, on cats, dogs, rats, mice, and other vermin; all which, together with the garbage of fish, flesh, and fowl, are sold in the markets, or streets. On the whole, the great and rich, alone, can be said to enjoy the blessings of the boasted abundance we read of in every description of this opulent country.

The trade of China with foreigners is chiefly of that passive kind, which courts not the custom of distant nations, but waits for the arrival of their ships\* in the solitary port of Canton, to sell the native manufactures for specie; for there is very little exchange of the commodities of the one for those of the other. The chief dependence of the Chinese is on their home traffic. Every province is as a separate state or kingdom, abounding with commodities and provisions, which others want, and to communicate which to all the rest, the most convenient methods of conveyance, both by land and water, have been contrived. One province furnishes silk; another rice; another varnish and curious works; another iron, copper, and metals of different kinds,—horses, mules, and furs; another sugar and tea. All these are conveyed from one province to another either by rivers, canals, or land car-

\* The disputes between the Russians and Chinese, concerning the limits of their respective empires, paved the way for an overland commercial intercourse between them, since the peace which they concluded in 1689. Caravans passed regularly in the first half of the eighteenth century from Russia to Pekin, where a caravansary was allotted for their reception; and all their expenses, during their continuance in that metropolis, were defrayed by the emperor of China. Since 1755, no caravans have been sent to Pekin; but Maimatschin, near the borders of Russia, has been, and now is, the centre of a considerable commerce between these two nations. This commerce is entirely a trade of barter. Russia furnishes China with an immense quantity of furs, procured from Siberia, the United States, and other parts of America, and obtains in exchange silk, cotton, porcelain, rhubarb, musk, and other commodities of China. When the citizens of the United States shall have formed settlements and commercial establishments on the northwest coast of America, population and commerce will have travelled round the globe, and brought the youngest nation in the world to the vicinity of, and an easy intercourse with, one of the primitive nations, whose claims to antiquity are very great.

riage. This domestic trade of the Chinese is a source of wealth and convenience, with very little of the risk and danger which is attached to active foreign commerce. The effects are similar to what would be the case in the United States, if the sugar, coffee, cotton, rice and tobacco-planters in the southern states and territories were supplied with provisions, shipping, and manufactures, from the farms, ship-yards, and work-shops, of their more northern and western brethren; while the former supplied the latter with raw materials for domestic manufactures, and freights for their shipping, so as to bind the whole in close union by a chain of beneficial intercourse, founded on their respective wants, capacities, and interests.

The manufactures of the Chinese are very extensive, particularly in silk, cotton, porcelain, and Japan ware, or varnish. All persons of distinction wear silk.

The Chinese are entitled to great praise for their ingenuity and diligence in the management of their silk manufactures, particularly in the contrivance of their looms, and other instruments for spinning and weaving it in a beautiful variety of colours and patterns; as also for their great care and skill in propagating the silk worms, and their excellent plans for cultivating mulberry trees to the best advantage.

Porcelain is of so old a date among the Chinese, that their records mention nothing either of its inventor or discovery. They kept strangers for a long time in ignorance of the process for making China ware; but it was discovered about the year 1650, and published by father D'Entrerolles, a Jesuit, who, in the quality of a Christian missionary, resided for some time at King-te-ching. The Chinese porcelain is now inferior to what is made in Germany, France, and England.

The last manufacture in China we shall notice, is that of varnish, which, though inferior to what is made in Japan, commands a good price, and is sent abroad in great quantities, especially to Europe. There are two sorts of varnish used in China, one so transparent, as to discover all the beauties of the wood underneath, and yet so solid as to look like a piece

of glass laid over it. The other is laid very thin, usually on a kind of mastic or pasteboard, made of materials well beaten together, and glued upon the wood.

Silver and copper are the two current metals in China. Gold is purchased, like other commodities, according to its weight and goodness. The decimal mode of dividing money in the United States, has long prevailed in China; but their divisions with respect to gold and silver, are so minute as to descend far below the value of mills, or the thousandth part of a dollar.



OF THE CHARACTER, GENIUS, MANNERS, CUSTOMS, MARRIAGES, FASTS, AND FESTIVALS OF THE CHINESE, AND THE ARTIFICIAL RARITIES OF THEIR COUNTRY.

THE Chinese, from time immemorial, have been accounted a wise, prudent, and politic nation. Their laws are well calculated for the public good, and the people have so great a veneration for them, that the changes which have occasionally taken place from violence, invasion, or otherwise, have been of short duration. As soon as they were at their own disposal, they always returned to their ancient form of government.

They are naturally ingenious, lively, and industrious. They have no great genius for speculative sciences, but a surprising turn for mechanics and curious works. They are affable and civil, but very jealous of strangers, especially such as they suspect of coming to pry into their manufactures.

The Chinese observe a rigid frugality from which they seldom depart but on grand occasions. Among the variety of sumptuous dishes which commonly adorn their tables on great festivals, dogs' flesh seldom fails of being one. They neither use spoons, knives, nor forks, at their tables; but every guest comes furnished with two small ivory or ebony sticks, with which they help themselves very dexterously to what is set before them. Their meat is all minced before it is served.

The two first days of the new year are celebrated with feast-



ing, music, dancing, playing, comedies, and other diversions. From the end of the twelfth moon of the old year, to the twentieth of the first moon of the new, all business ceases; all the tribunals are shut; and the generality of the people spend their time in rejoicing. But the most pompous part of this festivity begins on the fifteenth day of the first moon, and is called by the Chinese the feast of the lanterns. It is commonly ushered in at court by the ringing of a large bell, which is accompanied by whole volleys of cannon. Immediately the people every where kindle such vast numbers of fires, hang up such a number of lanterns, and play off such a variety of fire works, that the whole atmosphere seems to be in a flame. They have likewise a dexterous way of intermixing their lanterns with those fire-works, so as to represent horses in full career—birds flying—ships sailing—armies fighting, and a variety of other surprising scenes, while the ears of the spectators are entertained with the best music the country affords. It is stated that the number of lanterns lighted on these occasions, through the whole empire, is computed to amount to two hundred millions. During the festival, every kind of business is suspended. Women of all ranks, though at other times not suffered to appear in public, are then permitted to ride through the streets of Pekin. The Chinese are so ambitious of making a magnificent figure at this festival, that they retrench from their common expenses all other parts of the year, to procure the means of exhibiting something extraordinary at this season of general joy. There are also two grand public festivals, instituted in honour of Confucius. The private festivals are either on birth-days, marriages, or funeral obsequies, all of which are celebrated in a very grand manner.

A couple about to be married, are commonly brought together without any previous acquaintance with each other; the bargain being struck by their parents, and afterwards ratified by presents sent on both sides. The bride brings no dowry with her, but is rather purchased by her husband. The marriage contract being signed and sealed by the parents, the bride is sent home to the house of the bridegroom with numerous attendants. She is carried in a sedan, which

is shut up on all sides, the door of it locked, and a servant entrusted with the key, which he is to deliver to the bridegroom, who waits at the door to receive and introduce her. She is no sooner set down, than he unlocks the sedan with great eagerness, and surveys, often for the first time, the partner of his future good and bad fortune. If he likes her, he hands her out of the sedan, and conducts her into the great hall, where they make four low bows to Tyan, and the same to her husband's relations. She is then put into the hands of the ladies invited to the ceremony, who lead her into a stately apartment, and spend the day with her in feasting, dancing, and other diversions, while the bridegroom revels with his male relations, in another apartment. After this festivity, she is secluded not only from the company, but even from the sight of all men but her husband. It sometimes happens, that a man when he receives his wife, and finds her beauty not answerable to the character given him of it, nor to the idea he had conceived of her, will immediately lock her up again, and in the same sedan send her back to her parents; choosing rather to forfeit the money given for her, than to receive her in his house. But this seldom occurs; as the friends of the bridegroom generally take proper precautions in the preliminary part of the transaction to prevent all deception.

The Chinese laws, as already stated, allow a man but one wife; but he is permitted to have several concubines. The lawful wife is mistress over them, as well as over all the servants in the house. She alone bears the title of mother.

The laws also make it an indispensable duty for every man to marry. Many of the poorer sort, not having it in their power to purchase wives, receive from government a permission to go to the foundling hospitals, and beg for helpmates. This not only saves a poor man the charge of buying, but contributes to make the wife more obsequious and obliging.

There is no country in the world in which the women are less considered than in China. Those of high rank are always confined. They never have opportunities of assembling at parties of pleasure. The women are only acquainted with such

things by stealing a secret glance, while they are hid by a screen. In common, every woman exists in the bosom of her own family. The walls of her house are the boundaries of her amusements and of her liberty. The women of the second class, are a sort of upper servants: those of the lowest are made to undergo the hardest labour. If they become mothers, they carry their children on their backs while they are working. The marriage state is particularly uncomfortable to Chinese women of rank. They are enslaved and immured by their jealous husbands, and, in some cases, liable to be sold with all their children; in others, to be divorced from them; and, when widows, condemned to observe a long and severe mourning, and then either to lead a single life, or to be sold to the highest bidder. They generally employ themselves at home with their children, or in some curious works, such as painting, japanning, or embroidering. Those of distinction seldom stir abroad, and when they do, are commonly carried in a low close chair, or covered chaise, so that they are hardly ever seen. The Chinese women are, for the most part, sprightly, well shaped, slender, and straight. They have generally handsome faces—their noses are short—their eyes black and small. They would have a florid complexion, did they not conceal it by rubbing their faces with a white kind of powder or paint, to make them look of a pale and languid hue.

In consequence of the unnatural and violent compression of their feet, already stated, they may be said rather to waddle than walk, and that only upon their heels; for their shoes are so formed, that the soles never touch the ground. This renders their movements both painful and dangerous. Such is the power of education and custom, that they not only submit to these inconveniences, but contribute to them, by constantly swathing and pinching their feet, merely for the pride they take in shewing them in the smallest possible size to those few domestics and acquaintances who are admitted into their apartments. This custom is said to have been introduced by husbands to keep their women more at home; for they supposed that the pain and uneasiness of going abroad would more easily reconcile them to confinement.

The Chinese men are very grave, formal, and ceremonious. The salutation to an equal is by laying one hand to the breast, and bowing the head; to a superior, they lay both hands to the breast, and bow the whole body as low as they can. To a mandarin, they fall down on their knees, and touch the ground with the forehead.

The large extent of China, embracing climates of all gradations, together with their steady policy from time immemorial for excluding foreigners, has furnished more data to decide the important question of the influence of climate on the human figure and complexion, than almost any other country. Hence we find they vary so much in shape, air, and colour, that it is easy to distinguish a southern from a northern provincial; the latter being as fair and smooth as any European, and the former brown and swarthy, like the Moors of Africa.

Funeral obsequies among the Chinese are conducted with much pomp and solemnity. They think they cannot sufficiently express their regard for deceased parents and relations, but by the most expensive funerals, and by the deepest tokens of distress. The common term of mourning for a parent is fixed at three years; the whole of which time, or at least twenty-seven months, they must wear the appearance of sorrow and mortification. A child that hath lost a parent, is neither permitted, nor will indulge himself in the use of a bed during the space of a hundred days; but lies all that time upon the bare earth, lamenting, in the bitterest terms, his inexpressible loss. He is not to converse with any body for a whole year, nor to have any intercourse with his wife or concubines.

The wife is obliged to mourn in the same manner three whole years, or at least two years and a quarter. The term of mourning for every relation is fixed in a relative proportion to the nearness of the connexion. These expressions of regard do not end with those stated periods, but are repeated annually; nor are they confined to parents only, but extend to grandfathers, great grandfathers, and even more remote ancestors, whose tombs they visit, and for whom they keep anniversary solemnities. These extraordinary mournings are

encouraged by government from motives of policy; for it is a maxim among the Chinese, that monarchs should look on their subjects as their children, and that they in their turn should look up to their sovereign with the reverence and respect of children to their parents. The unbounded veneration paid by parents to their progenitors, inspires their children with a deep sense of obedience and submission to their will. The whole connected with the idea of a patriarchal form of government, is supposed to contribute to the preservation of peace in families, and of tranquillity in cities, and at the same time to prevent insurrection in provinces, and to secure good order throughout the empire.

The Chinese are scrupulously careful of the bodies of their deceased friends. They would deem it highly criminal to have them dissected for anatomical purposes, or medical investigation. They are very curious in the articles of coffins, which are made of the most durable wood. Several purchase them at a great price, and keep them in their houses many years before their decease.

The Chinese eat sparingly of flesh, which is boiled with rice or other vegetables, and made into broths and soups, after the manner of the French. Like them they live on farinaceous substances, garden stuff, and fruits. Though they have wheat in plenty, their bread is commonly made of rice.

Their usual liquor at meals is tea, which they drink very hot, even in the warmest weather. Though they have plenty of grapes in their southern provinces, they make or use very little wine. From time immemorial, they have used strong intoxicating liquors brewed or distilled from fruits, or made of the liquor which distils from the palm or other trees when tapped at a proper season; nevertheless, as already stated, drunkenness is rare.

Their modes of travelling are various. They generally use beasts of burden, but in the inland parts, they employ strong men, who will carry either persons or goods from city to city, and travel with their load at the rate of five miles an hour. The crowds of people, horses, and wagons, continually passing and repassing on the roads, raises the dust, in dry weather, in

such clouds as to darken the air, and to oblige travellers to go with their faces covered with veils, and their eyes with glasses.

Some of the Chinese bridges consist of more than one hundred arches, and are above one hundred and fifty fathoms in length. There is one at the city of Smenchewfu, which is built over the point of an arm of the sea. It is 2520 Chinese feet in length, and twenty in breadth, supported by 252 huge piers, 126 on each side.

They have bridges built on barges, some of which are of a very great length. One of these, erected over the river Kyang, consists of 130 barges, strongly chained to each other, yet so separate, as to let the vessels which continually sail up and down the river, pass freely between them.

There is a third sort, which are built, some over rivers, and others over vallies, so as to join two mountains together. Of this sort, there is one consisting of a single entire arch, 400 cubits long, and 500 in height, stiled *pons volans*, or the flying bridge.

There are in China great numbers of triumphal arches in their cities, and on the mountains and eminences along the roads. There are of this kind more than 1000, of which about one-fifth are of exquisite beauty and grandeur. These arches are erected in honour of the following description of persons :

Those who have lived a century. The Chinese think, that without a sober and virtuous life, it is impossible to attain so great an age ;

Children who have given proofs of great filial affection ;

Women remarkable for their chastity ;

Mandarins who have governed with such fidelity and justice, as to gain the love of the people ;

Such persons as have distinguished themselves by rendering signal service to the state ; or who have made or invented any thing conducive to the advantage of the public.

Of all the artificial curiosities in China, their stately towers are the most striking. There are two of these without the walls of Nankin. One, called from the materials of which it is built, the porcelain tower, is the most admired. It is of an octagonal form, two hundred feet high, and forty feet in di-

ameter. The whole looks like a hollow cone, rising in the air, and supporting on the top a golden ball of an extraordinary size.

Most of these towers have, at every angle, small balls hanging by chains or wires, which are easily moved by every blast of wind, and make an agreeable tinkling. But the greatest delight which these structures afford, is the charming prospect of the adjacent country, exhibiting an incredible number of villas, orchards, gardens, meadows, and towns.

The Chinese also have a prodigious number of temples. The most celebrated of these are built on barren mountains, to which, nevertheless, the industry of man has given beauties more than equivalent to those which nature had denied. There are canals, gardens, groves, and deep grottoes cut into the rock to shelter them from excessive heat.

Most of the cities have large bells set up in their high towers, by which they give notice of the different watches of the night. Some of these bells are of an enormous size and weight. Le Compte tells us of seven in Pekin that weigh one hundred and twenty thousand pounds. But these Chinese bells are inferior in sound to those of the United States. Their clappers are of hard wood, and their shape ill contrived; for they are nearly as wide at top as at bottom. On the whole, they are unwieldy masses of metal, without musical tone, or any thing worth notice, but their huge size and monstrous weight.

The Chinese surpass all nations in their fire-works. This was the chief use they made of gunpowder, which they invented many centuries before it was known in Europe. They are such adepts in the art of pyrotechnics, or of fire-works, that they can give to every object its true form and natural colour. Magellan relates, that he saw an exhibition of this kind, representing a vine arbour, which burned without consuming. The roots, branches, leaves, and grapes, appeared all in their true shape and colour; the grapes were red—the leaves green—and the stem and branches exact imitations of nature.

## CHINESE TARTARY.

FROM the country now called Chinese Tartary, began to roll that tide of migration, conquest, and barbarism, which, at different periods, overwhelmed the civilization of Europe, Asia Minor, Syria, Persia, and India. It extends about 3560 miles in length, from east to west, and about 1250 in breadth, from north to south. On the east it is bounded by the ocean; on the south by China proper and Thibet; on the west by Great Bucharia and the Kirgusses of independent Tartary; and on the north by the Siberian dominions of Russia.

This extensive region is diversified with all the grand features of nature, extensive ranges of mountains, large rivers, and lakes. Most of these are very imperfectly known.

The climate is remarkable for a degree of cold, seldom experienced in the same latitudes, either in Asia, Europe, or America. Pere Crebillon, who traversed those regions in the middle of summer, says, that in  $41^{\circ}$  of latitude, it was excessively cold in the beginning of June, and the country quite covered in the morning with hoar frost.

Little is known of either the cultivated or the spontaneous productions of those vast countries. Among the southern Manshurs, agriculture is not wholly neglected, nor are wheat and other kinds of grain unknown. But the most remarkable productions of Chinese Tartary, with which we are acquainted, are the celebrated ginseng, the favourite drug of the Chinese, and the rhubarb, so well known in the practice of medicine. One distinguishing characteristic of these extensive regions is the deficiency of wood. Some forests are seen near the rivers; but, in general, central Asia is described as presenting almost as great a scarcity of trees as the deserts of Arabia and Africa.

Mongalia was the primitive source of those tremendous movements, which from that central point were at once



directed towards the east, the west, and the south; and spread desolation and carnage over China, Persia, Syria, Russia, Poland, and Hungary. But Mongolia was only the centre of the volcano. The various tribes of northern Asia being subdued, swelled the armies of the victors. Agglomerated hordes, under the general appellation of Tartars, overran a great part of the world. But after the division of their conquests had weakened their power, the progressive extension of the Russian and Chinese empires has at last annihilated their independence; and they have become subject to countries over which they had formerly tyrannized.

The religion which is the most generally diffused in central Asia is Shamanism, or the belief in a supreme author of nature, and numerous inferior spirits who govern the world, in subordination to his will. This, indeed, seems to have been the basis of all the ancient systems of Paganism.

The government is for the most part left to the administration of native princes or chiefs, who pay homage to the emperor of China. The laws appear to be chiefly traditional.

This extensive part of the Chinese empire might probably assemble a numerous, but it would be an ineffective army. Those nomadic tribes, even under the direction of China, can never be formidable to Russia.

In this immense extent of territory, three languages, radically different from each other, are spoken, each of which is subdivided into numerous dialects. The three radical languages of central Asia are those of the Manshurs, the Monguls, and the Tartars. Of these the Manshur appears to be the most elegant. It has derived importance, as well as refinement, from the rule of the Manshur dynasty over China, and begins to grow fashionable at the court of Peking, where, in process of time, it will probably supplant the Chinese. Like that language, it is written in perpendicular columns, but beginning on the left side of the paper instead of the right.

## THIBET.

THIBET extends from the 75th to the 101st degree of longitude, and from the 27th to the 36th degree of north latitude. From the accounts of late travellers, we may collect an idea of its general features, but neither Chinese nor European research has yet illustrated its particular geography. The whole country appears to be extremely elevated, besides being bounded and intersected by extensive chains of mountains of a prodigious height, which are covered with perpetual snow. The western parts of Thibet are totally unknown.

Chinese Tartary and Thibet may be regarded as the heart of Asia; the central and elevated regions from whence descend the immense rivers which water China, exterior India, and Hindostan. Thibet in particular, contains the sources of the Indus, the Ganges, and the Burrampooter.

The soil of Thibet proper, presents a general aspect of sterility. The country abounds with rocky hills, destitute of vegetation, and extensive arid plains of almost the same unpromising appearance.

In the periodical return and duration of the seasons, a remarkable uniformity prevails. The spring, from March till May, is marked by a variable atmosphere, heat, thunder storms, and showers. From June to September, heavy and continued rains fill the rivers, which carry their inundations into Bengal. From October to March, the sky, scarcely ever obscured by fogs or clouds, is uniformly serene. During three months of this season, the cold is extremely intense. The distinguishing characteristic of the Thibetian climate is extreme cold, out of all proportion to its distance from the sun. In the same parallel of latitude as Carolina and Florida, it rivals the wintry rigors of Quebec. Wheat, peas, and barley, are the chief objects of agricultural industry. On the cessation of the rains, the crops are speedily matured by a power-

ful sun, and the dry and serene autumn is favourable to the Thibetian harvest.

Its rocky wilds afford pasture to numerous flocks of sheep and goats, and to some herds of cattle. They also abound with wild fowl and game. The goats are celebrated for their fine hair, which is manufactured into shawls, at Cashmire, from which they derive their name. The cattle, of which the flowing and glossy tails are an article of ornamental luxury in the East, are found here as well as in other parts of central Asia. The musk deer is one of the rarities of this country; and the wild horse is among its quadrupeds. Thibet is infested with numerous beasts of prey, of the smaller, but few, or none, of the larger kind.

This country, under the name of Tangut, was known to Marco Polo, the celebrated Venetian traveller, who informs us, that it had been ravaged by the Monguls, and in his time was nearly desolated. It was for some time governed by secular princes; but since 1792, the Chinese have established military posts on the frontiers; and Thibet is now under the protection, or rather the dominion, of China.

The religious and political system of Thibet forms a curious circumstance in the history of human opinions. The principal idol in the temples of Thibet, is the Budha of Bengal, who is worshipped under various names throughout the wide extent of Tartary. The distinguishing and most singular characteristic of this religion, which, as well as Shamanism, is diffused over the whole of central Asia, is the peculiar refinement of the eastern metempsychosis, applied to the sovereign pontiff or Lama. This supposed vice-regent and representative of the deity is said to be immortal, being renewed through an endless succession of those sacerdotal sovereigns. Whenever the grand Lama seems to die of age or infirmity, his soul is supposed only to leave a crazy habitation, in order to seek for one that is younger and better, and which is discovered by marks known only to the priests in whose order the new pontiff always appears. The Teshoo Lama, who is the second in authority and sanctity of character, seems to be the principal agent in this investigation; and as he acts as regent during

the minority of the sovereign, it is easy to perceive that he consults his own interests in discovering the sacred marks in some child, while his power and influence secures him a party among the inferior Lamas to corroborate his evidence. When Mr. Turner was at Lassa, the grand Lama was an infant incapable of speech, and the Teshoo Lama was, in consequence, the actual sovereign. The grand Lama, besides his spiritual authority, which is so widely extended, enjoys the absolute temporal, as well as spiritual, sovereignty over Thibet. The Egyptian priests themselves never discovered a more refined or a more successful scheme for establishing sacerdotal power over the minds and bodies of men. The government of Thibet is so interwoven with its religion, that no distinction can be discovered. The whole is sacerdotal; all authority, spiritual and temporal, residing in the priesthood.

The chief trade of Thibet is with China, from whence considerable quantities of tea are brought into the country. Some traffic is also carried on with Bengal, the Thibetians sending thither gold dust, borax, and musk, and receiving in return broadcloths, spices, emeralds, sapphires, &c. The population is thinly scattered, and the number of males is said greatly to exceed that of females; a physical singularity for which no satisfactory cause is assigned.

No political importance can be ascribed to Thibet, and it has no political relations except with the court of Peking.

The literature of Thibet is mostly of the religious kind; and the method of printing is the same as in China; the paper is manufactured from the fibrous roots of a small shrub. The Thibetians seem to have made a considerable progress in civilization, but little in the sciences.

The people of Thibet are generally stout, with something of the Tartaric feature, and a ruddy, brown complexion, indicating health and vigor. It may be regarded as a remarkable characteristic of their manners, that the polygamy of this country assumes a different form from that of all other oriental regions; the women being indulged in a plurality of husbands. Among any number of brothers, the eldest possesses the privilege of choosing a wife, who stands in the

same relation to all the others. The Thibetians do not bury their dead, but leave the bodies exposed to beasts and birds of prey, in walled areas. The bodies of the inferior priests are burned, and their ashes preserved in little hollow images; but that of the grand Lama is preserved entire in a shrine as an object of pious veneration.\*

---

## INDEPENDENT TARTARY.

UNDER the vague appellation of Tartary, ancient geographers comprehended a great part of Asia; a tract of country, of greater extent than all Europe, and inhabited by a vast variety of different nations and tribes.

Independent Tartary, which forms the original seat of the nation, is bounded on the west by the Caspian Sea; on the north by Asiatic Russia; on the east by the Chinese empire; and on the south by Persia. The extent, from east to west, may be computed at nearly 900 miles; and from north to south, at about 1,400; but a great part of this length is merely a succession of extensive deserts.

The climate is universally allowed to be pleasant and healthful. Independent Tartary corresponds, in latitude, with the most southern of the United States, and like them, produces a great quantity of cotton; and appears to enjoy as favourable a climate.

Notwithstanding the ancient power of the Monguls and Tartars, few monuments of their former greatness now remain.

The chief city of Great Bucharia, and the most considerable in all these regions, is Samarcand; once the principal re-

\* This sketch of Thibet is taken chiefly from Mr. Turner's interesting narrative as the most recent authority.

sidence of Timour, or Tamerlane, and the metropolis of an empire more extensive than that of Rome, when in the meridian of its greatness. Of this celebrated capital we have no recent account; but since the days of Timour, it appears to have greatly declined.

Bokara has, sometimes, been considered as the capital of Bucharia. It stands on a rising ground, and in 1771, was a large and populous city, surrounded with a slender rampart of earth. The houses were built of clay, and the mosques of brick. Here are some manufactories of soap, and calico; and the adjacent country abounds in cattle, cotton, and rice.

In this condensed view of Independent Tartary, it is necessary to observe, that the geography of those regions is extremely imperfect. Those parts have not been explored by intelligent travellers. In regard, both to their physical and moral circumstances, nothing but vague information and loose conjecture can be obtained. Maps, indeed, of all those countries are made; but succeeding enquirers discover them to be erroneous, without being able to rectify their mistakes; except in some trifling instances. The reason is obvious. Many maps are drawn in the closet, without adequate materials. Conjecture is frequently made to supply the place of information: imagination may plan the course of rivers and the direction of chains of mountains; but it is impossible to delineate correctly a country that has not been minutely explored.

The history of Independent Tartary is a subject as obscure, as its geography, although its natives have had so considerable a share in events, which have changed the destinies of Europe and Asia. At such periods, indeed, the outlines of their history have been fatally conspicuous; but the particulars have always been confused. To the Greeks and Romans these countries were known, by the names of Bactriana and Sogdiana. They are celebrated for having produced several men famous in letters and in arms. Zoroaster, one of the most ancient and celebrated philosophers of the east, is said to have been a native of Bactria; which, on the fall of the Persian monarch, became a Grecian kingdom; and, after

many changes, a part of the vast Mongolian empire of Zingis Khan. This empire having fallen to decay through its great extension and intestine divisions, another was established at a subsequent period in Bucharina, by Timour or Tamerlane.

The northern parts of Independent Tartary have been the cradle of great events. Historians bring the Goths, the Turks, and most of the barbarian hordes, which have changed the destiny of so many nations, from the countries on the north and the north-east of the Caspian Sea; from the deserts, now occupied by the rambling Kirgusses; and from the countries towards the mouth of the Volga, now subject to Russia. The history of their migrations, however, is unknown. The wandering hordes of those vast regions were constantly in motion, advancing towards the west; but it is impossible to ascertain where the first impulse was given. In spite of all research, the subject remains obscure; as the civilized world had no knowledge of those nations, till they made their appearance on its frontiers. The Huns, indeed, who made their appearance in Dacia, on the north side of the Danube, in the reign of the emperor Valens, and forced the Goths to seek refuge in the Roman empire, are traced from the frontiers of China; and seem to have passed in a continued course of depredation, occupying the countries left vacant by the Gothic and Slavonic tribes in their progress towards Europe. The Turks were, as early as the sixth century, settled on the shores of the Caspian; and from them, those regions derived the name of Turkistan. From this centre of their power, issued those numerous Turkish armies which effected such great revolutions in Asia, and at last established an empire; which, extending itself into Europe, overwhelmed that of Byzantium. The original seat of the Turkish nation was in the Altai mountains, and along the banks of the Irtish. From thence, they spread to the Caspian Sea. They were so powerful as to give disturbance to China and Persia. But this original Turkish state having been separated into two great parts, which were, soon after, subdivided into various petty districts; several of these became subject to the victorious

Arabs, who had conquered Persia. At last, the primitive Turks, having been introduced as mercenary troops into the service of the caliphate, after having for some time been the support of that declining empire, ultimately contributed to precipitate its fall, and founded considerable states on its ruins. The Turkish tribes began, by degrees, to grow conspicuous, and gradually produced great revolutions, both in Asia and Europe. The Tartars, so famous in the middle ages, are only a branch of the great Turkish stem.

The Kievans are regarded as the most cunning and treacherous of all the Tartars. They trade with Bucharia and Persia in cattle, furs, and hides, which they procure from the Kirgusses; and they also carry considerable quantities of raw cotton to Orenburg. This Tartar state is independent, and has its own khan. Since 1494, the Usbec Tartars have been the ruling power in Bucharia. Having expelled Sultan Barber, with his Monguls, these Tartarian victors founded a powerful monarchy which flourished under successive khans, till the middle of the seventeenth century, about which time it fell asunder; and Bucharia appears to have been, ever since, divided into a number of petty states. In 1739, Nadir Shah reduced Hera and Bokara; but Balk and Samarcand have, as far as is known, always maintained their independence.

Throughout Independent Tartary, the religion is the Mahometan, of the sect of Sunni.

The government of the khans appears to be despotic, but administered with lenity. Among nations, like the Tartars, the power of the sovereign must depend much on popular opinion and favour.

In regard to laws, we know of none that exist among those people, except those of the Koran.

The Bucharians have, during many ages, carried on a considerable trade, by caravans, with Persia, Hindostan, and China. At present, they trade also with the Russians at Astrachan and Kiakta. The best rhubarb is furnished by the Bucharian merchants, who procure it from Thibet, and other countries, dependent on the Chinese empire. This celebrated



and useful drug, being formerly imported from Bucharìa by way of Turkey, acquired the name of Turkey rhubarb; but Kiakta, on the Russian and Chinese frontier, is at present the chief mart for that commodity.

Bucharian literature would furnish a copious theme. Samar-cand was once a distinguished school for Oriental learning, which was cultivated by several of its sovereigns. So late as the beginning of the eighteenth century, it was one of the most celebrated of the Mahometan universities.

The Kirgusses lead a wandering life, rambling with their flocks and their herds as far as the stepp of Issim. The Usbecks are the most industrious of all the Tartars. They generally live in towns and villages, though many of them reside in tents, during the summer. The native Bucharians are fair, and have the Persian features; they are a peaceable and in-offensive people, and never bear arms.

---

## INDIA BEYOND THE GANGES.

THIS country is distributed into several separate and independent states; nor does it seem, at any period, to have been nearly united under a single sovereignty. The principal divisions are Assam, the Birman empire, Siam, &c.

---

### ASSAM.

THE north-westerly district of this division of India, is watered by the Burrampooter. Among its products are various fruits, cocoa nuts, sugar, pepper, and ginger. It likewise produces silk, which is said to be equal to that of

China; and gold and silver are found in considerable quantities, in the sand of its rivers. Assam is governed by a native prince, or rajah, who resides at the capital, Ghargon. The people are a stout and hardy race, who have repeatedly repelled the incursions of the Mogul sovereigns.

---

## THE BIRMAN EMPIRE.

THE names of Ava and Pegu, have long been known in Europe; but that of the Birman empire, in which they are both comprised, has but lately been introduced to the knowledge of the European geographer. It is an extensive dominion, which may be reckoned to contain nearly all the western side of India beyond the Ganges, down to the ninth degree of latitude. Its principal river is the Irrawady, which enters the sea by numerous mouths in the country of Pegu.

A tropical country, so abundantly watered, cannot fail of a rich vegetable produce: accordingly, the southern part of this empire is said to be singularly fertile, yielding great crops of rice, sugar, tobacco, cotton, indigo, and all the fruits and esculent vegetables of a hot climate. The upland plains and valleys produce good wheat, and other grains. Lofty forests overspread the country in many parts. In these, the teak tree grows to great perfection, and affords an inexhaustible material for ship building.

Elephants and buffaloes abound in Pegu. The mineral productions are rich; and the plenty of gold is displayed, in the profusion with which it is employed, to decorate the temples and palaces. Amber is dug in large quantities near the Irrawady.

The origin of the inhabitants of these countries is not known. They have many points of resemblance to the Hindoos, but are of a much more lively and spirited character. Their manners are free, and licentious, especially with regard to their women, whom they readily consign to temporary connexions with strangers.

The establishment of a single empire in this country appears to be of late date. The Birmans, a brave and warlike race, formerly subject to the king of Pegu, made themselves masters of Ava, and obtained the supremacy over the Peguans in the sixteenth century; but, after a series of wars, they lost it about the middle of the eighteenth, when the last of the Birman kings was dethroned. Soon after that event, Alompra, a Birman of low extraction, but of a vigorous character, took up arms against the Peguans, and by a gradual course of success,\* at length established himself in the imperial seat; and was upon the point of conquering the Siamese, when he died in 1760. His grandson is the reigning monarch. The government is despotic; and there are no hereditary offices or dignities. The administration is conducted with great regularity, and the royal will is executed in the remote provinces by means of viceroys. The standing army is small, but every man in the empire is liable to be called out to military service on occasion of emergency.

The present capital, Ummerapoora, has been founded by the reigning sovereign. It is situated near the centre of the empire. It is not far from Ava, the ancient capital, which has gone to decay; the materials of its houses having been transported to the new metropolis. The relics of its palaces and numerous temples, overgrown with bushes, and mouldering in ruin, are said to present a most striking image of desolation.

Pegu, the capital of the kingdom of that name, was also abandoned to ruin. Its sacred edifice, called the Shamadoo, said to have been erected 500 years before the Christian æra, is one of the most remarkable structures in the east for size and magnificence. It appears to have been founded at a very

\* Alompra carried on the war, not only by land, but by fleets of boats on the great river Irrawady. These war boats, (which are formed out of the solid trunk of the teak tree,) are from eighty to one hundred feet in length, but seldom exceed eight feet in breadth. They carry from fifty to sixty rowers, each provided with a sword and lance, with about thirty soldiers, armed with muskets, and a piece of cannon mounted on the prow. The attack is impetuous; and is chiefly conducted by grappling; so that their naval engagements revive the image of those of classical antiquity.

remote period of power and civilization. The population of this empire is supposed by Colonel Symes to be ninety-seven millions.

The Birman literature presents a spectacle, which an European would not expect to meet with beyond the Ganges. Colonel Symes was astonished at the number of books in the imperial library, which were deposited in about one hundred large chests. An adequate idea of this repository of Oriental learning will be best formed from the description given by that intelligent traveller. "The books," says he, "were regularly classed, and the contents of each chest were written in gold letters on the lid. The librarian opened two, and showed me some very beautiful writing on their leaves of ivory, the margins of which were ornamented with flowers of gold, neatly executed. Every thing seemed to be arranged with perfect regularity; and I was informed, that there were books upon divers subjects, more on divinity than any other; but history, music, medicine, painting, and romance, had their separate treatises. The volumes were disposed under distinct heads, regularly numbered; and if all the other chests were as well filled as those that were submitted to our inspection, it is not improbable that his Birman majesty may possess a more numerous library than any potentate from the banks of the Danube to the borders of China."\* What a vast collection of Oriental literature, unknown to European investigation! What a mass of curious information relative to the ancient history, the mythology, and the science of the Orientals, may be concealed in this repository! Almost every Kioum, or monastery, possesses a library.

The Birmans excel in various ornamental arts, particularly in that of gilding, in which they employ the greatest part of the gold that the country yields. They display singular elegance in the construction of their pleasure houses and state barges, according to the Oriental taste. Their commerce is chiefly with China, to which they export cotton, ivory, am-

\* Symes, vol. iii. p. 96.

ber, precious stones, and betel nut, receiving in return, wrought silks and velvets, and other manufactured goods.

The Birmans are bold, enterprising, lively, inquisitive, irascible, and impetuous. In war, they display the ferocity of savages; in peace, gentleness and civilization. Their edifices and barges attest the excellence of their genius.

---

## SIAM.

THIS country, which occupies the central part of the peninsula, was well known to Europeans a century ago. It was then considered as a rich and potent kingdom, and great efforts were made by the French, in the reign of Louis XIV. to establish an interest in it. The recent superiority of the Birman empire has depressed the Siamese monarchy, as well as contracted its territories. Still, however, it maintains its rank as an independent state of no small consequence. Its present boundaries admit of no accurate specification.

The main part of Siam has been characterized as a wide vale between two ridges of mountains. Through this vale flows the Meinam, a great river, whose name signifies the mother of waters; and which, by its annual inundations, is to Siam the same source of fertility, that the Nile is to Egypt.

From the climate of this country winter is almost excluded; although the months of December and January are cooled by north winds from the distant snowy mountains of Thibet. The summers are moist, and the heat is so great, that every tropical production thrives in the greatest luxuriance and abundance. The soil of all the lower and inundated part of the country is a rich deposition of vegetable mould, of extraordinary fertility. Higher, towards the mountains, the land is parched, and comparatively sterile; but the sides of the hills are productive of grain, and stately forests overspread much of the uncultivated tracts. The principal farinaceous article

is rice, which grows in exuberant crops, in the inundated lands, and is sometimes reaped into boats. Other esculent vegetables abound, where a moderate degree of industry is employed in their culture.

Of wild animals, both of game and prey, there is a great variety. The domesticated are, chiefly, elephants and buffaloes. Of the former, none, throughout the east, are so much esteemed as the Siamese for sagacity and beauty. Sometimes a white variety of them is met with, and highly valued, and looked upon as sacred animals. The property of two white elephants was the occasion of a war between Siam and Pegu; which, after prodigious slaughter, ended in making the former tributary. The woods are enlivened with numerous tribes of monkies; and the banks of the river are, at certain seasons, illuminated with swarms of fire-flies, that appear like dancing meteors.

The Siamese are of a dark hue, with features of the Tartarian or Chinese cast. The men are extremely indolent, and consign most laborious occupations to the women. They are fond of amusements and public spectacles, and excel in a species of dramatic exhibitions. Literature is considerably cultivated; the youth are commonly educated in the convents of their monks, where they are taught to read, write, and cast accounts. The religion resembles that of the Hindoos, one of its leading doctrines being that of the transmigration of souls. They have a sacred language, in which their scriptures are written. The ecclesiastical establishment consists of a high priest, inferior priests, and a numerous body of monks, named Talapoins. The government is an absolute despotism, attended with all the eastern adoration of the sovereign, whose administration is, in general, extremely severe; the laws are rigorous, and the punishments cruel.

The private buildings of the Siamese are mean; constructed chiefly with bamboos, and erected upon pillars, by way of security against the inundations. The people are not void of ingenuity, but their exertions are cramped by the despotism of the government; which, annually, requires half a year's service from every man on the king's account.

## MALACCA, AND THE MALAYS.

THIS large peninsula, running out in a south-eastern direction from the confines of Siam and of the Birman empire, has no precise boundary on the part where it joins the continent; but may be reckoned to commence about the tenth degree of north latitude; whence it is continued nearly to the first. Its medium breadth may be estimated at 150 miles. The inland parts are said to remain in a state of nature; overgrown with forests, and the luxuriant vegetation of a tropical country. It gives harbour to tigers, elephants, wild boars, monkeys, and, as travellers affirm, to wild men, who are, perhaps, a breed of large apes. Agriculture is chiefly employed in the growth of rice, pepper, and other spices; valuable gums and woods are also among its products. Malacca is noted through the east for its tin mines.

The inhabitants of the internal country, who are rude and uncivilized, seem to be an indigenous race; but those of the coast are probably of foreign origin. These Malays, as they are called, are mostly Mahometans, and possess the daring courage and ferocity which characterize some of the Moorish tribes. Their trade is rapine and pillage, and like beasts of prey of their torrid region, they are always ready to assuage their thirst of blood. They are the dread of all the nations navigating on their coasts. It is common for the crews of their small barks, by treachery or a sudden attack, to board a European ship; and with their poniards to massacre all the mariners on deck, and take possession of the vessel. When engaged as sailors in foreign ships, they are never to be trusted; and when kept as domestic slaves, the least affront is capable of exciting them to the most desperate vengeance. They are sufficiently obedient to superiors of their own nation; and when regularly disciplined, under native officers, they make brave and faithful soldiers.

It is singular, that, in a tropical country of the east, a form of civil society should prevail, so similar to that feudal system which formerly existed in most of the countries of Europe. In Malacca, there is a king or sultan, who is supreme over a body of potent vassals or nobles, termed Orankays; and who, in turn, have vassals equally subject to them. The nobles act in great measure as independent, and sell their services to those who pay best. The lowest class of all is in a state of absolute servitude. This kind of aristocratical independence, has probably been the cause that the Malays have always been prompt to engage in active enterprises. Their colonies have peopled the shores of all the great surrounding islands, as Sumatra, Java, Borneo, Celebes, the Moluccas, and Philippines: and there was a time when their vessels covered all the Indian seas. The Malayan language, which in contrast to the character of the people, is the softest and most melodious dialect of the east, is widely diffused through that part of the world.

The Portuguese were the first European discoverers of this country, of which they made themselves masters. They held the city of Malacca, which they rendered a great mart for trade, till they were dispossessed in 1641, by the Dutch.

“The extensive dominion of the Dutch in the Indian Ocean, is devolving upon the English; and, it is probable, that Britain will soon be mistress of the whole Malayan Archipelago. These islands are peopled by numbers of Protestant Christians. For in every island, where the Dutch established their government, they endeavoured to convert the natives to Christianity, and were often successful. They generally profess the religion of the Bible, and they have a Dutch translation of the Sacred Scriptures in their hands.

“Although the Dutch introduced Christianity on every island where they established a government, yet the greater part of the Malay Islands are involved in darkness. The natives are of three general casts, Pagans, Mahometans, and Chinese. The barbarism of the interior nations in Sumatra, Borneo, and other islands, almost exceeds belief. Marsden, in his history of Sumatra, has informed us, that it was usual



with the natives of the interior, called the Batta tribes, to kill and eat their criminals and prisoners of war; but the researches of Dr. Leyden, have led to the discovery, that they sometimes sacrifice their own relations. 'They themselves declare,' says he, 'that they frequently eat their own relations, when aged and infirm: and that, not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm, and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble; and as they shake the tree, join in a funeral dirge, the import of which is: 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those who are nearest and dearest to him, deprive him of life, and devour his remains in a solemn banquet.\* These cannibals inhabit the interior of the island of Sumatra."

Another description of barbarians in the eastern isles, are the Haraforas, called by the Dutch the Alfoers. The most singular feature in their manners is, the necessity imposed on every person of, sometime in his life, imbruing his hands in human blood: and in general, among all their tribes, no person is permitted to marry till he can show the skull of a man whom he has slaughtered. They eat the flesh of their enemies, like the Battas, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth. Such is Paganism, in its natural state, among those who have not been illuminated by the light of the Sacred Scriptures.

No quarter of the globe promises to be more auspicious to Christian missions, than the Malayan Archipelago. The communication is easy from island to island. The China fleets pass through twice, or oftener, every year, and with most of the islands the English have intercourse by what is called, in India, the country trade.

The Mahometans found it easy to translate the koran into the languages of Java, and of the Celebes; but the Sacred

\* Asiatic Researches, vol. x. p. 205.

Scriptures are not yet translated into either of these languages. The man who will first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe.

The facilities for civilizing the Malayan isles are very great, and these facilities afford great encouragement to make the attempt.\*

---

## LAOS AND CAMBODIA.

BEYOND the range of mountains, which forms the eastern boundary of Siam, another wide plain or valley appears, consisting of the bed of a great river, and a space on each side. Of this tract the upper or northern portion is the kingdom of Laos, the lower or southern is Cambodia. The river is the Maykaung.

Laos is represented as having been a powerful state, surrounded by forests and deserts. Its soil is fertile; and, where bordering on the rivers, is particularly favourable to the culture of rice. It produces the best benzoin, and gum lac; also tea, cotton, and dyeing woods. Among its commodities are the finest musk, pearls, precious stones, gold and silver. The natives trade both with the Chinese and the Cambodians.

Cambodia is almost an unknown region. The products, in general, are those of the other Indian tropical countries, with the addition of a peculiar gum, of a fine yellow colour, called gamboge. This is valuable as a colouring drug, and is likewise a powerful drastic medicine.

\* Buchanan's Christian Researches in Asia.

## SIAMPA.

EASTWARD, from Cambodia on the sea coast, is a small maritime tract, called Siampa. It is represented as a kingdom, tributary to Cochin China, inhabited by a stout and vigorous race, who frequent the sea in well built vessels, and employ themselves much in fishing. Their products are cotton, indigo, and an inferior kind of silk.

---

## COCHIN CHINA AND TONQUIN.

THE whole remainder of India, beyond the Ganges, consists of a long range of land, forming the eastern sea coast. Of this tract, the southern and narrower part is called Cochin China; the northern, which spreads into a greater breadth, is Tonquin.

Cochin China is a rich and fertile district, productive of all the esculent vegetables of that part of the world, which are attentively cultivated. Sugar is made in large quantities, well refined, and low in price. The woods abound with tigers, elephants, monkeys, and other natives of the Indian forests. The edible birds' nests, so much valued in China, are brought principally from this country. The streams afford gold in dust.

The people of Cochin China are considerably civilized, and the superior ranks emulate the Chinese in politeness. They are clothed in silk and cotton, and their long loose garments indicate an oriental softness and effeminacy of manners. The houses are chiefly slight buildings of bamboo, thatched with straw, and placed in groves of oranges, limes, plantains, or

cocoas. The earthenware, manufactured in this country, is very neat; and there are skilful workmen in iron. The internal range of mountains is possessed by an aboriginal tribe of savages. The country is regularly governed, and is divided into provinces.

Tonquin, divided from the former, by a small river, is said to be at present incorporated with it by conquest. Its climate unites the Indian with the Chinese products.

The manners and appearance of the people are similar to those of their neighbours of China, but with an inferior degree of civilization.

---

## ASIATIC ISLANDS.

### JAPAN.

THE groupe of islands, which forms the empire of Japan, surpasses all the other Oriental isles in political and moral importance. Except China, none of the existing monarchies of Asia can claim a superior rank. This people, like those of the British isles, have so well improved the advantages of their insular situation, that they have rendered a country, not extraordinarily favoured by nature, the seat of an exuberant population, cultivating useful and ingenious arts, and with a comparatively high degree of mental cultivation.

The islands, of which the Japanese empire is composed, lie in the eastern ocean, chiefly between the thirty-second and fortieth degree north latitude. The three principal islands are named Kiusiu, Sikoko, and Nippon. Kiusiu, the most southerly is about one hundred and forty miles by ninety; Sikoko, ninety miles by forty-five; Nippon, seven hundred and fifty miles by an average breadth of eighty.

The climate of Japan is subject to those extremes which are usual in similar latitudes throughout Asia. It has likewise the insular mutability of weather, and general preponderance of moisture. Thunder and tempests are frequent, and earthquakes not uncommon. The surrounding seas partake of the turbulence of the atmosphere, and are much agitated with storms.

The sea coasts are rocky, and in all the islands, the land rises into mountains towards the interior. Some of these are so lofty as to be covered with snow during great part of the year. Several of them are volcanic, some extinct, and some still burning. Numerous rivers descend from the mountainous ridges.

The vegetable productions of Japan extend from the common grains, and esculent plants of the colder climates, to the rice, tea, vine, sugar-cane, orange, ginger, indigo, cotton, and bamboo, of the warmer. A species of sumach (the *Rhus Vernix*) affords the fine black varnish, which distinguishes the Japanese cabinet ware. Various valuable trees and shrubs grow wild in the mountainous parts, among which are the Indian laurel and the camphor tree.

In the animal creation, probably no tract of equal extent is so poor. Not only the wild beasts, but most of the domestic quadrupeds, have been cut off, in consequence of the necessity, in this over-peopled country, of sacrificing every thing to the production of the greatest quantity of human food. This is sought in the vegetable kingdom. It is asserted, that neither sheep nor goats are seen in the whole empire; that horses are few; and horned cattle still fewer; the latter are only employed for labour, and not reared, either for their milk or their flesh. Even swine are mostly rejected, as hurtful to agriculture; and the only animal food in common use is derived from fish and poultry.

Japan is rich in metals. Gold is said to be so plentiful, that the working of its mines is restricted, lest it should lose its value by becoming too common.

The inhabitants of Japan are, in appearance, a kindred race to those of China. In character, they are more manly and

spirited, than the Chinese, having always defended their country with courage, and manifested great contempt of death. They are mild and courteous in their demeanour, when not irritated; but impatient of affronts, and nice in the point of honour; revenging every insult or injury with blood. Even the women, who, as well as the men, constantly wear a dagger, are capable of using it with great coolness and resolution. Suicide is common in both sexes. They have a greater desire of information than the Chinese, and less of that national pride which inculcates contempt of the arts and learning of foreigners.

After the discovery of Japan by the Portuguese, in the sixteenth century, catholic missionaries went thither, who were extremely assiduous in propagating their religion. The first missionaries arrived in Japan in 1549, and soon spread themselves into all the provinces of the empire. The Portuguese long enjoyed the most unlimited freedom to travel, to trade, and to preach, in all parts of the country. In the business, both of commerce and conversion, they were equally successful; the former was exceedingly lucrative. The Portuguese are said to have exported from this country many tons of gold annually, and an immense quantity of silver. Great numbers of Portuguese settled in Japan; and the Christian religion was held in so high estimation, that in 1582, an embassy was sent from the emperor to Pope Gregory XIII. with letters, and valuable presents. It is said, that one of the Japanese emperors, with his court and army, professed the Christian religion. If the Portuguese had acted with prudence, and adapted their conduct to the character of a nation so haughty and so decisive in all its measures, there seems to be little doubt that Japan would have been christianised; but the profits of their lucrative commerce, and the rapid progress of their religion inflated them with pride; and their imprudence brought on their ruin. In proportion as their riches and credit increased, their haughtiness became insupportable; and in 1586, a decree was issued for their extermination. A dreadful persecution was commenced against the Christians; and in 1590, upwards of 20,000 were put to death. The Christian

priests were forbidden to preach. A great number of them were banished from the country; and the Portuguese traders were confined to the island of Desima.

During these transactions, the Dutch were endeavouring to supplant the Portuguese in the lucrative trade of Japan. Being at war with Portugal, they captured a vessel of that nation, on board of which, a letter, containing the particulars of a plot for dethroning the Japanese emperor, was pretended to be found. The government of Japan now came to a final determination to banish all Christians from the empire, or put them to death without quarter. The struggle continued during the space of near forty years, and terminated in the total eradication of the Christian religion, and the final overthrow of the Portuguese trade in Japan. The Christians made their last stand in the castle of Sinabara, where an immense number, after having sustained a siege, were put to the sword. Both the Portuguese and the Spaniards have made several ineffectual attempts to re-establish a trade with Japan. But since that time, no European nation, except the Dutch, has ever been permitted to carry on any commerce with that country. The Dutch, however, could never obtain the privileges which the Portuguese had enjoyed. Their trade to Japan has always been under rigorous and humiliating restrictions. It has been constantly declining, and is now inconsiderable. The Japanese do not seem to desire any connexion, either political or commercial, with any foreign nation.

The causes of the expulsion of the Portuguese, and the extirpation of Christianity in Japan, are involved in some obscurity. The Japanese treated the missionaries with liberality, and embraced the Christian religion with ardor. Nothing could be more promising than the appearances were for some time. But there was a latent seed of corruption in the doctrine, which those missionaries misnamed the Gospel. This springing up, produced a plentiful crop of its ordinary fruits: pride, ambition, violence, and faction. These provoked a persecution, which quickly terminated in the total extinction of that infant church. The blood, shed in this persecution, was not, as in the first ages

of Christianity, a fruitful seed for producing new Christians. But this can be no matter of wonder. The Christianity of the sixteenth century, had no right to hope for the same favour and protection from God, as the Christianity of the three first centuries: the latter was a benign, gentle, and patient religion, which recommended to subjects, submission to their sovereign, and did not endeavour to raise itself to the throne, by rebellion. But the Christianity preached by the Romanists, to the infidels, in the sixteenth century, was far different. It had contracted a habit of putting to the sword all that resisted it. Fires, executions, the dreadful tribunal of the inquisition, crusades, bulls, exciting subjects to rebellion, seditious preachers, conspiracies, assassinations of princes, were the ordinary methods employed against those, who refused submission to its orders. The particulars are unknown, but the reasons must have been cogent, which produced so total a change, respecting the Christian religion, in the sentiments of a nation so acute, so penetrating, so steady in its measures, and so little liable to be deceived by misrepresentation. Supposing the unwarrantable conduct of the Christians, to be a consequence of their doctrines, the government took every means to prevent the re-establishment of their religion in Japan. In order to discover, whether any Japanese Christians were concealed in the country, various measures were devised, and particularly that of, annually, trampling on the cross, and the image of the Virgin, and the infant Jesus. This, every Japanese, at least in the town and neighbourhood of Nangasaki, is obliged to perform. That the Dutch comply with this ceremony, some have asserted, but without foundation.

Since the expulsion of the Portuguese, Japan appears to have enjoyed perfect tranquillity, unconnected with the rest of the world, free from any desire of foreign conquests, and ever ready to repel any foreign aggression.

The religion of Japan, like that of all enlightened Pagans, is radically Polytheism, in subordination to Theism. There are three principal sects, those of Sinto, Budso, and Shuto. The first consider the Supreme Being as far above all human



adoration, and they worship inferior deities as mediators. They reject the doctrine of transmigration, but believe, that, while a place of bliss is assigned to the souls of the virtuous, those of the wicked wander in the air till their offences are expiated. The professors of this sect abstain from animal food, detest bloodshed, and will not touch any dead body. The Japanese temples are constructed in the same style of architecture as their palaces and houses. But what is most remarkable in those sanctuaries of Pagan superstition, is the number of idols, of singular shapes, and stupendous magnitude, which constitute the ornament of the temples and the objects of worship. Mr. Thunberg, being permitted to visit the principal temples at Miaco, has given a description of the largest and most remarkable. "It is supported by ninety-six pillars, several of which are painted, and more than six feet in diameter. This temple has several lofty, but narrow entrances, and the interior is gloomy. The idol Diabud, placed nearly in the middle of the temple, is of a magnitude sufficient to strike the spectator with terror and awe." This image, which is richly gilded, is in a sitting posture, raised about six feet from the ground. "To any one," says Mr. Thunberg, "who has not seen this image, the size of it must appear almost incredible." The interpreters assured him that six men might sit in the palm of its hand, and in measuring it by the eye, he thought that it could not be less than thirty feet broad across the shoulders. Another temple, little less majestic than that of Diabud, is sacred to the god Quanwon, whose images, with those of the Dii Minores, or inferior divinities, his attendants, are placed in this solemn recess. "In the middle sat Quanwon himself, furnished with thirty-six hands; near him were placed sixteen images, above the common size of men, but much less than the idol; and these occupied a separate room, partitioned off, as it were, to themselves. On both sides, next to these, stood two rows of gilt idols, each with twenty hands. Afterwards were placed, in rows on each side, idols of the size of a man, quite close to each other, the number of which I could not reckon. The whole number of idols in this solemn recess of superstition, is said to be not

less than 33,333. Every system of idolatry is originally allegorical, and it seems, that, among the orientals, the magnitude and number of their idols are expressive of the greatness and infinite power of the Deity. Paganism, in its various modifications, exhibits a remarkable trait in the history of the human mind. The religious absurdities of the acute Orientals, as well as of the learned and philosophical Greeks, show the efforts as well as the defects of reason, when destitute of the guidance of revelation.

The constitution of Japan is an absolute hereditary monarchy. The provinces are governed by a number of hereditary princes, whose jealousy of each other's power, concurs, with domestic pledges, to retain them in subordination to one supreme monarch.

The laws of Japan are few, but rigidly and impartially enforced. Emigration is a capital offence. Parents, &c. are answerable for the offences of those whose education they ought to have superintended; and most crimes are punished with death; fines being considered as partiality to the rich. The brief code of Japanese laws is posted up in a convenient place in every town and village of the empire. The police is excellent, each town having a chief magistrate, and each street a commissary to watch over the public tranquillity; besides two inhabitants, who, in turn, patrol the streets every night in order to guard against fire.

From the best authorities, the standing army, maintained by the Japanese princes, is estimated at four hundred and sixty-eight thousand infantry and fifty-eight thousand cavalry.

The revenue raised by the different princes of Japan has been stated by Thunberg at about twenty-eight millions three hundred and forty thousand pounds sterling.

The chief foreign trade of Japan is with China, the exports consisting of copper, lacquered wares, &c. the imports are raw silk, sugar, and drugs, with various other articles. The interior commerce of the empire is very considerable. The harbours are crowded with coasting vessels, and the high roads with passengers, and goods. The shops are well stocked, and large fairs are held in different places.

The Japanese have excellent manufactures of iron and copper. In those of silk and cotton, they yield to none of the Oriental nations; and their lacquered wares excel every thing of the kind in any other part of the world. Their porcelain is also greatly esteemed. Their swords display extraordinary skill. They also make telescopes, and have several manufactures of glass, as well as of paper, which is prepared from the bark of a particular species of the mulberry tree. The Japanese manufacture every article necessary for the home consumption, and appear to have still less inclination to foreign connexion and commerce than the Chinese. Their ports are shut against all foreign vessels, except the Chinese and the Dutch; and neither of these are admitted, but under numerous and severe restrictions.

With the exception, perhaps, of China, Japan is the country in which population seems to have been carried to the greatest height. All accounts concur in representing the whole empire as crowded with inhabitants, of which fact, the extreme industry and economy exercised in providing the necessaries of life, is an additional proof. Agriculture is the great resource for maintaining these numbers, and in no country is it practised with equal attention. Not the least particle of what may serve for manure is suffered to be wasted, though the collection of it is no small annoyance to the senses. The land is every where tilled like a garden, and strangers are equally astonished and gratified with the view of terraces raised by means of walls, one above another, on the declivities of steep hills, presenting beds of all kinds of esculent vegetables, flourishing in situations, where nature has seemed to deny them even a place of growth.

In literature and science the Japanese yield to few of the Orientals. They are well versed in the history of their country. They study geometry, survey with tolerable accuracy, and construct maps with as much exactness as their imperfect instruments will permit. Astronomy is also cultivated; but has not arrived at any considerable degree of perfection. The Japanese consider domestic economy as an indispensable science, and make it an object of regular study. The art of

block printing has been long known among them, but they have not yet learned the use of moveable types. Miaco, the ecclesiastical capital and residence of the dairi or sovereign pontiff, is the centre of the Japanese literature.\*

Education is said to be conducted in Japan without the use of corporal chastisement; and courage is instilled by songs in praise of deceased heroes. Schools for reading and writing are numerous.

The Japanese are of a middle size, seldom very corpulent, but well made, and active; with stout limbs, although their strength is not to be compared with that of the northern inhabitants of Europe. Their complexion is yellowish, inclining to brown, or white, as they are more or less exposed to the weather. The common people, being sun-burnt, are brown; the ladies of distinction, who seldom expose themselves to the sun or air, are perfectly white. The dress of both sexes, consists of trowsers and loose robes, or gowns of silk, or cotton, fastened by a girdle; the number being increased or diminished, according to the state of the weather. Their shoes are generally made of rice straw, and stockings are not used. Their food consists of fish, fowl, vegetables and fruits. Rice supplies the place of bread; and sacki or beer, made of that grain, is the common beverage. Wine and spirituous liquors are unknown; but the use of tea is universal, and that of tobacco very common. The houses of the Japanese are of wood, and never exceed the height of two stories. They have neither chairs, nor tables, but sit on straw mats.

Polygamy is not allowed in Japan, as in other Oriental countries; but concubinage is general. Marriages are conducted by the parents or guardians; and the wife is under the absolute disposal of her husband; the law allowing her no claim, in case she incur his displeasure. The bodies of the distinguished dead are burned; those of the vulgar are buried. The same devotions are paid to the tombs of ances-

\* The Japanese are greatly attached to poetry, which, with mathematics, the history of the country, &c. are the principal objects of application. Music is also a favourite study. Thunberg, vol. iv. p. 6.

tor as in China. The Japanese have numerous and splendid festivals, games, and theatrical amusements. Dancing girls are common, as in other Oriental countries. The national character of the Japanese is compounded of pride, prejudice, and jealousy of foreigners, joined to great ingenuity and determined courage.

---

## EAST-INDIA ISLANDS.

To the south of all the countries of eastern Asia, above described, lies a numerous range of islands, some of them among the largest on the globe, and all filled with the richest and rarest products of the tropical regions. On a general survey, they appear like the wrecks of some former continent, equalling in mass some of the large portions, into which the main land of Asia is divided, and torn, by the sea, into a great variety of irregular shapes. Of these little is known, and that little falls more in the province of the Gazetteer, than of the historian. For the purpose of this work, it will suffice to notice the principal islands as distinguished by their size and commercial importance.

---

### SUMATRA.

THIS great island, running nearly parallel to the Malayan coast, is cut into nearly two equal parts by the equator. It extends in a direction from north-west to south-east; to the length of 950 miles, by a breadth of about 200. The face of the country is, in general, uneven, a chain of mountains pervading its whole length.

The soil, for the most part, is a stiff clay, covered with a fertile black mould. In the lower parts, between the mountains and the sea, are large swamps. The interior, especially towards the south, is overrun with impenetrable forests. The heat is more moderate in this and the other tropical islands than on the continent, though more remote from the equator. The seasons are divided into the rainy and dry; the former, comprehending the months from November to March; the latter, those from May to September. The intermediate months have variable weather.

Of the vegetable products, rice is cultivated for common food: and sago, a farinaceous substance, formed in the stem of a species of palm, is also much used. Other articles, either wild, or cultivated, are pepper, camphor, benzoin, cassia, cinnamon, cotton, coffee, the rattan, and bamboo canes, and various kinds of timber and dyeing wood.

Of domestic animals, the buffalo is principally employed in labour. The wild animals are the elephant, rhinoceros, hippopotamus, and the tiger, which is no where more formidable or frequent. The number of people devoured by tigers on their journies, or when engaged in their domestic occupations, surpasses belief; and instances are related of whole villages depopulated by them. By an unfortunate superstition, the natives are withheld from using means for the destruction of these ravagers, which multiply in security in the woods and thickets. A similar prejudice prevails with respect to the alligators, with which the rivers abound, and which carry off many people while bathing.

Of the inhabitants of Sumatra, those on the coast are chiefly Malays, and have the language, manners, and religion of that people. Their civilization is of a low degree, and their arts are few. They live in villages, governed by a kind of patriarchal chief; and over all, a prince presides with a vague authority. They have no religious worship, but believe in the existence of spiritual beings, whom they regard with superstitious dread. Their reverence for tigers and alligators seems to imply a belief in the transmigration of souls.

Another native sovereignty is that of Batta. The inhabitants eat their prisoners taken in war. In the north-west extremity of the island, is the kingdom of Acheen, frequently mentioned in the commercial history of the East-Indies. Its natives are stouter, and of a darker complexion, than those of the other parts. They carry on a considerable trade with the Coromandel coast.

The principal Malayan state is called Menag Cabul. Its people excel in filagree work, in gold and silver, and in the manufacture of silk and cotton stuffs. It is affirmed, that there are savage races in the mountains of the interior, covered with hair, and nearly approaching to ourang outangs.



#### JAVA.

SEPARATED from the south-eastern point of Sumatra by a narrow channel, called the Strait of Sunda, lies the island of Java, stretching longitudinally east and west, upwards of six hundred miles, with a medial breadth of one hundred. The climate and products of this island are similar to those of Sumatra. Volcanoes exist in various parts.

The Javanese are of a yellow complexion, with not unpleasing features. There are three or four principalities, in which the people are mostly Mahometans. This island is best known as the principal seat of the Dutch East-India Company, in their celebrated city of Batavia. Whatever could be effected by European art and industry, to render this place a splendid and commodious capital has been done. Its harbour, fortifications, docks, naval arsenals, and other public structures, are all excellent in their kind. The city is spacious, and contains a very various population, of which a large portion is formed by a colony of Chinese, who came hither, in spite of the laws of their country against emigration, and preserve their national manners and habitual industry. The commerce of Batavia is extensive, and a great quantity of wealth centres in it. But all its advantages are dearly purchased, by

its extreme unhealthiness, occasioned by its low and marshy situation. Probably no foreign settlement of Europeans exhibits such examples of mortality; so that it is surprising that even the thirst of gain should allure strangers to make it their abode. It is usual for three out of four of new comers from Europe to die within the first year; and navigators, on touching here to re-fit and obtain refreshments, have lost more men in a few weeks, than in all the rest of their voyages of discovery round the globe.

---

### BALLY.

BALLY is peopled with Gentoos. It is well cultivated, and full of inhabitants, who spin great quantities of cotton yarn, which the Chinese export. Provisions are plentiful and cheap. In this island, not only the Hindoo custom of wives burning themselves on the death of their husbands, is observed, but dependants do the same in honour of their deceased masters.

---

### BORNEO.

BORNEO, the largest island in these seas, and probably in the world, exclusive of New Holland, lies directly north of Java. It is crossed by the equator, and extends from about the fourth degree of south latitude, to the sixth or seventh of north. It is about 600 leagues in circumference. Of this great tract of land very little is known, beyond the sea coasts. These, for the most part, consist of muddy flats, intersected by rivers, and overgrown with forests, which reach far within land. The island, near the middle, rises into lofty mountains, many of them volcanic, and is subject to frequent earthquakes.

Pepper is abundant, and the forests yield camphor, dragon's blood, and sandal wood, with many other fragrant and beautiful woods. Tigers are numerous and destructive. The



ourang outangs of Borneo are said to have the faculty of lighting fires and cooking food; but perhaps the wild human natives have been mistaken for them.

The coasts of Borneo are chiefly inhabited by Malays and Macassars, who are Mahometans. There are also settlements of Japanese. On account of the low level of the land, the houses are commonly built on posts fixed in rafts, which are moored to the shore, and rise and fall with the tide; and whole villages of this construction are, occasionally, floated from place to place. The natives of the interior are black, with long hair, of middle stature, and enfeebled by the climate. They are idolaters, and of a cruel and vindictive disposition, using poisonous darts in their wars with each other. They are distributed into several kingdoms. European colonies have not prospered in Borneo, the settlers having been repeatedly cut off. The Chinese are in possession of the chief foreign commerce.

---

## PHILIPPINE ISLANDS.

To the north-east of Borneo lies a numerous group of islands, which, after they were taken possession of by the Spaniards, were named the Philippines, from king Philip II. Of these, the largest is the isle of Luzon, which is computed at near 500 miles in length, by a breadth of one hundred. A chain of lofty mountains runs through it, containing several volcanoes, of which earthquakes are frequent concomitants. It has a fertile soil, and is rich in its products. The finest cotton, known in trade, grows here; rice, the sugar-cane, and cocoa tree, are cultivated with success: The natives, called Tagals, seem to be of Malayan origin. They are of a mild disposition, dwelling in huts of bamboo, elevated upon posts.

The Spaniards have their principal East-India settlement in this island; this is Manilla, a populous, well built, and strongly fortified city; but encumbered with a great number of religious houses. A commerce of great importance has long been carried on across the Pacific Ocean, between Manilla and Acapulco in Mexico, by large ships, called galleons, which, from their rich lading, were, formerly, the principal objects of cupidity to the privateers of hostile nations, or to pirates. It is said that the hazard has latterly been diminished by employing smaller vessels. The Chinese were established in great numbers in the suburbs and vicinity of Manilla, and by their industry were very serviceable as husbandmen and artisans; but, either bigotry or suspicious policy has caused them to be expelled.

---

#### MINDANAO.

MINDANAO is the next in size of the Philippines. It is a fine and fertile island. Horses and horned cattle, suffered to run wild, have multiplied exceedingly. The true cinnamon tree is said to be a native of this island, and gold is among its products. The inhabitants are a mixed race: but the Malay character, and Mahometan religion, are most prevalent. Several Chinese customs are observed, and some people of that nation, and also Gentoos, are among the inhabitants. The government is a monarchy. The Spaniards conquered the northern part of the island, on which they have settlements.

Of the other Philippines, some are of considerable magnitude, and all afford a variety of useful vegetables and wild animals. Many display volcanic appearances, abounding in lavas and vitrifications, sulphur, and hot springs.

---

#### CELEBES.

To the east of Borneo, separated from it by the strait of Macassar, is situated the large island of Celebes. It extends

600 miles in length, but is so intersected with deep bays, that its medial breadth does not exceed sixty or seventy miles. This island rises into lofty mountains, some of which are volcanic. Many rivers rise among the hills, which precipitate themselves down rocky channels, fringed with trees of vast magnitude and perpetual verdure. Celebes yields rice, maize, sago, sugar, pepper, and the other usual fruits and vegetables of the tropics. It is well stocked with deer, wild buffaloes, hogs, goats, and other domestic animals. There are gold mines, and the sands of some of the rivers are rich in this metal.

The people are of the Malayan race, and are called *Macassars*. They are divided into several tribes, governed by arbitrary chiefs or *rajahs*. Their religion is *Mahometan*; their character somewhat ferocious and predatory; and in their wars, they make use of arrows tinged with a deadly poison afforded by several plants of the country. The land is tolerably cultivated, and the population is considerable. The Dutch possess several of the ports, and exercise a limited influence over the natives.

---

## THE MOLUCCAS, OR SPICE ISLANDS.

To the east of Celebes, between it and New Guinea, lie a number of islands; their production of rich aromatics has bestowed upon them the common appellation of the *Spice Islands*.

The largest of these is *Gilolo*, in which the bread fruit and sago are abundant, and which is plentifully furnished with wild and domestic animals. The natives are industrious, and are much employed in weaving cotton.

## CERAM.

CERAM is the next in size. It produces cloves, and has large forests of the sago and palm, with many valuable woods.

Of the Moluccas, properly so called, the most noted are Ternate and Tidore. These, though small islands, are the seats of native princes, or sultans, of the Mahometan faith, who hold dominion over many of the neighbouring isles, and possess considerable power by sea and land. The militia, furnished by the territories of the sultan of Ternate, is said to amount to upwards of 90,000 men.

The islands, particularly distinguished for the growth of the precious spices, are Amboyna and Banda. It is well known, that the Dutch obtained a monopoly of this trade, and in order to preserve it to themselves, they used every means to discourage the culture of spices in the other islands, and to restrict it to such as they could keep under their own inspection and control. Their policy has been extremely narrow, and often attended with acts of cruelty and oppression as well towards the natives, as towards the foreign competitors.

---

  
AMBOYNA.

AMBOYNA is an island of moderate size, beautiful in its appearance, and well cultivated; but subject to frequent earthquakes. Its deep sheltered vales are well adapted to the culture of the clove, the staple of the island. It also produces sugar and coffee, and several delicious fruits. The natives are Malays, who are governed by chiefs of their own, but the Dutch exercise the sovereign authority. The town of Amboyna is the second in rank of their East-India settlements, is neatly built, and contains a considerable population.

The Bandas are a group of islets, on several of which the nutmeg is cultivated. The principal of them is named Lantor

or Banda, by way of eminence. The tree bearing this spice grows luxuriantly in the black mould of these islands, and also in the lava of one of them, which is volcanic. The Dutch are very jealous of its growth in any other islands, and have frequently caused its destruction when produced elsewhere by nature, but upon occasion of a short supply from Banda, they have permitted it to be cultivated in Amboyna. For these islands, they pay a tributary acknowledgment to the sultan of Ternate.

END OF VOLUME SECOND.

ce  
nd  
c  
ce  
ct  
h  
or  
re



























THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

W BOOK DUE  
MAR 10 1982  
7442314  
CANCELLED  
MAR 9 095

W BOOK DUE  
APR 20 1982  
7442314  
CANCELLED

