

Concerning the number of the inhabitants it is impossible to speak with accuracy. The place appears larger as one passes along the river in a boat, than it does from the hills just in the rear, whence the whole may be seen at once, and with entire distinctness. The population cannot exceed 25,000, and probably does not fall below 15,000. The number may be estimated at 20,000. According to Pangeran Yusuf, there are about 3000 boats. Good water is obtained from the base of the hills along the river side. Salt is made from the water of the river by boiling. We passed some of the little houses or sheds where it is made.

May 20th. The sultan called for us to go with him in a boat a short distance. We went a few yards, as far only as the little island of half an acre in extent, upon which the *muzjid* stands. Here, between the *muzjid* and his own houses, the sultan pointed out to us ten or twelve cannon, most of them brass, and very large, lying about at random in the grass, some on broken or decayed carriages, and others on the ground. Part of them were of native manufacture, and others were from abroad. There was one very large piece, bearing the name and arms of Carolus III. of Spain.

Every day persons apply for medicine to cure them of diseases, caused by their licentiousness. Rheumatism and diseases of the skin are also very common. A roughness of the skin, resembling scales called *kurap* is often met with. Out of the thirteen men who were at work today at the sultan's, replacing the decayed posts under the house and the platform surrounding it, seven have this cutaneous disease. The proportion, however, from the whole population is by no means so large. (To be continued.)

ART. III. *Notices of Natural History*; 1, the rhinoceros; 2, the camel; and 3, the elephant; translated from the Pun Tsaou, and other Chinese authors.

THERE is more discrepancy among Chinese authors concerning the *se* or *sze* than almost any other wild beast which they describe. The fact that there are two characters, whose forms are very different from each other, employed to designate this animal, which is no doubt meant for the Indian rhinoceros, would appear to indicate that some

by S. Will, William

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time or other there might have been two species; but the descriptions under each character are not more dissimilar than are those found in different books when describing the same animal. The Pun Tsaou says, the *se* and *sze* are both intended for the same quadruped, and the discrepancy has arisen from the various pronunciations of the north and south. But this does not explain why there are two characters; and another author endeavors to remove the difficulty by assigning one name to the male, and the other to the female. From these doubts of the Chinese writers, it is probable to us that the rhinoceros is not at present, nor has been for a long time, a native of China. It is said to occur in the western borders of the land; a phrase which we often meet with in their books, meaning sometimes, that the animal is found in those parts, but often too that the knowledge of it came from countries lying on the west of the middle kingdom. Others say it is found in the southern mountains; and describe it as an ox, with one horn on the nose, and an other on the crown of the head. In its general appearance it resembles a hog; but this account is altered by another writer, who says it is like a buffalo, with a hog's head, partaking also of the figure of an elephant. It has a great belly, short legs, and each foot has three toes, with nails on the top like a horse's hoof.

The body is black, not very long, and the hair, says the Pun Tsaou, is like the bristles of a hog, growing by threes from a single root. The skin is very thick and hard, fit to be used in making shields and cases for armor. The *se* is described by one author as having three horns; by another with two; and there are those which have but one, and that weighs a thousand catties. The horn on the nose is called the 'eating horn,' because the animal employs it in procuring its food. Its tongue is very prickly and rough; it eats the thorny parts of the trees and thistles, but does not choose the smooth branches and leaves. It prefers muddy water for its drink, because it does not like to see its own image reflected from the clear water; and be the hoarfrost or fog ever so dense, his skin is not wetted. In the night, it follows the stars when traveling.

The people who wish to capture the *se*, says doctor Woo of the Tang dynasty, place rotten wood before its path to the mountains, disposing it in the form of a sheepcot, and placing a few sheep and hogs within the inclosure. The monster coming up, and wishing to enter the inclosure, steps upon the treacherous foundation and is overthrown; and the hunters hasten up, while he finds it difficult to rise, and there dispatch him. Every year he sheds his horn, which

he carefully buries in the mountains; but the men watching where he hides it, take it away and substitute a wooden one; but if the beast on the third time discovers that his horn has been taken away, he avoids that locality; and secretes it elsewhere. The horn is three cubits long, and is likened by one author to the handle of a horse-whip. They were anciently used to make cups; and because the *se* is very powerful and skillful in goring other animals, these cups were employed when the wine of punishment was drunk. The horn is also a specific in the pharmacy of the Chinese. In cases when a person starts in his sleep, and yet does not awake (somniaambulism is probably intended); he is not to be burned with fire till he does arouse, lest he injure some one; but by spitting in his face, biting his feet, and pulling his toe-nails sharply, he can be awaked; and when aroused, if the horn of a rhinoceros be put under his head for a pillow he will not again relapse. When one vomits blood, the livers of geese and ducks and the fresh horn of the *se* are directed to be ground up and mixed in wine for the patient. The figure here given is from a Japanese book —



which contains the tapir, and embodies the Chinese description much better than any figure in their books which we have yet seen. The Japanese call it *sai*, (their mode of writing *se*.) and merely repeat the leading characters from Chinese authors. It is questionable whether the rhinoceros is now a native of either Japan or China. It is recorded that in the reign of the emperor Pingte of the Han dynasty (A. D. 4) one of the western tribes presented him as tribute with a rhinoceros.

The camel is called *tō* by the Chinese, because he is chiefly employed in carrying bags and sacks; and the character when etymologically considered means the *horse of bags*. It is also called *tō to*, the *bag bearing camel*, a name that has become corrupted into *lō to*. The etymologies of the Chinese are sometimes deserving of notice as an index of their habits of thought, and modes of combining relative ideas in order to embody a new one; and in no particular branch of knowledge are they more curious than in zoölogy. There are, says the Pun Tsaou, both wild and domesticated camels found beyond the northern and western frontiers; the latter reared for the purposes of traffic and gain, but the wild sort afford the best medicine. This animal is like a horse with the head of a sheep; it has a long neck and pendent ears, the legs have three joints above the ankle, and on its back are two fleshy humps, where all its fat is collected. It is of various colors, yellow, gray and sandy. Its nature is inimical to heat, which is the reason it entirely sheds its hair, in the summer; the hair is employed in making garments. When the dung is burned, the smoke ascends directly upwards, like that of the wolf's, on which account they are both used for signal-fires upon the mountains.

The camel is very strong, carrying burdens weighing a thousand catties to the distance of 200 *le* or more in a day. When it is loaded, it quietly kneels down to receive the burden. It can discern where there are fountains of water; and when the drivers observe them stand still, doggedly refusing to proceed, and digging the earth with their feet, they know that water is to be found beneath the surface; and their sagacity is so well known that travelers always follow the trail of the camels, knowing that it will lead them to springs of water. In the Shamo desert, there blows at certain seasons a very hot and deadly wind; and the camels, when they perceive its approach, stretch out their necks, utter distressing cries, and bury their mouths and noses in the sand, on seeing which the attendants throw a blanket over themselves, and thus avoid the danger. When it reposes, it does not lay along on the ground, but doubles its legs under its body, and sleeps with its eyes open, for which peculiarity some have called it *ming to*, the bright camel. Its speed is great; for there is a kind called *fung keō to*, the wind footed camel, which will travel a thousand *le* in a day. It is said that in countries west of China, there are camels with only one hump upon the back, resembling the zebu. The Pun Tsaou here quotes several synonyms of the one humped camel, all of which are also applied to the zebu in other works, which would show that the dromedary was not distinctly

known to the Chinese. In K'anghe's dictionary, it is said that the camel is vulgarly called, *fung-nee*; or zebu, in some places. The milk is prescribed in a few diseases; being sweet and innoxious; and the flesh is harmless and wholesome. Its hair is softer than the fox, garments made of it are cool and pleasant.

The character which represents the elephant is intended to combine the figures of its proboscis, eyes, tusks and legs; and in the ancient seal character, the resemblance is sufficiently accurate to detect the animal. It is found in the Keaouche country (Cochinchina), says the Pun Tsaou, where the inhabitants eat its flesh, roasting it at the fire with flour and wine; the trunk affords the best meat. Herds of them are also met in Yunnan and in the regions beyond, where they are caught. The largest are about ten cubits long, and six cubits high, and their bodies contain as much flesh as four oxen would produce. The eyes resemble a hog's, the ears are long and pendent, and the neck is so short that the animal cannot turn it around to look behind. The legs are like pillars, the feet have no toes, but are furnished with claws and in walking, the left foot always precedes. Within the mouth are teeth for eating, and by its two protruding lips also proceed tusks, which clasp the trunk on either side. The proboscis is as large as one of the legs, and reaches to the ground. At the end is a hole, that can be opened and shut, within which is a skin like a drum-head, which if injured causes death; and as the strength of the animal lies chiefly in the trunk, any wound inflicted on it causes disease and death. In eating or drinking, all the food is taken up by the trunk, and introduced into the mouth by turning it around. They are of an ash color, sometimes white, but the latter are bloated and ill looking. The skin is used to make shields, bridles and drums; and when cut into thongs, it is useful in binding up articles.

The female begins to bear when five years old, and has a young one once in three years, and goes to the desert mountains to bring forth. When the male covers, they enter the water, in which particular the elephant differs from all other animals. At the age of sixty, its bones attain their full size and number. The foreigners of those countries where it is found domesticate it, and the great men dress them up and ride on them, for the nature of the animal is to understand the speech of men, and to remember things for a long time. They have many contrivances for capturing and killing the wild elephants, by digging pits for them to fall into, or by laying nooses in its paths which entangle its feet. Sometimes female elephants are

employed to seduce them, and thus catch them; and the people gradually domesticate them with food and commerce with the female, and also appoint a man to guide them, who is called the elephant's slave, and who governs it by sticking a hook, which he carries, into right or left foreleg. It eats grass, pulse, sweet cane and wine, and dreads smoke, fire, lions and serpents. The ivory of the tusks is used in making official insignia; and the people on the west bring tusks to China, which are ornamented and fashioned in a beautiful manner, and bear a very high price. The elephant always closely buries the exuviae of its tusks, at which time the inhabitants closely watch its movements, to find where it secretes them, and privily put wooden ones in their stead. The Pun Tsaou, in mentioning the peculiarities of the elephant, says the gall bladder does not rest upon the liver, but moves about in the body to the four limbs during the four seasons of the year; in proof of which, an instance is cited of an elephant that was killed in the spring during the Ming dynasty, and the gall bladder was found in the left foreleg. The Japanese speak of it as the greatest of all beasts, and that the tusks are excellent form making various things. The Chinese procure a part of their ivory from the south and west; the native craft bring it to Canton. The skill and persevering patience manifested in some of the articles which they make from ivory have long been known and admired. W.

ART. IV. *Remarks on Diplomatic Agency in China; with some views as to the powers and qualifications of a Foreign Minister.* By G. TRADESCANT LAY.

I FULLY concur with the gentleman, who has contributed several long papers to this work upon American influence, in thinking, that the present state of things in China calls loudly for amendment. Here we are treated as if we were a few poor hunger-bitten creatures, just escaped from a lazaret, with all our sores and loathsomeness about us, and in the extremity of our distress were fain to be fed with the crumbs that fall from the celestial table. Our conduct as merchants is so unprincipled and provoking, and our converse as men so full of pollution and barbarity, that nothing but the amazing goodness of the imperial heart, touched with compassion at our forlorn condition, could bear with us a moment. No motive of policy, no regard to