

dispatched half a day's journey before us, to give the king notice of my approach, and to desire that his majesty would please to appoint a day and hour when it would be his gracious pleasure that I might have the honour to lick the dust before his footstool. This is the court style, and I found it to be more than matter of form: for, upon my admittance two days after my arrival, I was commanded to crawl upon my belly, and lick the floor as I advanced; but, on account of my being a stranger, care was taken to have it made so clean, that the dust was not offensive.* However, this was a peculiar grace, not allowed to any but persons of the highest rank, when they desire an admittance. Nay, sometimes the floor is strewed with dust on purpose, when the person to be admitted happens to have powerful enemies at court; and I have seen a great lord with his mouth so crammed, that when he had crept to the proper distance from the throne, he was not able to speak a word. Neither is there any remedy; because it is capital for those who receive an audience to spit or wipe their mouth in his majesty's presence. There is indeed another custom, which I cannot altogether approve of: when the king has a mind to put any of his nobles to death in a gentle, indulgent manner, he commands the floor to be strewed with a certain brown powder of a deadly composition, which being licked up, infallibly kills him in twenty-four hours. But in justice to this prince's great clemency, and the care he has of his subjects' lives (wherein it were much to be wished that the monarchs of Europe would imitate him), it must be mentioned for his honour, that strict orders are given to have the infected parts of the floor well washed after every such execution, which, if his domestics neglect, they are in danger of incurring his royal displeasure. I myself heard him give directions that one of his pages should be whipped, whose turn it was to give notice about washing the floor after an execution, but maliciously had omitted it; by which neglect, a young lord of great hopes, coming to an audience, was unfortunately poisoned, although the king at that time had no design against his life. But this good prince was so gracious as to forgive the poor page his whipping, upon promise that he would do so no more, without special orders.

To return from this digression: when I had crept to within four yards of the throne, I raised myself gently upon my knees, and then striking my forehead seven times against the ground, I pronounced the following words, as they had been taught me the night before: *Inckpling gloffthrobb squw tserumm blihop mlashnalt zwin inodbalkuff hsthiophad kurdlubhasht*. This is the compliment, established by the laws of the land, for all persons admitted to the king's presence. It may be rendered into English thus: "May your celestial majesty outlive the sun, eleven moons and a half!" * To this the king returned some answer, which, although I could not understand, yet I replied as I had been directed: *Flute drin yalerick dwuldom prtasrad mirpush*; which properly signifies, "My tongue is in the mouth of my friend"; and by this expression was meant that I desired leave to bring my interpreter: whereupon the young man already mentioned was accordingly introduced, by whose intervention I answered as many questions as his majesty could put in about an hour. I spoke in the Balni-barbian tongue, and my interpreter delivered my meaning in that of Luggnagg. The king was much delighted with my company, and ordered his *bliffmarklub*, or high chamberlain, to appoint a lodging in the court for me and my interpreter, with a daily allowance for my table, and a large piece of gold for my common expenses.

I stayed three months in this country, out of perfect obedience to his majesty, who was pleased highly to favour me, and made me very honourable offers. But I thought it more consistent with prudence and justice to pass the remainder of my days with my wife and family.

CHAPTER X *

THE LUGGNAGGIANS COMMENDED—A PARTICULAR DESCRIPTION OF THE STRULDBRUGS, WITH MANY CONVERSATIONS BETWEEN THE AUTHOR AND SOME EMINENT PERSONS UPON THAT SUBJECT

THE Luggnaggians are a polite and generous people, and although they are not without some share of that pride which is peculiar to all Eastern countries, yet they show themselves courteous to strangers, especially such as are countenanced by the court. I had many acquaintances, and among persons of the best fashion ; and being always attended by my interpreter, the conversation we had was not disagreeable.

One day, in much good company, I was asked by a person of quality whether I had seen any of their *struldbugs*, or immortals. I said I had not, and desired he would explain to me what he meant by such an appellation, applied to a mortal creature. He told me that sometimes, though very rarely, a child happened to be born in a family, with a red circular spot on the forehead, directly over the left eyebrow, which was an infallible mark that it would never die. The spot, as he described it, was about the compass of a silver threepence, but in the course of time grew larger, and changed its colour : for at twelve years old it became green, so continued till five-and-twenty, then turned to a deep-blue ; at five-and-forty it grew coal black, and as large as an English shilling ; but never admitted any further alteration. He said these births were so rare, that he did not believe there could be above eleven hundred *struldbugs*, of both sexes, in the whole kingdom ; of which he computed about fifty in the metropolis, and among the rest a young girl born about three years ago : that these productions were not peculiar to any family, but a mere effect of chance ; and the children of the *struldbugs* themselves were equally mortal with the rest of the people."

I freely own myself to have been struck with inexpressible

delight, upon hearing this account: and the person who gave it me happening to understand the Balnibarbian language, which I spoke very well, I could not forbear breaking out into expressions perhaps a little too extravagant. I cried out, as in a rapture, "Happy nation, where every child has at least a chance of being immortal! Happy people, who enjoy so many living examples of ancient virtue, and have masters ready to instruct them in the wisdom of all former ages! but happiest, beyond all comparison, are those excellent *struldbrugs*, who, being born exempt from that universal calamity of human nature, have their minds free and disengaged, without the weight and depression of spirits caused by the continual apprehension of death." I discovered my admiration that I had not observed any of these illustrious persons at court; the black spot on the forehead being so remarkable a distinction, that I could not have easily overlooked it: and it was impossible that his majesty, a most judicious prince, should not provide himself with a good number of such wise and able counsellors. Yet perhaps the virtue of those reverend sages was too strict for the corrupt and libertine manners of a court: and we often find, by experience, that young men are too opinionated and volatile, to be guided by the sober dictates of their seniors. However, since the king was pleased to allow me access to his royal person, I was resolved, upon the very first occasion, to deliver my opinion to him on this matter freely and at large, by the help of my interpreter; and whether he would please to take my advice or not, yet in one thing I was determined: that his majesty, having frequently offered me an establishment in this country, I would, with great thankfulness, accept the favour, and pass my life here in the conversation of those superior beings, the *struldbrugs*, if they would please to admit me.

The gentleman to whom I addressed my discourse, because (as I have already observed) he spoke the language of Balnibarbi, said to me, with a sort of a smile, which usually arises from them to the ignorant, that he was glad of any occasion to keep me among them, and desired my permission to explain to the company what I had said. He did so, and they talked together for a long time in their

own language, whereof I understood not a syllable, neither could I observe by their countenances what impression my discourse had made on them. After a short silence the same person told me that his friends and mine (so he thought fit to express himself) were very much pleased with the judicious remarks I had made on the great happiness and advantages of immortal life, and they were desirous to know, in a particular manner, what scheme of living I should have formed to myself, if it had fallen to my lot to have been born a *struldbrug*.

I answered it was easy to be eloquent on so copious and delightful a subject, especially to me, who had been often apt to amuse myself with visions of what I should do, if I were a king, a general, or a great lord; and upon this very case, I had frequently run over the whole system how I should employ myself, and pass the time, if I were sure to live for ever.

"If it had been my good fortune to come into the world a *struldbrug*, as soon as I could discover my own happiness, by understanding the difference between life and death, I would first resolve, by all arts and methods whatsoever, to procure myself riches: in pursuit of which, by thrift and management, I might reasonably expect, in about two hundred years, to be the wealthiest man in the kingdom. In the second place, I would, from my earliest youth, apply myself to the study of arts and sciences, by which I should arrive in time to excel all others in learning. Lastly, I would carefully record every action, and event of consequence that happened in the public, impartially draw the characters of the several successions of princes and great ministers of state, with my own observations on every point. I would exactly set down the several changes and customs, language, fashions of dress, diet, and diversions; by all which acquisitions I should be a great treasure of knowledge and wisdom, and certainly become the oracle of the nation.

"I would never marry after threescore, but live in an hospitable manner, yet still on the saving scale. I would entertain myself in forming and directing the minds of hopeful young men, by convincing them, from my own remembrance, experience, and observation, fortified by numerous

examples, of the usefulness of virtue in public and private life. But my choice and constant companions should be a set of my own immortal brotherhood, among whom I would elect a dozen, from the most ancient down to my own contemporaries. Where any of these wanted fortunes, I would provide them with convenient lodges round my own estate, and have some of them always at my table; only mingling a few of the most valuable among you mortals, whom length of time would harden me to lose with little or no reluctance, and treat your posterity after the same manner; just as a man diverts himself with the annual succession of pinks and tulips in his garden, without regretting the loss of those which withered the preceding year.

“These *struldbrugs* and I would mutually communicate our observations and memorials, through the course of time; remark the several gradations by which corruption steals into the world, and oppose it in every step, by giving perpetual warning and instruction to mankind: which, added to the strong influence of our own example, would probably prevent that continual degeneracy of human nature, so justly complained of in all ages.

“Add to this the pleasure of seeing the various revolutions of states and empires: the changes in the lower and upper world; ancient cities in ruins, and obscure villages become the seats of kings; famous rivers lessening into shallow brooks; the ocean leaving one coast dry, and overwhelming another; the discovery of many countries yet unknown; barbarity overrunning the politest nations, and the most barbarous becoming civilised. I should then see the discovery of the longitude, the perpetual motion, the universal medicine, and many other great inventions, brought to the utmost perfection.

“What wonderful discoveries should we make in astronomy, by outliving and confirming our own predictions; by observing the progress and returns of comets, with the changes of motion in the sun, moon, and stars!”

I enlarged upon many other topics, which the natural desire of endless life, and sublunary happiness, could easily furnish me with. When I had ended, and the sum of my discourse had been interpreted, as before, to the rest of the

company, there was a good deal of talk among them in the language of the country, not without some laughter at my expense. At last, the same gentleman who had been my interpreter, said, "He was desired by the rest to set me right in a few mistakes, which I had fallen into through the common imbecility of human nature, and upon that allowance was less answerable for them. That this breed of *struldbrugs* was peculiar to their country, for there were no such people either in Balnibarbi or Japan, where he had the honour to be ambassador from his majesty, and found the natives in both these kingdoms very hard to believe that the fact was possible: and it appeared from my astonishment when he first mentioned the matter to me, that I received it as a thing wholly new, and scarcely to be credited. That in the two kingdoms above-mentioned, where during his residence he had conversed very much, he observed long life to be the universal desire and wish of mankind. That whoever had one foot in the grave was sure to hold back the other as strongly as he could. That the oldest had still hopes of living one day longer, and looked on death as the greatest evil, from which nature always prompted him to retreat. Only in this island of Luggnagg the appetite for living was not so eager, from the continual example of the *struldbrugs* before their eyes.

"That the system of living contrived by me was unreasonable and unjust; because it supposed a perpetuity of youth, health, and vigour, which no man could be so foolish to hope, however extravagant he may be in his wishes. That the question therefore was not whether a man would choose to be always in the prime of youth, attended with prosperity and health; but how he would pass a perpetual life, under all the usual disadvantages which old age brings along with it; for although few men will avow their desires of being immortal, upon such hard conditions, yet in the two kingdoms before-mentioned, of Balnibarbi and Japan, he observed that every man desired to put off death some time longer, let it approach ever so late: and he rarely heard of any man who died willingly, except he were incited by the extremity of grief or torture. And he appealed to me,

whether in those countries I had travelled, as well as my own, I had not observed the same general disposition."

After this preface, he gave me a particular account of the *struldrugs* among them. He said they commonly acted like mortals till about thirty years old; after which, by degrees, they grew melancholy and dejected, increasing in both till they came to fourscore. This he learned from their own confession; for otherwise, there not being above two or three of that species born in an age, they were too few to form a general observation by. When they came to fourscore years, which is reckoned the extremity of living in this country, they had not only all the follies and infirmities of other old men, but many more which arose from the dreadful prospect of never dying. They were not only opinionated, peevish, covetous, morose, vain, talkative; but incapable of friendship, and dead to all natural affection, which never descended below their grandchildren. "Envy and impotent desires are their prevailing passions. But those objects against which their envy seems principally directed are the vices of the younger sort, and the deaths of the old. By reflecting on the former, they find themselves cut off from all possibility of pleasure; and whenever they see a funeral, they lament and repine that others are gone to a harbour of rest, to which they themselves never can hope to arrive. They have no remembrance of anything but what they learned and observed in their youth and middle-age, and even that is very imperfect; and for the truth or particulars of any fact, it is safer to depend on common tradition than upon their best recollections. The least miserable among them appear to be those who turn to dotage, and entirely lose their memories; these meet with more pity and assistance, because they want many bad qualities which abound in others.

"If a *struldrug* happen to marry one of his own kind, the marriage is dissolved, of course, by the courtesy of the kingdom, as soon as the younger of the two comes to the fourscore; for the law thinks it a reasonable indulgence, that those who are condemned, without any fault of their own, to a perpetual continuance in the world, should not have their miseries doubled by the load of a wife.

"As soon as they have completed the term of eighty years, they are looked on as dead in law; their heirs immediately succeed to their estates; only a small pittance is reserved for their support; and the poor ones are maintained at the public charge. After that period, they are held incapable of any employment of trust or profit; they cannot purchase lands, or take leases; neither are they allowed to be witnesses in any cause, either civil or criminal, not even for the decision of meers and bounds.

"At ninety, they lose their teeth and hair; they have at that age no distinction of taste, but eat and drink whatever they can get, without relish or appetite. The diseases they were subject to still continue, without increasing or diminishing. In talking, they forget the common appellation of things, and the names of persons, even of those who are their nearest friends and relations. For the same reason, they never can amuse themselves with reading, because their memory will not serve to carry them from the beginning of a sentence to the end; and by this defect they are deprived of the only entertainment whereof they might otherwise be capable.

"The language of this country being always upon the flux, the *struldbugs* of one age do not understand those of another; neither are they able after two hundred years to hold any conversation (further than by a few general words) with their neighbours, the mortals; and thus they lie under the disadvantage of living like foreigners in their own country."

This was the account given me of the *struldbugs*, as near as I can remember. I afterwards saw five or six of different ages, the youngest not above two hundred years old, who were brought to me at several times by some of my friends; but although they were told that I was a great traveller, and had seen all the world, they had not the least curiosity to ask me a question; only desired I would give them *slumskudash*, or a token of remembrance, which is a modest way of begging, to avoid the law, that strictly forbids it, because they are provided for by the public, although indeed with a very scanty allowance.

They are despised and hated by all sorts of people. When

one of them is born, it is reckoned ominous, and their birth is recorded very particularly : so that you may know their age by consulting the register, which, however, has not been kept above a thousand years past, or at least has been destroyed by time or public disturbances. But the usual way of computing how old they are is by asking them what kings or great persons they can remember, and then consulting history ; for infallibly the last prince in their mind did not begin his reign after they were fourscore years old.

They were the most mortifying sight I ever beheld ; and the women were more horrible than the men. Besides the usual deformities in extreme old age, they acquired an additional ghastliness, in proportion to their number of years, which is not to be described ; and among half a dozen, I soon distinguished which was the eldest, although there was not above a century or two between them.

The reader will easily believe, that from what I had heard and seen, my keen appetite for perpetuity of life was much abated. I grew heartily ashamed of the pleasing visions I had formed ; and thought no tyrant could invent a death into which I would not run with pleasure, from such a life. The king heard of all that had passed between me and my friends upon this occasion, and rallied me very pleasantly ; wishing I could send a couple of *struldbrugs* to my own country to arm our people against the fear of death ; but this, it seems, is forbidden by the fundamental laws of the kingdom, or else I should have been well content with the trouble and expense of transporting them.

I could not but agree that the laws of this kingdom relative to the *struldbrugs* were founded upon the strongest reasons, and such as any other country would be under the necessity of enacting, in the like circumstances. Otherwise, as avarice is the necessary consequent of old age, those immortals would in time become proprietors of the whole nation, and engross the civil power, which, for want of abilities to manage, must end in the ruin of the public.

CHAPTER XI

THE AUTHOR LEAVES LUGGNAGG, AND SAILS TO JAPAN—
FROM THENCE HE RETURNS IN A DUTCH SHIP TO
AMSTERDAM, AND FROM AMSTERDAM TO ENGLAND

I THOUGHT this account of the *struldbugs* might be some entertainment to the reader, because it seems to be a little out of the common way ; at least I do not remember to have met the like in any book of travels that has come to my hands : and if I am deceived, my excuse must be, that it is necessary for travellers who describe the same country, very often to agree in dwelling on the same particulars, without deserving the censure of having borrowed or transcribed from those who wrote before them.

There is indeed a perpetual commerce between this kingdom and the great empire of Japan ; and it is very probable that the Japanese authors may have given some account of the *struldbugs* ; but my stay in Japan was so short, and I was so entirely a stranger to the language, that I was not qualified to make any inquiries. But I hope the Dutch, upon this notice, will be curious and able enough to supply my defects.

His majesty, having often pressed me to accept some employment in his court, and finding me absolutely determined to return to my native country, was pleased to give me his licence to depart ; and honoured me with a letter of recommendation, under his own hand, to the Emperor of Japan. He likewise presented me with four hundred and forty-four large pieces of gold (this nation delighted in even numbers), and a red diamond, which I sold in England for eleven hundred pounds.

On the 6th of May, 1709, I took a solemn leave of his majesty, and all my friends. This prince was so gracious as to order a guard to conduct me to Glanguenstald, which is a royal port to the south-west part of the island. In six days I found a vessel ready to carry me to Japan, and spent fifteen days in the voyage. We landed at a small port-town,

called Xamoschi, situated on the south-east part of Japan ; the town lies on the western point, where there is a narrow strait leading northward into a long arm of the sea, upon the north-west part of which Yedo, the metropolis, stands. At landing I showed the custom-house officer my letter from the King of Luggnagg to his imperial majesty. They knew the seal perfectly well ; it was as broad as the palm of my hand. The impression was, " A king lifting up a lame beggar from the earth." The magistrates of the town, hearing of my letter, received me as a public minister ; they provided me with carriages and servants, and bore my charges to Yedo, where I was admitted to an audience, and delivered my letter, which was opened with great ceremony, and explained to the emperor by an interpreter ; who then gave me notice, by his majesty's order, that I should signify my request, and, whatever it were, it should be granted, for the sake of his royal brother of Luggnagg. This interpreter was a person employed to transact affairs with the Hollanders : he soon conjectured, by my countenance, that I was a European, and therefore repeated his majesty's commands in Low Dutch, which he spoke perfectly well. I answered, as I had before determined, that I was a Dutch merchant, shipwrecked in a very remote country, whence I had travelled by sea and land to Luggnagg, and then took shipping for Japan ; where I knew my countrymen often traded, and with some of these I hoped to get an opportunity of returning into Europe. I therefore most humbly entreated his royal favour, to give order that I should be conducted in safety to Nangasac. To this I added another petition, that for the sake of my patron, the King of Luggnagg, his majesty would condescend to excuse my performing the ceremony imposed on my countrymen, of trampling upon the crucifix ; because I had been thrown into this kingdom by my misfortunes, without any intention of trading. When this latter petition was interpreted to the emperor, he seemed a little surprised, and said he believed I was the first of my countrymen who ever made any scruple on this point, and that he began to doubt whether I was a real Hollander or not ; but rather suspected I must be a Christian. However, for the reasons I had offered, but

chiefly to gratify the King of Luggnagg by an uncommon mark of his favour, he would comply with the singularity of my humour; but the affair must be managed with dexterity, and his officers should be commanded to let me pass, as it were by forgetfulness; for he assured me, that if the secret should be discovered by my countrymen, the Dutch, they would cut my throat in the voyage. I returned my thanks, by the interpreter, for so unusual a favour; and some troops being at that time on the march to Nangasac, the commanding officer had orders to convey me safe thither, with particular instructions about the business of the crucifix.*

On the 9th of June, 1709, I arrived at Nangasac, after a very long and troublesome journey. I soon fell into the company of some Dutch sailors belonging to the *Amboyne* of Amsterdam, a stout ship of 450 tons. I had lived long in Holland, pursuing my studies in Leyden, and I spoke Dutch well. The seamen soon knew whence I came last; they were curious to inquire into my voyages and course of life. I made up a story as short and probable as I could, but concealed the greatest part. I knew many persons in Holland; I was able to invent names for my parents, whom I pretended to be obscure people in the province of Guelderland. I would have given the captain (one Theodorus Vangrult) what he pleased to ask for my voyage to Holland; but understanding I was a surgeon, he was contented to take half the usual rate, on condition that I would serve him in the way of my calling. Before we took shipping, I was often asked by some of the crew whether I had performed the ceremony above mentioned. I evaded the question by general answers—that I had satisfied the emperor and court in all particulars. However, a malicious rogue of a skipper went to an officer, and pointing to me, told him I had not yet trampled on the crucifix; but the other, who had received instructions to let me pass, gave the rascal twenty strokes on the shoulders with a bamboo; after which I was no more troubled with such questions.

Nothing happened worth mentioning in this voyage. We sailed with a fair wind to the Cape of Good Hope, where

we stayed only to take in fresh water. On the 10th of April, 1710, we arrived safe at Amsterdam, having lost only three men by sickness in the voyage, and a fourth, who fell from the foremast into the sea, not far from the coast of Guinea. From Amsterdam I soon after set sail for England, in a small vessel belonging to that city.

On the 16th of April we put in at the Downs. I landed next morning, and saw once more my native country, after an absence of five years and six months complete. I went straight to Redriff, where I arrived the same day, at two in the afternoon, and found my wife and family in good health.

A VOYAGE TO THE COUNTRY OF
THE HOOTHNHNMS

A VOYAGE TO THE COUNTRY OF
THE HOUYHNNHNS

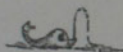
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HOUYHNHMS

LAND

Discover'd
A.D. 17u

Sneers I.
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PART IV
A VOYAGE TO THE COUNTRY OF THE
HOUYHNHNMS

CHAPTER I

THE AUTHOR SETS OUT AS CAPTAIN OF A SHIP—HIS MEN
CONSPIRE AGAINST HIM, CONFINE HIM A LONG TIME
TO HIS CABIN, AND SET HIM ON SHORE IN AN UNKNOWN
LAND—HE TRAVELS UP INTO THE COUNTRY—THE
YAHOO, A STRANGE SORT OF ANIMAL, DESCRIBED—
THE AUTHOR MEETS TWO HOUYHNHNMS

I CONTINUED at home with my wife and children about five months in a very happy condition, if I could have learned the lesson of knowing when I was well. I left my poor wife once more, and accepted an advantageous offer made me to be captain of the *Adventure*, a stout merchantman of 350 tons: for I understood navigation well, and being grown weary of a surgeon's employment at sea, which, however, I could exercise upon occasion, I took a skilful young man of that calling, one Robert Purefoy, into my ship. We set sail from Portsmouth upon the 7th day of September, 1710; on the 14th we met with Captain Pocock, of Bristol, at Teneriffe, who was going to the Bay of Campechy to cut logwood. On the 16th, he was parted from us by a storm; I heard since my return, that his ship foundered, and none escaped but one cabin boy. He was an honest man, and a good sailor, but a little too positive in his own opinions, which was the cause of his destruction, as it has been of several others; for if he had followed my advice, he might have been safe at home with his family at this time as well as myself.

I had several men die in my ship of calentures, so that

I was forced to get recruits out of Barbadoes and the Leeward Islands, where I touched, by the direction of the merchants who employed me ; which I had soon too much cause to repent ; for I found afterwards that most of them had been buccaneers.* I had fifty hands on board ; and my orders were, that I should trade with the Indians in the South Sea, and make what discoveries I could. These rogues, whom I had picked up, debauched my other men, and they all formed a conspiracy to seize the ship, and secure me ; which they did one morning, rushing into my cabin, and binding me hand and foot, threatening to throw me overboard if I offered to stir. I told them I was their prisoner, and would submit. This they made me swear to do, and then they unbound me, only fastening one of my legs with a chain, near my bed, and placed a sentry at my door with his piece charged, who was commanded to shoot me dead, if I attempted my liberty. They sent me down victuals and drink, and took the government of the ship to themselves. Their design was to turn pirates, and plunder the Spaniards, which they could not do till they got more men. But first they resolved to sell the goods in the ship, and then go to Madagascar * for recruits, several among them having died since my confinement. They sailed many weeks, and traded with the Indians ; but I knew not what course they took, being kept a close prisoner in my cabin, and expecting nothing less than to be murdered, as they often threatened me.

Upon the 9th day of May, 1711, one James Welch came down to my cabin, and said he had orders from the captain to set me ashore. I expostulated with him, but in vain ; neither would he so much as tell me who their new captain was. They forced me into the long-boat, letting me put on my best suit of clothes, which were as good as new, and take a small bundle of linen, but no arms, except my hanger ; and they were so civil as not to search my pockets, into which I conveyed what money I had, with some other little necessaries. They rowed about a league, and then set me down on a strand. I desired them to tell me what country it was. They all swore they knew no more than myself ; but said that the captain (as they

called him) was resolved, after they had sold the lading, to get rid of me in the first place where they could discover land. They pushed off immediately, advising me to make haste, for fear of being overtaken by the tide, and so bade me farewell.

In this desolate condition I advanced forward, and soon got upon firm ground, where I sat down on a bank to rest myself, and consider what I had best do. When I was a little refreshed, I went up into the country, resolving to deliver myself to the first savages I should meet, and purchase my life from them by some bracelets, glass rings, and other toys, with which sailors usually provide themselves in those voyages, and whereof I had some. The land was divided by long rows of trees, not regularly planted, but naturally growing; there was plenty of grass, and several fields of oats. I walked very circumspectly, for fear of being surprised, or suddenly shot with an arrow from behind or on either side. I fell into a beaten road, where I saw many tracks of human feet, and some of cows, but most of horses. At last I beheld several animals in a field, and one or two of the same kind sitting on trees. Their shape was very singular and deformed, which a little discomposed me, so that I lay down behind a thicket to observe them better. Some of them coming forward near the place where I lay, gave me an opportunity of distinctly marking their form. They climbed high trees as nimbly as a squirrel, for they had strong extended claws before and behind, terminating in sharp points, and hooked. They would often spring, and bound, and leap with prodigious agility. The females were not so large as the males; they had long lank hair on their heads, but none on their faces. Upon the whole, I never beheld, in all my travels, so disagreeable an animal, or one against which I naturally conceived so strong an antipathy; so that thinking I had seen enough, full of contempt and aversion, I got up, and pursued the beaten road, hoping it might direct me to the cabin of some Indian. I had not gone far, when I met one of these creatures full in my way, and coming up directly to me. The ugly monster, when he saw me, distorted several ways every feature of his visage, and

stared, as at an object he had never seen before ; then approaching nearer, lifted up his fore-paw, whether out of curiosity or mischief I could not tell ; but I drew my hanger, and gave him a good blow with the flat side of it, for I durst not strike with the edge, fearing the inhabitants might be provoked against me, if they should come to know that I had killed or maimed any of their cattle. When the beast felt the smart, he drew back, and roared so loud, that a herd of at least forty came flocking about me from the next field, howling and making hideous faces ; but I ran to the body of a tree, and leaning my back against it, kept them off by waving my hanger.

In the midst of this distress, I observed them all to run away on a sudden as fast as they could ; at which I ventured to leave the tree, and pursue the road, wondering what it was that could put them into this fright. But looking on my left hand, I saw a horse walking softly in the field ; which my persecutors having sooner discovered, was the cause of their flight. The horse started a little when he came near me, but soon recovering himself, looked full in my face with manifest tokens of wonder. He viewed my hands and feet, walking round me several times. I would have pursued my journey, but he placed himself directly in the way, yet looking with a very mild aspect, never offering the least violence. We stood gazing at each other for some time : at last I took the boldness to reach my hand towards his neck, with a design to stroke it, using the common style and whistle of jockeys, when they are going to handle a strange horse. But this animal seemed to receive my civilities with disdain, shook his head and bent his brows, softly raising up his right fore-foot to remove my hand. Then he neighed three or four times, but in so different a cadence, that I almost began to think he was speaking to himself, in some language of his own.

When he and I were thus employed, another horse came up, who applying himself first in a very formal manner, they gently struck each other's right hoof before, neighing several times by turns, and varying the sound, which seemed to be almost articulate. They went some paces off, as if

it were to confer together, walking side by side, backward and forward, like persons deliberating upon some affair of weight, but often turning their eyes towards me, as it were to watch that I might not escape. I was amazed to see such actions and behaviour in brute beasts, and concluded with myself, that if the inhabitants of this country were endued with a proportionable degree of reason, they must needs be the wisest people upon earth. This thought gave me so much comfort, that I resolved to go forward, until I could discover some house or village, or meet with any of the natives, leaving the two horses to discourse together as they pleased. But the first, who was a dapple grey, observing me to steal off, neighed after me in so expressive a tone, that I fancied myself to understand what he meant; whereupon I turned back, and came near to him to expect his further commands; but concealing my fear as much as I could; for I began to be in some pain how this adventure might terminate; and the reader will easily believe I did not much like my present situation.

The two horses came up close to me, looking with great earnestness upon my face and hands. The grey steed rubbed my hat all round with his right fore-hoof, and discomposed it so much, that I was forced to adjust it better by taking it off, and settling it again, whereat both he and his companion (who was a brown bay) appeared to be much surprised; the latter felt the lappet of my coat, and finding it to hang loose about me, they both looked with new signs of wonder. He stroked my right hand, seeming to admire the softness and colour; but he squeezed it so hard between his hoof and his pastern, that I was forced to roar; after which they both touched me with all possible tenderness. They were under great perplexity about my shoes and stockings, which they felt very often, neighing to each other, and using various gestures, not unlike those of a philosopher, when he would attempt to solve some new and difficult phenomenon.

Upon the whole, the behaviour of these animals was so orderly and rational, so acute and judicious, that I at last concluded they must needs be magicians, who had thus metamorphosed themselves upon some design, and seeing

a stranger in the way, resolved to divert themselves with him ; or perhaps were really amazed at the sight of a man so very different in habit, feature, and complexion from those who might probably live in so remote a climate. Upon the strength of this reasoning, I ventured to address them in the following manner : " Gentlemen, if you be conjurers, as I have good cause to believe, you can understand any language ; therefore I make bold to let your worships know that I am a poor distressed Englishman, driven by my misfortunes upon your coast ; and I entreat one of you to let me ride on his back, as if he were a real horse, to some house or village where I can be relieved. In return for which favour, I will make you a present of this knife and bracelet " ; taking them out of my pocket. The two creatures stood silent while I spoke, seeming to listen with great attention : and when I had ended, they neighed frequently towards each other, as if they were engaged in serious conversation. I plainly observed that their language expressed the passions very well, and the words might, with little pains, be resolved into an alphabet more easily than the Chinese.

I could frequently distinguish the word *Yahoo*, which was repeated by each of them several times ; and although it was impossible for me to conjecture what it meant, yet while the two horses were busy in conversation, I endeavoured to practise this word upon my tongue ; and as soon as they were silent, I boldly pronounced *Yahoo* in a loud voice, imitating at the same time, as near as I could, the neighing of a horse ; at which they were both visibly surprised ; and the grey repeated the same words twice, as if he meant to teach the right accent ; wherein I spoke after him as well as I could, and found myself perceivably to improve every time, though very far from any degree of perfection. Then the bay tried me with a second word, much harder to be pronounced ; but reducing it to the English orthography, may be spelt thus, *Houyhnhnm*. I did not succeed in this so well as in the former ; but after two or three further trials, I had better fortune ; and they both appeared amazed at my capacity.

After some further discourse, which I then conjectured

might relate to me, the two friends took their leaves, with the same compliment of striking each other's hoof; and the grey made me signs that I should walk before him; wherein I thought it prudent to comply, till I could find a better director. When I offered to slacken my pace, he would cry *hhuun, hhuun*: I guessed his meaning, and gave him to understand, as well as I could, that I was weary, and not able to walk faster; upon which he would stand awhile, to let me rest.

CHAPTER II

THE AUTHOR CONDUCTED BY A HOUYHNHNM TO HIS HOUSE—
 THE HOUSE DESCRIBED—THE AUTHOR'S RECEPTION—
 THE FOOD OF THE HOUYHNHNMS—THE AUTHOR IN
 DISTRESS FOR WANT OF MEAT—IS AT LAST RELIEVED—
 HIS MANNER OF FEEDING IN THIS COUNTRY

HAVING travelled about three miles, we came to a long kind of building, made of timber stuck in the ground, and wattled across; the roof was low, and covered with straw. I now began to be a little comforted; and took out some toys, which travellers usually carry for presents to the savage Indians of America, and other parts, in hopes the people of the house would be thereby encouraged to receive me kindly. The horse made me a sign to go in first; it was a large room, with a smooth clay floor, and a rack and manger, extending the whole length on one side. There were three nags and two mares, not eating, but some of them sitting down upon their hams, which I very much wondered at; but wondered more to see the rest employed in domestic business: these seemed but ordinary cattle; however, this confirmed my first opinion, that a people who could so far civilise brute animals, must needs excel in wisdom all the nations of the world. The grey came in just after, and thereby prevented any ill treatment which the others might have given me. He neighed to them several times in a style of authority, and received answers.

Beyond this room there were three others, reaching the length of the house, to which you passed through three doors, opposite to each other, in the manner of a vista; we went through the second room towards the third. Here the grey walked in first, beckoning me to attend. I waited in the second room, and got ready my presents for the master and mistress of the house; they were two knives, three bracelets of false pearls, a small looking-glass, and a bead necklace. The horse neighed three or four times, and I waited to hear some answers in a human voice, but I heard no other returns than in the same dialect, only one or two a little shriller than his. I began to think that this house must belong to some person of great note among them, because there appeared so much ceremony before I could gain admittance. But, that a man of quality should be served all by horses, was beyond my comprehension; I feared my brain was disturbed by my sufferings and misfortunes: I roused myself, and looked about me in the room where I was left alone; this was furnished like the first, only after a more elegant manner. I rubbed my eyes often, but the same objects still occurred. I pinched my arms and sides to awake myself, hoping I might be in a dream. I then absolutely concluded that all these appearances could be nothing else but necromancy and magic. But I had no time to pursue these reflections; for the grey horse came to the door, and made me a sign to follow him into the third room, where I saw a very comely mare, together with a colt and foal, sitting on their haunches upon mats of straw, not unartfully made, and perfectly neat and clean.

The mare, soon after my entrance, rose from her mat, and coming up close, after having nicely observed my hands and face, gave me a most contemptuous look; and turning to the horse, I heard the word *Yahoo* often repeated betwixt them; the meaning of which word I could not then comprehend, although it was the first I had learned to pronounce; but I was soon better informed, to my everlasting mortification; for the horse, beckoning to me with his head, and repeating the *hhuun, hhuun*, as he did upon the road, which I understood was to attend him, led me out into a kind of court, where was another building at some distance from

the house. Here we entered, and I saw three of those detestable creatures, which I first met after my landing, feeding upon roots and the flesh of some animals, which I afterwards found to be that of asses and dogs, and now and then a cow, dead by accident or disease. They were all tied by the neck with strong withes fastened to a beam; they held their food between the claws of their fore-feet, and tore it with their teeth.

The master horse ordered a sorrel nag, one of his servants, to untie the largest of these animals, and take him into the yard. The beast and I were brought close together, and our countenances diligently compared both by master and servant, who thereupon repeated several times the word *Yahoo*. My horror and astonishment are not to be described, when I observed, in this abominable animal, a perfect human figure: the face of it indeed was flat and broad, the nose depressed, the lips large, and the mouth wide; but the differences are common to all savage nations, where the lineaments of the countenance are distorted, by the natives suffering their infants to lie grovelling on the earth, or by carrying them on their backs, nuzzling with their face against the mother's shoulders. The fore-feet of the *Yahoo* differed from my hands in nothing else but the length of the nails, the coarseness and brownness of the palms, and the hairiness on the backs. There was the same resemblance between our feet, with the same differences; which I knew very well, though the horses did not, because of my shoes and stockings: the same in every part of our bodies, except as to hairiness and colour, which I have already described.

The great difficulty that seemed to stick with the two horses was to see the rest of my body so very different from that of a *Yahoo*, for which I was obliged to my clothes, whereof they had no conception.

About noon I saw coming towards the house a kind of vehicle drawn like a sledge by four *Yahoos*. There was in it an old steed, who seemed to be of quality; he alighted with his hind feet forward, having by accident got a hurt in his left fore-foot. He came to dine with our horse, who received him with great civility. They dined in the best

room, and had oats boiled with milk for the second course, which the old horse ate warm, but the rest cold. Their mangers were placed circular in the middle of the room, and divided into several partitions, round which they sat on their haunches, upon bosses of straw. In the middle was a large rack, with angles answering to every partition of the manger; so that each horse and mare ate their own hay, and their own mash of oats and milk, with much decency and regularity. The behaviour of the young colt and foal appeared very modest, and that of the master and mistress extremely cheerful and complaisant to their guest. The grey ordered me to stand by him; and much discourse passed between him and his friend concerning me, as I found by the stranger often looking on me, and the frequent repetition of the word *Yahoo*.

I happened to wear my gloves, which the master grey observing, seemed perplexed, discovering signs of wonder what I had done to my fore-feet; he put his hoof three or four times to them, as if he would signify that I should reduce them to their former shape, which I presently did, pulling off both my gloves, and putting them into my pocket.

This occasioned further talk, and I saw the company were pleased with my behaviour, whereof I soon found the good effects. I was ordered to speak the few words I understood; and while they were at dinner, the master taught me the names for oats, milk, fire, water, and some others; which I could readily pronounce after him, having from my youth a great facility in learning languages.

When dinner was done, the master horse took me aside, and by signs and words, made me understand the concern he was in that I had nothing to eat. Oats in their tongue are called *hlunnh*. This word I pronounced two or three times; for although I had refused them at first, yet upon second thoughts I considered that I could contrive to make of them a kind of bread, which might be sufficient, with milk, to keep me alive, till I could make my escape to some other country, and to creatures of my own species. The horse immediately ordered a white mare-servant of his family to bring me a good quantity of oats in a sort of wooden tray. These I heated before the fire, as well as I could,

and rubbed them till the husks came off, which I made a shift to winnow from the grain: I ground and beat them between two stones, and then took water and made them into a paste or cake, which I toasted at the fire, and ate warm with milk. It was at first a very insipid diet, though common enough in many parts of Europe, but grew tolerable by time; and having been often reduced to hard fare in my life, this was not the first experiment I had made how easily nature is satisfied. And I cannot but observe that I never had one hour's sickness while I stayed in this island. It is true I sometimes made a shift to catch a rabbit, or bird, by springs made of *Yahoos'* hairs; and I often gathered wholesome herbs, which I boiled, and ate as salads with my bread; and now and then, for a rarity, I made a little butter, and drank the whey. I was at first at a great loss for salt, but custom soon reconciled me to the want of it; and I am confident that the frequent use of salt among us is an effect of luxury, and was first introduced only as a provocative to drink, except where it is necessary for preserving flesh in long voyages, or in places remote from great markets; for we observe no animal to be fond of it but man; and as to myself, when I left this country, it was a great while before I could endure the taste of it in anything that I ate.

This is enough to say upon this subject of my diet, where-with other travellers fill their books, as if the readers were personally concerned whether we fare well or ill. However, it was necessary to mention this matter, lest the world should think it impossible that I could find sustenance for three years in such a country, and among such inhabitants.

When it grew towards evening, the master horse ordered a place for me to lodge in; it was but six yards from the house, and separated from the stable of the *Yahoos*. Here I got some straw, and covering myself with my own clothes, slept very sound. But I was in a short time better accommodated, as the reader shall know hereafter, when I come to treat more particularly about my way of living.

CHAPTER III

THE AUTHOR STUDIES TO LEARN THE LANGUAGE—THE HOUYHNHNM, HIS MASTER, ASSISTS IN TEACHING HIM—THE LANGUAGE DESCRIBED—SEVERAL HOUYHNHNMS OF QUALITY COME OUT OF CURIOSITY TO SEE THE AUTHOR—HE GIVES HIS MASTER A SHORT ACCOUNT OF HIS VOYAGE

My principal endeavour was to learn the language, which my master (for so I shall henceforth call him), and his children, and every servant of his house, were desirous to teach me: for they looked upon it as a prodigy that a brute animal should discover such marks of a rational creature. I pointed to everything, and inquired the name of it, which I wrote down in my journal-book when I was alone, and corrected my bad accent by desiring those of the family to pronounce it often. In this employment a sorrel nag, one of the under-servants, was very ready to assist me.

In speaking, they pronounce through the nose and throat, and their language approaches nearest to the High Dutch, or German, of any I know in Europe; but it is much more graceful and significant. The Emperor Charles V. made almost the same observation when he said that if he were to speak to his horse, it should be in High Dutch.* The curiosity and impatience of my master were so great, that he spent many hours of his leisure to instruct me. He was convinced (as he afterwards told me) that I must be a *Yahoo*; but my teachableness, civility, and cleanliness astonished him, which were qualities altogether opposite to those animals. He was most perplexed about my clothes, reasoning sometimes with himself whether they were a part of my body; for I never pulled them off till the family were asleep, and got them on before they woke in the morning. My master was eager to learn whence I came; how I acquired those appearances of reason which I discovered in all my actions; and to know my story from my own mouth, which he hoped he should soon do by the great proficiency I made

in learning and pronouncing their words and sentences. To help my memory, I formed all I learned into the English alphabet, and wrote the words down, with the translations. This last, after some time, I ventured to do in my master's presence. It cost me much trouble to explain to him what I was doing, for the inhabitants have not the least idea of books or literature.

In about ten weeks' time I was able to understand most of his questions, and in three months could give some tolerable answers. He was extremely curious to know from what part of the country I came, and how I was taught to imitate rational creatures; because the *Yahoos* (whom he saw I exactly resembled in my head, hands, and face, which were only visible), with some appearance of cunning and the strongest disposition to mischief, were observed to be the most unteachable of all brutes. I answered that I came over the sea from a far place, with many others of my own kind, in a great hollow vessel, made of the bodies of trees; that my companions forced me to land on this coast, and then left me to shift for myself. It was with some difficulty, and by the help of many signs, that I brought him to understand me. He replied that I must needs be mistaken, or that I said the thing which was not, for they have no word in their language to express lying or falsehood. He knew it was impossible that there could be a country beyond the sea, or that a parcel of brutes could move a wooden vessel whither they pleased upon water. He was sure no *Houyhnhnms* alive could make such a vessel, nor would trust *Yahoos* to manage it.

The word *Houyhnhnm*, in their tongue, signifies a horse, and, in its etymology, the perfection of nature. I told my master, that I was at a loss for expression, but would improve as fast as I could; and hoped, in a short time, I should be able to tell him wonders. He was pleased to direct his own mare, his colt, and foal, and the servants of the family, to take all opportunities of instructing me; and every day, for two or three hours, he was at the same pains himself. Several horses and mares of quality in the neighbourhood came often to our house, upon the report spread of "a wonderful *Yahoo*, that could speak

like a *Houyhnhnm*, and seemed, in his words and actions, to discover some glimmerings of reason." These delighted to converse with me: they put many questions, and received such answers as I was able to return. By all these advantages I made so great a progress, that, in five months from my arrival, I understood whatever was spoken, and could express myself tolerably well.

The *Houyhnhnms*, who came to visit my master out of a design of seeing and talking with me, could hardly believe me to be a right *Yahoo*, because my body had a different covering from others of my kind. They were astonished to observe me without the usual hair or skin, except on my head, face, and hands; but I discovered that secret to my master upon an accident which happened about a fortnight before.

I had hitherto concealed the secret of my dress, in order to distinguish myself, as much as possible, from that cursed race of *Yahoos*; but now I found it in vain to do so any longer. Besides, I considered that my clothes and shoes would soon wear out, which already were in a declining condition, and must be supplied by some contrivance from the hides of *Yahoos*, or other brutes; whereby the whole secret would be known. I therefore told my master that, in the country whence I came, those of my kind always covered their bodies with hairs of certain animals prepared by art, as well for decency as to avoid the inclemencies of the air, both hot and cold: of which, as to my own person, I would give him immediate conviction, if he pleased to command me: whereupon I first unbuttoned my coat, and pulled it off. I did the same with my waistcoat. I drew off my shoes, stockings, and breeches. I let my shirt down to my waist, and drew up the bottom, fastening it like a girdle about my middle.

My master observed the whole performance with great signs of curiosity and admiration. He took up all my clothes in his pastern, one piece after another, and examined them diligently; he then stroked my body very gently, and looked round me several times; after which, he said, it was plain I must be a perfect *Yahoo*; but that I differed very much from the rest of my species, in the softness,

whiteness, and smoothness of my skin, the shape and shortness of my claws behind and before, and my affectation of walking continually on my two hinder feet. He desired to see no more ; and gave me leave to put on my clothes again, for I was shuddering with cold.

I expressed my uneasiness at his giving me so often the appellation of *Yahoo*, an odious animal, for which I had so utter a hatred and contempt. I begged he would forbear applying that word to me, and make the same order in his family and among his friends whom he suffered to see me. I requested likewise that the secret of my having a false covering to my body might be known to none but himself, at least as long as my present clothing should last ; for, as to what the sorrel nag, his valet, had observed, his honour might command him to conceal it.

All this my master very graciously consented to, and thus the secret was kept till my clothes began to wear out, which I was forced to supply by several contrivances that shall hereafter be mentioned. In the meantime he desired I would go on with my utmost diligence to learn their language, because he was more astonished at my capacity for speech and reason than at the figure of my body, whether it were covered or not ; adding, that he waited with some impatience to hear the wonders which I promised to tell him.

Thenceforward he doubled the pains he had been at to instruct me ; he brought me into all company, and made them treat me with civility, because, as he told them for speech and reason than at the figure of my body, whether it were covered or not ; adding, that he waited with some impatience to hear the wonders which I promised to tell him.

Thenceforward he doubled the pains he had been at to

species ; that we travelled upon the seas in a great, hollow vessel, made of wood, and larger than his honour's house. I described the ship to him in the best terms I could, and explained, by the help of my handkerchief displayed, how it was driven forward by the wind ; that, upon a quarrel among us, I was set on shore on this coast, where I walked forward, without knowing whither, till he delivered me from the persecutions of those execrable *Yahoos*. He asked me who made the ship, and how it was possible that the *Houyhnhnms* of my country would leave it to the management of brutes. My answer was that I durst proceed no further in my relation, unless he would give me his word of honour that he would not be offended. He agreed ; and I went on by assuring him that the ship was made by creatures like myself, who, in all the countries I had travelled, as well as in my own, were the only governing rational animals, and that upon my arrival hither I was as much astonished to see the *Houyhnhnms* act like rational creatures as he or his friends could be in finding some marks of reason in a creature he was pleased to call a *Yahoo*, to which I owned my resemblance in every part, but could not account for their degenerate and brutal nature. I said further, that if good fortune ever restored me to my native country to relate my travels hither, as I resolved to do, everybody would believe that I said the thing that was not, that I invented the story out of my own head, and (with all possible respect to himself, his family, and friends, and under his promise of not being offended) our countrymen would hardly think it probable that a *Houyhnhnm* should be the presiding creature of a nation, and a *Yahoo* the brute.

CHAPTER IV

THE HOUYHNHNMS' NOTION OF TRUTH AND FALSEHOOD—
 THE AUTHOR'S DISCOURSE DISAPPROVED BY HIS MASTER
 —THE AUTHOR GIVES A MORE PARTICULAR ACCOUNT
 OF HIMSELF AND THE ACCIDENTS OF HIS VOYAGE

DURING my relation, my master's countenance indicated great appearance of uneasiness ; because doubting, or not believing, are so little known in this country that the inhabitants cannot tell how to behave themselves under such circumstances ; and I remember, in frequent discourses with my master concerning the nature of manhood in other parts of the world, having occasion to talk of lying and false representation, it was with much difficulty that he comprehended what I meant, although he had otherwise a most acute judgment. For he argued thus : that the use of speech was to make us understand one another and to receive information of facts ; now, if any one said the thing which was not, these ends were defeated, because I cannot properly be said to understand him, and I am so far from receiving information that he leaves me worse than in ignorance, for I am led to believe a thing black when it is white, and short when it is long. And these were all the notions he had concerning that faculty of lying, so perfectly well understood and so universally practised among human creatures.

To return from this digression. When I asserted that the *Yahoos* were the only governing animals in my country, which my master said was altogether past his conception, he desired to know whether we had *Houyhnhnms* among us, and what was their employment. I told him we had great numbers ; that in summer they grazed in the fields, and in winter were kept in houses with hay and oats, where *Yahoo* servants were employed to rub their skins smooth, comb their manes, pick their feet, serve them with food, and make their beds. " I understand you well," said my master ; " it is now very plain, from all you have spoken,

that whatever share of reason the *Yahoos* pretend to, the *Houyhnhnms* are your masters ; I heartily wish our *Yahoos* would be so tractable." I begged his honour would please to excuse me from proceeding any further, because I was very certain that the account he expected from me would be highly displeasing. But he insisted in commanding me to let him know the best and the worst. I told him he should be obeyed. I owned that the *Houyhnhnms* among us, whom we called " horses," were the most generous and comely animals we had ; that they excelled in strength and swiftness, and, when they belonged to persons of quality, were employed in travelling, racing, or drawing chariots ; they were treated with much kindness and care, till they fell into diseases or became foundered in the feet ; but then were sold and used to all kind of drudgery till they died, after which their skins were stripped and sold for what they were worth, and their bodies left to be devoured by dogs and birds of prey. But the common race of horses had not so good fortune, being kept by farmers, and carriers, and other mean people, who put them to greater labour and fed them worse.

I described, as well as I could, our way of riding, the shape and use of a bridle, a saddle, a spur, and a whip, of harness and wheels. I added that we fastened plates of a certain hard substance, called iron, at the bottoms of their feet, to preserve their hoofs from being broken by the stony ways, on which we often travelled.

My master, after some expressions of great indignation, wondered how we dared to venture upon a *Houyhnhnm's* back, for he was sure that the weakest servant in his house would be able to shake off the strongest *Yahoo* ; or, by lying down and rolling on his back, squeeze the brute to death. I answered that our horses were trained up, from three or four years old, to the several uses we intended them for ; that if any of them proved intolerably vicious, they were employed for carriages ; that they were severely beaten, while they were young, for any mischievous tricks ; that they were indeed sensible of rewards and punishments : but his honour would please to consider that they had not

the least tincture of reason, any more than the *Yahoos* in this country.

It put me to the pains of many circumlocutions to give my master a right idea of what I spoke ; for their language does not abound in variety of words, because their wants and passions are fewer than among us. But it is impossible to express his noble resentment at our savage treatment of the *Houyhnhnm* race. He said, if it were possible there could be any country where *Yahoos* alone were endued with reason, they certainly must be the governing animal, because reason, in time, will always prevail against brutal strength. But, considering the frame of our bodies, and especially of mine, he thought no creature of equal bulk was so ill-contrived for employing that reason in the common offices of life ; whereupon he desired to know whether those among whom I lived resembled me or the *Yahoos* of this country. I assured him that I was as well shaped as most of my age, but the younger and the females were much more soft and tender, and the skins of the latter generally as white as milk. He said I differed indeed from other *Yahoos*, being much more cleanly and not altogether so deformed ; but, in point of real advantage, he thought I differed for the worse ; that my nails were of no use either to my fore or hinder feet ; as to my fore-feet, he could not properly call them by that name, for he never observed me to walk upon them ; that they were too soft to bear the ground ; that I generally went with them uncovered ; neither was the covering I sometimes wore on them of the same shape or so strong as that on my feet behind ; that I could not walk with any security, for if either of my hinder feet slipped, I must inevitably fall. He then began to find fault with other parts of my body—the flatness of my face, the prominence of my nose, my eyes placed directly in front, so that I could not look on either side without turning my head ; that I was not able to feed myself without lifting one of my fore-feet to my mouth, and therefore Nature had placed those joints to answer that necessity. He knew not what could be the use of those several clefts and divisions in my feet behind ; that these were too soft to bear the hardness and sharpness

of stones without a covering made from the skin of some other brute ; that my whole body wanted a fence against heat and cold, which I was forced to put on and off every day, with tediousness and trouble ; and, lastly, that he observed every animal in this country naturally to abhor the *Yahoos*, whom the weaker avoided, and the stronger drove from them. So that, supposing us to have the gift of reason, he could not see how it were possible to cure that natural antipathy which every creature discovered against us, nor, consequently, how we could tame and render them serviceable. However, he would, as he said, debate the matter no farther, because he was more desirous to know my own story, the country where I was born, and the several actions and events of my life before I came hither.

I assured him how extremely desirous I was that he should be satisfied on every point ; but I doubted much whether it would be possible for me to explain myself on several subjects, whereof his honour could have no conception, because I saw nothing in his country to which I could resemble them ; that, however, I would do my best, and strive to express myself by similitudes, humbly desiring his assistance when I wanted proper words, which he was pleased to promise me.

I said, my birth was of honest parents, in an island called England, which was remote from this country as many days' journey as the strongest of his honour's servants could travel in the annual course of the sun ; that I was bred a surgeon, whose trade it is to cure wounds and hurts in the body, gotten by accident or violence ; that my country was governed by a female man, whom we called queen ; that I left it to get riches, whereby I might maintain myself and family when I should return ; that, in my last voyage, I was commander of the ship, and had about fifty *Yahoos* under me, many of which died at sea, and I was forced to supply them by others, picked out from several nations ; that our ship was twice in danger of being sunk, the first time by a great storm, and the second by striking against a rock. Here my master interposed by asking me how I could persuade strangers, out of different countries, to venture with me, after the losses I had sustained and the

hazards I had run. I said, they were fellows of desperate fortunes, forced to fly from the places of their birth on account of their poverty or their crimes, and therefore they were under the necessity of seeking a livelihood in other places.

During this discourse my master was pleased to interrupt me several times. I had made use of many circumlocutions in describing to him the nature of the several crimes for which most of our crew had been forced to fly their country. This labour took up several days' conversation before he was able to comprehend me. He was wholly at a loss to know what could be the use or necessity of practising those vices. To clear up which, I endeavoured to give some ideas of the desire of power and riches; of the terrible effects of lust, intemperance, malice, and envy. All this I was forced to define and describe by putting cases and making suppositions; after which, like one whose imagination was struck with something never seen or heard before, he would lift up his eyes with amazement and indignation. Power, government, war, law, punishment, and a thousand other things, had no term wherein that language could express them, which made the difficulty almost insuperable to give my master any conception of what I meant. But being of an excellent understanding, much improved by contemplation and converse, he at last arrived at a competent knowledge of what human nature, in our parts of the world, is capable to perform, and desired I would give him some particular account of that land which we call Europe, but especially of my own country.

CHAPTER V

THE AUTHOR, AT HIS MASTER'S COMMAND, INFORMS HIM OF
THE STATE OF ENGLAND—THE CAUSES OF WAR AMONG
THE PRINCES OF EUROPE—THE AUTHOR BEGINS TO
EXPLAIN THE ENGLISH CONSTITUTION

THE reader may please to observe that the following extract of many conversations I had with my master contains a summary of the most material points which were discoursed, at several times, for above two years. His honour often desiring fuller satisfaction as I farther improved in the *Houghnhnm* tongue, I laid before him, as well as I could, the whole state of Europe; I discoursed of trade and manufactures, of arts and sciences; and the answers I gave to all the questions he made, as they arose upon several subjects, were a fund of conversation not to be exhausted. But I shall here only set down the substance of what passed between us concerning my own country, reducing it in order as well as I can, without any regard to time or other circumstances, while I strictly adhere to truth. My only concern is that I shall hardly be able to do justice to my master's arguments and expressions, which must needs suffer by my want of capacity, as well as by a translation into our barbarous English.

In obedience, therefore, to his honour's commands, I related to him the revolution under the Prince of Orange; the long war with France, entered into by the said prince, and renewed by his successor, the present queen, wherein the greatest powers of Christendom were engaged, and which still continued; I computed, at his request, that about a million of *Yahoos* might have been killed in the whole progress of it, and perhaps a hundred or more cities taken, and five times as many ships burnt or sunk.

He asked me what were the usual causes or motives that made one country go to war with another. I answered, they were innumerable, but I should only mention a few of the chief. Sometimes the ambition of princes, who

never think they have land or people enough to govern ; sometimes the corruption of ministers, who engage their master in a war in order to stifle or divert the clamour of the subjects against their evil administration. Difference in opinion has cost many millions of lives ; for instance, whether flesh be bread, or bread be flesh ; whether the juice of a certain berry be blood or wine ; whether whistling be a vice or a virtue ; whether it be better to kiss a post or throw it into the fire ; what is the best colour for a coat, whether black, white, red, or grey, and whether it should be long or short, narrow or wide, dirty or clean, with many more. Neither are any wars so furious and bloody, or of so long continuance, as those occasioned by difference of opinion, especially if it be in things indifferent.

Sometimes the quarrel between two princes is to decide which of them shall dispossess a third of his dominions, where neither of them pretend to any right ; sometimes one prince quarrels with another, for fear the other should quarrel with him ; sometimes a war is entered upon because the enemy is too strong, and sometimes because he is too weak ; sometimes our neighbours want the things which we have, or have the things which we want, and we both fight till they take ours or give us theirs. It is a very justifiable cause of a war to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into war against our nearest ally when one of his towns lies convenient for us, or a territory of land that would render our dominions round and compact. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put half of them to death, and make slaves of the rest, in order to civilise and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one king desires the assistance of another, to secure him against an invasion, that the assistant, when he has driven out the invader, should seize on the dominions himself, and kill, imprison, or banish the prince he came to relieve. Alliance by blood or marriage is a frequent cause of war between princes ; and the nearer the kindred is, the greater their disposition to quarrel : poor

nations are hungry, and rich nations are proud, and pride and hunger will ever be at variance. For these reasons the trade of a soldier is held the most honourable of all others, because a soldier is a *Yahoo* hired to kill, in cold blood, as many of his own species, who have never offended him, as he possibly can.

There is likewise a kind of beggarly princes in Europe, not able to make war by themselves, who hire out their troops to richer nations for so much a day to each man, of which they keep three-fourths to themselves, and it is the best part of their maintenance; such are those in many northern parts of Europe.*

"What you have told me," said my master, "upon the subject of war, does indeed discover most admirably the effects of that reason you pretend to; however, it is happy that the shame is greater than the danger, and that Nature has left you utterly incapable of doing much mischief. For, your mouths lying flat with your faces, you can hardly bite each other to any purpose, unless by consent. Then as to the claws upon your feet, before and behind, they are so short and tender, that one of our *Yahoos* would drive a dozen of yours before him. And, therefore, in recounting the numbers of those who had been killed in battle, I cannot but think you have said the thing which is not."

I could not forbear shaking my head, and smiling a little at his ignorance; and, being no stranger to the art of war, I gave him a description of cannons, culverins, muskets, carabines, pistols, bullets, powder, swords, bayonets, battles, sieges, retreats, attacks, undermines, countermines, bombardments, sea-fights, ships sunk with a thousand men, twenty thousand killed on each side, dying groans, limbs flying in the air, smoke, noise, confusion, trampling to death under horses' feet, flight, pursuit, victory; fields strewed with carcasses left for food to dogs and wolves, and birds of prey; plundering, stripping, burning, and destroying. And, to set forth the valour of my own dear countrymen, I assured him that I had seen them blow up a hundred enemies at once in a siege, and as many in a ship; and beheld the dead bodies drop down in pieces from the clouds, to the great diversion of the spectators.

I was going on to more particulars, when my master commanded me silence. He said, whoever understood the nature of the *Yahoos*, might easily believe it possible for so vile an animal to be capable of every action I had named, if their strength and cunning equalled their malice. But as my discourse had increased his abhorrence of the whole species, so he found it gave him a disturbance in his mind, to which he was wholly a stranger before. He thought his ears, being used to such abominable words, might, by degrees, admit them with less detestation: that although he hated the *Yahoos* of this country, yet he no more blamed them for their odious qualities than he did a *gnnayh* (a bird of prey) for its cruelty, or a sharp stone for cutting his hoof. But, when a creature pretending to reason could be capable of such enormities, he dreaded lest the corruption of that faculty might be worse than brutality itself. He seemed confident that, instead of reason, we were only possessed of some quality fitted to increase our natural vices; as the reflection from a troubled stream returns the image of an ill-shapen body, not only larger but more distorted.

He added, that he had heard too much upon the subject of war, both in this and some further discourses. There was another point, which a little perplexed him at present. I had informed him that some of our crew left their country on account of being ruined by law; that I had already explained the meaning of the word; but he was at a loss how it should come to pass that the law, which was intended for every man's preservation, should be any man's ruin. Therefore he desired to be further satisfied what I meant by law, and the dispensers thereof, according to the present practice in my own country: because he thought nature and reason were sufficient guides for a reasonable animal as we pretended to be, in showing us what we ought to do, and what to avoid.

I assured his honour that law was a science, in which I had not much conversed, further than by employing advocates in vain, upon some injustice that had been done me: however, I would give him all the satisfaction I was able.

I said there was a society of men among us, bred up from their youth in the art of proving, by words multiplied for the

purpose, that white is black, and black is white, according as they are paid. To this society all the rest of the people are slaves. For example, if my neighbour has a mind to my cow, he has a lawyer to prove that he ought to have my cow from me. I must then hire another to defend my right, it being against all rules of law that any man should be allowed to speak for himself. "Now, in this case, I, who am the right owner, lie under two great disadvantages: first, my lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice, which is an unnatural office he always attempts with great awkwardness, if not with ill-will. The second disadvantage is, that my lawyer must proceed with great caution, or else he will be reprimanded by the judges, and abhorred by his brethren, as one that would lessen the practice of the law. And therefore I have but two methods to preserve my cow. The first is, to gain over my adversary's lawyer with a double fee, who will then betray his client by insinuating that he has justice on his side. The second way is for my lawyer to make my cause appear as unjust as he can, by allowing the cow to belong to my adversary: and this, if it be skilfully done, will certainly bespeak the favour of the bench. Now your honour is to know that these judges are persons appointed to decide all controversies of property as well as for the trial of criminals, and picked out from the most dexterous lawyers, who have grown old or lazy; and having been biassed all their lives against truth and equity, lie under such a fatal necessity of favouring fraud, perjury, and oppression, that I have known some of them refuse a large bribe from the side where justice lay, rather than injure the faculty by doing anything unbecoming their nature or their office.

"It is a maxim among these lawyers, that whatever has been done before may legally be done again; and therefore they take special care to record all the decisions formerly made against common justice and the general reason of mankind. These, under the name of precedents, they produce as authorities to justify the most iniquitous opinions; and the judges never fail of directing accordingly.

“ In pleading, they studiously avoid entering into the merits of the cause ; but are loud, violent, and tedious, in dwelling upon all circumstances which are not to the purpose. For instance, in the case already mentioned, they never desire to know what claim or title my adversary has to my cow, but whether the said cow were red or black ; her horns long or short ; whether the field I graze her in be round or square ; whether she was milked at home or abroad ; what diseases she is subject to, and the like ; after which they consult precedents, adjourn the cause from time to time, and in ten, twenty, or thirty years come to an issue.

“ It is likewise to be observed, that this society has a peculiar cant and jargon of their own, that no other mortal can understand, and wherein all their laws are written, which they take special care to multiply ; whereby they have wholly confounded the very essence of truth and falsehood, of right and wrong ; so that it will take thirty years to decide whether the field left me by my ancestors for six generations belongs to me or to a stranger three hundred miles off.

“ In the trial of persons accused for crimes against the state, the method is much more short and commendable : the judge first sends to sound the disposition of those in power, after which he can easily hang or save a criminal, strictly preserving all due forms of law.”

Here my master interposing, said it was a pity that creatures endowed with such prodigious abilities of mind, as these lawyers by the description I gave of them must certainly be, were not rather encouraged to be instructors of others in wisdom and knowledge. In answer to which I assured his honour that in all points out of their own trade they were usually the most ignorant and stupid generation among us ; the most despicable in common conversation, avowed enemies to all knowledge and learning, and equally disposed to pervert the general reason of mankind in every other subject of discourse as in that of their own profession.

CHAPTER VI

A CONTINUATION OF THE STATE OF ENGLAND UNDER QUEEN ANNE—THE CHARACTER OF A FIRST MINISTER OF STATE IN EUROPEAN COURTS

My master was yet wholly at a loss to understand what motives could incite this race of lawyers to perplex, disquiet, and weary themselves, and engage in a confederacy of injustice, merely for the sake of injuring their fellow-animals; neither could he comprehend what I meant in saying they did it for hire. Whereupon I was at much pains to describe to him the use of money, the materials it was made of, and the value of the metals; that when a *Yahoo* had got a great store of this precious substance he was able to purchase whatever he had a mind to—the finest clothing, the noblest houses, great tracts of land, the most costly meats and drinks. Therefore, since money alone was able to perform all these feats, our *Yahoos* thought they could never have enough of it to spend or to save, as they found themselves inclined, from their natural bent, either to profusion or avarice. That the rich man enjoyed the fruit of the poor man's labour, and the latter were a thousand to one in proportion to the former. That the bulk of our people were forced to live very miserably by labouring every day for small wages to make a few live plentifully.

I enlarged myself much on these and many other particulars to the same purpose; but his honour did not understand, for he went upon a supposition that all animals had a title to their share in the productions of the earth, and especially those who presided over the rest. Therefore he desired I would let him know what these costly meats were, and how any of us happened to want them. Whereupon I enumerated as many sorts as came into my head, with the various methods of dressing them, which could not be done without sending vessels by sea to every part of the world, as well for liquors to drink as for sauces and innumerable other conveniences. I assured him that this whole globe of earth

must be at least three times gone round before one of our better female *Yahoos* could get her breakfast, or a cup to put it in. He said that must needs be a miserable country which cannot furnish food for its own inhabitants; but what he chiefly wondered at was, how such vast tracts of ground as I described should be wholly without fresh water, and the people put to the necessity of sending over the sea for drink. I replied that England, the dear place of my nativity, was computed to produce three times the quantity of food more than its inhabitants are able to consume, as well as liquors extracted from grain, or pressed out of the fruits of certain trees, which made excellent drink; and the same proportion in every other convenience of life. But, in order to feed the luxury and intemperance of the males and the vanity of the females, we sent away the greatest part of our necessary things to other countries, whence in return we brought the materials of diseases, folly, and vice, to spend among ourselves.

That wine was not imported among us from foreign countries to supply the want of water or other drinks, but because it was a sort of liquid which made us merry, by putting us out of our senses, diverted all melancholy thoughts, begat wild extravagant imaginations in the brain, raised our hopes and banished our fears, suspended every office of reason for a time, and deprived us of the use of our limbs, till we fell into a profound sleep, although it must be confessed that we always awoke sick or dispirited, and that the use of this liquor filled us with diseases which made our lives uncomfortable and short.

But beside all this, the bulk of our people supported themselves by furnishing the necessities or conveniences of life to the rich and to each other. "For instance, when I am at home, and dressed as I ought to be, I carry on my body the workmanship of a hundred tradesmen; the building and furniture of my house employ as many more, and five times the number to adorn my wife."

I was going on to tell him of another sort of people, who get their livelihood by attending the sick, having, upon some occasions, informed his honour that many of my crew had died of diseases. But here it was with the utmost difficulty

that I brought him to apprehend what I meant. He could easily conceive that a *Houyhnhnm* grew weak and heavy a few days before his death, or by some accident might hurt a limb ; but that Nature, who works all things to perfection, should suffer any pains to breed in our bodies, he thought impossible, and desired to know the reason of so unaccountable an evil.

I told him we fed on a thousand things which operated contrary to each other ; that we ate when we were not hungry, and drank without the provocation of thirst ; that we sat whole nights drinking strong liquors, without eating a bit, which disposed us to sloth, inflamed our bodies, and precipitated or prevented digestion ; that it would be endless to give him a catalogue of all diseases incident to human bodies, for they would not be fewer than five or six hundred, spread over every limb and joint—in short, every part, external and intestine, having diseases appropriated to itself. To remedy which, there was a sort of people bred up among us in the profession, or pretence, of curing the sick.

But, besides real diseases, we are subject to many that are only imaginary, for which the physicians have invented imaginary cures. These have their several names, and so have the drugs that are proper for them ; and with these our female *Yahoos* are always infested.

“One great excellency in this tribe is their skill at prognostics, wherein they seldom fail ; their predictions in real diseases, when they rise to any degree of malignity, generally portending death, which is always in their power, when recovery is not ; and, therefore, upon any unexpected signs of amendment, after they pronounced their sentence, rather than be accused as false prophets, they know how to approve their sagacity to the world by a seasonable dose.”

I had formerly upon occasions discoursed with my master upon the nature of government in general, and particularly of our own excellent constitution, deservedly the wonder and envy of the whole world. But having here accidentally mentioned a minister of state, he commanded me, some time after, to inform him what species of *Yahoo* I particularly meant by that appellation.

I told him that a first or chief minister of state, who was the person I intended to describe, was "a creature wholly exempt from joy and grief, love and hatred, pity and anger; at least he makes use of no other passions but a violent desire of wealth, power, and titles; that he applies his word to all uses, except to the indication of his mind; that he never tells a truth but with an intent that you should take it for a lie; nor a lie, but with a design that you should take it for a truth; that those he speaks worst of behind their backs are in the surest way of preferment; and when he begins to praise you to others or to yourself, you are from that day forlorn. The worst mark you can receive is a promise, especially when it is confirmed with an oath, after which every wise man retires and gives over all hopes.

"There are three methods by which a man may rise to be chief minister. The first is by knowing how, with prudence, to dispose of a wife, a daughter, or a sister; the second, by betraying or undermining his predecessors; and the third is by a furious zeal, in public assemblies, against the corruptions of the court. But a wise prince would rather choose to employ those who practise the last of these methods; because such zealots prove always the most obsequious and subservient to the will and passions of their master. That these ministers, having all employments at their disposal, preserve themselves in power by bribing the majority of a senate or great council; and, at last, by an expedient called an act of indemnity (whereof I described the nature to him), they secure themselves from after-reckonings, and retire from the public laden with the spoils of the nation.

"The palace of a chief minister is a seminary to breed up others in his own trade: the pages, lackeys, and porter, by imitating their master, become ministers of state in their several districts, and learn to excel in the three principal ingredients, of insolence, lying, and bribery. Accordingly, they have a subaltern court paid to them by persons of the best rank; and sometimes, by the force of dexterity and impudence, arrive, through several gradations, to be successors to their lord.

"He is usually governed by a decayed wench or favourite footman, who are the channels through which all graces are conveyed, and may properly be called, in the last resort, the governors of the kingdom."

One day, in discourse, my master, having heard me mention the nobility of my country, was pleased to make me a compliment which I could not pretend to deserve: that he was sure I must have been born of some noble family, because I far exceeded in shape, colour, and cleanliness, all the *Yahoos* of his nation, although I seemed to fall in strength and agility, which must be imputed to my different way of living from those other brutes; and, besides, I was not only endowed with the faculty of speech, but likewise with some rudiments of reason, to a degree that, with all his acquaintance, I passed for a prodigy.

I made his honour the most humble acknowledgments for the good opinion he was pleased to conceive of me; but assured him, at the same time, that my birth was of the lower sort, having been born of plain honest parents, who were just able to give me a tolerable education; that nobility, amongst us, was altogether a different thing from the idea he had of it; that "our young noblemen are bred from their childhood in idleness and luxury, and when their fortunes are almost ruined, they marry some women of mean birth, disagreeable person, and unsound constitution (merely for the sake of money), whom they hate and despise. The imperfections of the mind run parallel with those of the body, being a composition of spleen, dulness, ignorance, caprice, sensuality, and pride.

"Without the consent of this illustrious body no law can be enacted, repealed, or altered; and these nobles have likewise the decision of all our possessions, without appeal." *

CHAPTER VII

THE AUTHOR'S GREAT LOVE OF HIS NATIVE COUNTRY—
HIS MASTER'S OBSERVATIONS UPON THE CONSTITUTION
AND ADMINISTRATION OF ENGLAND, AS DESCRIBED
BY THE AUTHOR, WITH PARALLEL CASES AND COM-
PARISONS—HIS MASTER'S OBSERVATIONS UPON HUMAN
NATURE

THE reader may be disposed to wonder how I could prevail on myself to give so free a representation of my own species among a race of mortals who were already too apt to conceive the vilest opinion of human kind from that entire congruity betwixt me and their *Yahoos*. But I must freely confess that the many virtues of those excellent quadrupeds, placed in opposite view to human corruptions, had so far opened my eyes and enlightened my understanding that I began to view the actions and passions of man in a very different light, and to think the honour of my own kind not worth managing, which, besides, it was impossible for me to do before a person of so acute a judgment as my master, who daily convinced me of a thousand faults in myself, whereof I had not the least perception before, and which among us would never be numbered even among human infirmities; I had likewise learned from his example an utter detestation of all falsehood or disguise, and truth appeared so amiable to me that I determined upon sacrificing everything to it.

Let me deal so candidly with the reader as to confess that there was yet a much stronger motive for the freedom I took in my representation of things. I had not been a year in this country before I contracted such a love and veneration for the inhabitants that I entered on a firm resolution never to return to human kind, but to pass the rest of my life among these admirable *Houyhnhnms* in the contemplation and practice of every virtue, where I could have no example or incitement to vice. But it was decreed by Fortune, my perpetual enemy, that so

great a felicity should not fall to my share. However, it is now some comfort to reflect that in what I said of my countrymen I extenuated their faults as much as I dare before so strict an examiner, and upon every article gave as favourable a turn as the matter would bear. For, indeed, who is there alive that will not be swayed by his bias and partiality to the place of his birth?

I have related the substance of several conversations I had with my master during the greatest part of the time I had the honour to be in his service, but have indeed, for brevity's sake, omitted much more than is here set down.

When I had answered all his questions, and his curiosity seemed to be fully satisfied—he sent for me one morning early, and commanded me to sit down at some distance (an honour which he had never before conferred upon me)—he said he had been very seriously considering my whole story, as far as it related both to myself and my country; that he looked upon us as a sort of animal, to whose share, by what accident he could not conjecture, some small pittance of reason had fallen, whereof we made no other use than by its assistance to aggravate our natural corruptions, and to acquire new ones which Nature had not given us; that we disarmed ourselves of the few abilities she had bestowed, had been very successful in multiplying our original wants, and seemed to spend our whole lives in vain endeavours to supply them by our own inventions. That as to myself, it was manifest I had neither the strength nor agility of a common *Yahoo*, that I walked infirmly on my hinder-feet, had found out a contrivance to make my claws of no use or defence, and to remove the hair from my chin, which was intended as a shelter from the sun and the weather. Lastly, that I could neither run with speed nor climb trees like my brethren (as he called them) the *Yahoos* in this country.

That our institutions of government and law were plainly owing to our gross defects in reason, and by consequence in virtue, because reason alone is sufficient to govern a rational creature, which was therefore a character we had no pretence to challenge, even from the account I had given of my own people, although he manifestly perceived that

in order to favour them I had concealed many particulars, and often said the thing which was not.

He was the more confirmed in this opinion because he observed that as I agreed in every feature of my body with other *Yahoos*, except where it was to my real disadvantage in point of strength, speed, and activity, the shortness of my claws, and some other particulars where Nature had no part, so from the representation I had given him of our lives, our manners, and our actions, he found as near a resemblance in the disposition of our minds. He said the *Yahoos* were known to hate one another more than they did any different species of animals, and the reason usually assigned was the odiousness of their own shapes, which all could see in the rest, but not in themselves. He had therefore begun to think it not unwise in us to cover our bodies, and by that invention conceal many of our own deformities from each other, which would else be hardly supportable. But he now found he had been mistaken, and that the dissensions of those brutes in his country were owing to the same cause with ours, as I had described them. For if (said he) you throw among five *Yahoos* as much food as would be sufficient for fifty, they will, instead of eating peaceably, fall together by the ears, each single one impatient to have all to itself, and therefore a servant was usually employed to stand by while they were feeding abroad, and those kept at home were tied at a distance from each other; that if a cow died of age or accident, before a *Houyhnhnm* could secure it for his own *Yahoos*, those in the neighbourhood would come in herds to seize it, and then would ensue such a battle as I had described, with terrible wounds made by their claws on both sides, although they seldom were able to kill one another, for want of such convenient instruments of death as we had invented. At other times the like battles have been fought between the *Yahoos* of several neighbourhoods without any visible cause, those of one district watching all opportunities to surprise the next before they are prepared. But if they find their project has miscarried, they return home, and, for want of enemies, engage in what I call a civil war among themselves.

That in some fields of his country there are certain shining stones of several colours, whereof the *Yahoos* are violently fond; and when part of these stones is fixed in the earth, as it sometimes happens, they will dig with their claws for whole days to get them out; then carry them away and hide them by heaps in their kennels, but still looking round with great caution, for fear their comrades should find out their treasure. My master said he could never discover the reason of this unnatural appetite, or how these stones could be of any use to a *Yahoo*; but now he believed it might proceed from the same principle of avarice which I had ascribed to mankind. That he had once, by way of experiment, privately removed a heap of these stones from the place where one of his *Yahoos* had buried it, whereupon the sordid animal, missing his treasure, by his loud lamenting brought the whole herd to the place, there miserably howled, then fell to biting and tearing the rest, began to pine away, would neither eat, nor sleep, nor work, till he ordered a servant privately to convey the stones into the same hole and hide them as before, which, when his *Yahoo* had found, he presently recovered his spirits and good humour, but took care to remove them to a better hiding-place, and hath ever since been a very serviceable brute.

My master further assured me, which I also observed myself, that in the fields where the shining stones abound the fiercest and most frequent battles are fought, occasioned by perpetual inroads of the neighbouring *Yahoos*.

He said it was common when two *Yahoos* discovered such a stone in a field, and were contending which of them should be the proprietor, a third would take the advantage and carry it away from them both, which my master would needs contend to have some kind of resemblance with our suits at law, wherein I thought it for our credit not to deceive him, since the decision he mentioned was much more equitable than many decrees among us, because the plaintiff and defendant there lost nothing besides the stone they contended for, whereas our courts of equity would seldom have dismissed the cause while either of them had anything left.

My master, continuing his discourse, said there was nothing that rendered the *Yahoos* more odious than their undistinguishing appetite to devour everything that came in their way, whether herbs, roots, berries, the corrupted flesh of animals, or all mingled together; and it was peculiar in their temper that they were fonder of what they could get by rapine or stealth at a greater distance than much better food provided for them at home. If their prey held out they would eat till they were ready to burst, after which Nature had pointed out to them a certain root that gave them a general evacuation.

There was also another kind of root, very juicy, but somewhat rare and difficult to be found, which the *Yahoos* sought for with much eagerness, and would suck it with great delight; and it produced the same effects that wine has upon us. It would make them sometimes hug, sometimes tear one another; they would howl and grin, and chatter, and tumble, and then fall asleep in the dirt.

I did indeed observe that the *Yahoos* were the only animals in this country subject to any diseases, which, however, were much fewer than horses have among us, and contracted not by any ill-treatment they meet with, but by the nastiness and greediness of that sordid brute. Neither has their language any more than a general appellation for those maladies, which is borrowed from the name of the beast, and called "*hnea-yahoo*," or the *Yahoo's* evil, and the cure prescribed is a mixture of their own dung and urine forcibly put down the *Yahoo's* throat. This I have since often taken myself, and do freely recommend it to my countrymen for the public good as an admirable specific against all diseases produced by repletion.

As to learning, government, arts, manufactures, and the like, my master confessed he could find little or no resemblance between the *Yahoos* of that country and those in ours, for he only meant to observe what parity there was in our natures. He had heard, indeed, some curious *Houyhnhnms* observe that in most herds there was a sort of ruling *Yahoo* (as among us there is generally some leading or principal stag in a park), who was always more deformed in body and mischievous in disposition than any of the rest;

that this leader had usually a favourite as like himself as he could get, whose employment was to lick his master's feet and posteriors, and drive the female *Yahoos* to his kennel, for which he was now and then rewarded with a piece of ass's flesh. This favourite is hated by the whole herd, and therefore, to protect himself, keeps always near the person of his leader. He usually continues in office till a worse can be found, but the very moment he is discarded his successor at the head of all the *Yahoos* in that district, young and old, male and female, come in a body and discharge their excrements upon him from head to foot. But how far this might be applicable to our Courts and favourites and Ministers of State, my master said I could best determine.

I dare make no return to this malicious insinuation, which debased human understanding below the sagacity of a common hound, who has judgment enough to distinguish and follow the cry of the ablest dog in the pack without being ever mistaken.

My master told me there were some qualities remarkable in the *Yahoos* which he had not observed me to mention, or at least very slightly, in the accounts I had given him of human kind. He said those animals, like other brutes, had their females in common; but in this they differed, that the she *Yahoo* would admit the male while she was pregnant, and that the males would quarrel and fight with females as fiercely as with each other, both which practices were such degrees of brutality that no other sensitive creature ever arrived at.

Another thing he wondered at in the *Yahoos* was their strange disposition to nastiness and dirt, whereas there appears to be a natural love of cleanliness in all other animals. As to the two former accusations, I was glad to let them pass without any reply, because I had not a word to offer upon them in defence of my species, which otherwise I certainly had done from my own inclinations. But I could have easily vindicated human kind from the imputation of singularity upon article if there had been any swine in that country (as, unluckily for me, there were not), which, although it may be a sweeter quadruped than a *Yahoo*, cannot, I

humbly conceive, in justice pretend to more cleanliness ; and so his honour himself must have owned it he had seen their filthy way of feeding and their custom of wallowing and sleeping in the mud.

My master likewise mentioned another quality which his servants had discovered in several *Yahoos*, and to him was wholly unaccountable. He said a fancy would sometimes take a *Yahoo* to retire into a corner, to lie down and howl, and groan, and spurn away all that came near him, although he were young and fat, wanted neither food nor water, nor could the servants imagine what could possibly ail him. And the only remedy they found was to set him to hard work, after which he would infallibly come to himself. To this I was silent out of partiality to my own kind, yet here I could discover the true seeds of spleen, which only seize on the lazy, the luxurious, and the rich, who, if they were forced to undergo the same regimen, I would undertake for the cure.

His honour had further observed that a female *Yahoo* would often stand behind a bank or a bush to gaze on the young males passing by, and then appear and hide, using many antic gestures and grimaces, at which time it was observed that she had a most offensive smell ; and when any of the males advanced would slowly retire, looking often back, and, with a counterfeit show of fear, run off into some convenient place where she knew the male would follow her.

At other times, if a female stranger came among them, three or four of her own sex would get about her, and stare, and chatter, and grin, and smell her all over, and then turn off with gestures that seemed to express contempt and disdain.

Perhaps my master might refine a little in these speculations, which he had drawn from what he observed himself or had been told him by others ; however, I could not reflect without some amazement and much sorrow that the rudiments of lewdness, coquetry, censure, and scandal should have place by instinct in womankind.

I expected every moment that my master would accuse the *Yahoos* of those unnatural appetites in both sexes so

common among us. But Nature, it seems, hath not been so expert a schoolmistress, and these politer pleasures are entirely the productions of art and reason on our side of the globe.

CHAPTER VIII

THE AUTHOR RELATES SEVERAL PARTICULARS OF THE
YAHOO—THE GREAT VIRTUES OF THE HOUYHNHMS
—THE EDUCATION AND EXERCISE OF THEIR YOUTH
—THEIR GENERAL ASSEMBLY

As I ought to have understood human nature much better than I supposed it possible for my master to do, so it was easy to apply the character he gave of the *Yahoos*, from time to time, to myself and my countrymen; and I believed I could yet make further discoveries from my own observation. I therefore often begged his honour to let me go among the herds of *Yahoos* in the neighbourhood, to which he always very graciously consented, being perfectly convinced that the hatred I bore these brutes would never suffer me to be corrupted by them; and his honour ordered one of his servants, a strong sorrel nag, very honest and good-natured, to be my guard, without whose protection I durst not undertake such adventures. For I have already told the reader how much I was pestered by these odious animals upon my first arrival; and I afterwards failed very narrowly three or four times of falling into their clutches, when I happened to stray at any distance without my hanger. And I have reason to believe they had some imagination that I was of their own species, which I often assisted myself by stripping up my sleeves, and showing my naked arms in their sight, when my protector was with me; at which times they would approach as near as they durst, and imitate my actions after the manner of monkeys, but ever with great signs of hatred, as a tame jackdaw with cap and stockings is always persecuted by the wild ones when he happens to get among them.

They are prodigiously nimble from their infancy. However, I once caught a young male of three years old, and endeavoured, by all marks of tenderness, to make it quiet ; but the little imp fell a squalling, and scratching, and biting with such violence, that I was forced to let it go ; and it was high time, for a whole troop of old ones came about us at the noise, but finding the cub was safe (for away it ran), and my sorrel nag being by, they durst not venture near us.

By what I could discover, the *Yahoos* appear to be the most unteachable of all animals ; their capacities never reaching higher than to draw or carry burdens. Yet I am of opinion this defect arises chiefly from a perverse, restive disposition : for they are cunning, malicious, treacherous, and revengeful ; they are strong and hardy, but of a cowardly spirit, and by consequence insolent, abject, and cruel. It is observed that the red-haired of both sexes are more mischievous than the rest, whom yet they much excel in strength and activity.

The *Houyhnhnms* keep the *Yahoos* for present use in huts not far from the house ; but the rest are sent abroad to certain fields, where they dig up roots, eat several kinds of herbs, and search about for carrion, or sometimes catch weasels and *luhimuhs* (a sort of wild rat), which they greedily devour. Nature has taught them to dig deep holes with their nails on the side of a rising ground, wherein they lie by themselves, only the kennels of the females are larger, sufficient to hold two or three cubs.

They swim from their infancy like frogs, and are able to continue long under water, where they often take fish, which the females carry home to their young.

Having lived three years in this country, the reader, I suppose, will expect that I should, like other travellers, give him some account of the manners and customs of its inhabitants, which it was indeed my principal study to learn.

As these noble *Houyhnhnms* are endowed by nature with a general disposition to all virtues, and have no conceptions or ideas of what is evil in a rational creature, so their grand maxim is to cultivate reason and to be wholly governed by it. Neither is reason among them in a point problematical,

as with us, where men can argue with plausibility on both sides of the question, but strikes you with immediate conviction, as it must needs do where it is not mingled, obscured, or discoloured by passion and interest. I remember it was with extreme difficulty that I could bring my master to understand the meaning of the word "opinion," or how a point could be disputable; because reason taught us to affirm or deny only where we are certain; and beyond our knowledge we cannot do either. So that controversies, wranglings, disputes, and positiveness, in false or dubious propositions, are evils unknown among the *Houyhnhnms*. In the like manner, when I used to explain to him our several systems of natural philosophy, he would laugh, that a creature pretending to reason should value itself upon the knowledge of other people's conjectures, and in things where that knowledge, if it were certain, could be of no use. Wherein he agreed entirely with the sentiments of Socrates, as Plato delivers them, which I mention as the highest honour I can do that prince of philosophers. I have often since reflected what destruction such doctrine would make in the libraries of Europe, and how many paths of fame would be then shut up in the learned world.

Friendship and benevolence are the two principal virtues among the *Houyhnhnms*; and these not confined to particular objects, but universal to the whole race. For a stranger from the remotest part is equally treated with the nearest neighbour; and wherever he goes looks upon himself as at home. They preserve decency and civility in the highest degrees, but are altogether ignorant of ceremony. They have no fondness for their colts or foals, but the care they take in educating them proceeds entirely from the dictates of reason. And I observed my master to show the same affection to his neighbour's issue that he had for his own. They will have it that Nature teaches them to love the whole species, and it is reason only that makes a distinction of persons where there is a superior degree of virtue.

Courtship, love, presents, jointures, settlements, have no place in their thoughts, or terms whereby to express them in their language. The young couple meet, and are joined merely because it is the determination of their parents and

friends ; it is what they see done every day, and they look upon it as one of the necessary actions of a reasonable being. But the violation of marriage, or any other unchastity, was never heard of ; and the married pair pass their lives with the same friendship and mutual benevolence that they bear to all others of the same species who come in their way, without jealousy, fondness, quarrelling, or discontent.

In educating the youth of both sexes, their method is admirable, and highly deserves our imitation. These are not suffered to taste a grain of oats, except upon certain days, till eighteen years old ; nor milk, but very rarely ; and in summer they graze two hours in the morning, and as many in the evening, which their parents likewise observe ; but the servants are not allowed above half that time, and a great part of their grass is brought home, which they eat at the most convenient hours, when they can be best spared from work.

Temperance, industry, exercise, and cleanliness are the lessons equally enjoined to the young ones of both sexes ; and my master thought it monstrous in us to give the females a different kind of education from the males, except in some articles of domestic management ; whereby, as he truly observed, one half of our natives were good for nothing but bringing children into the world : and to trust the care of our children to such useless animals, he said, was yet a greater instance of brutality.*

But the *Houyhnhnms* train up their youth to strength, speed, and hardiness, by exercising them in running races up and down steep hills, and over hard, stony grounds ; and when they are all in a sweat, they are ordered to leap over head and ears into a pond or river. Four times a year the youth of a certain district meet to show their proficiency in running and leaping, and other feats of strength and agility, where the victor is rewarded with a song in his or her praise. On this festival, the servants drive a herd of *Yahoos* into the field, laden with hay, and oats, and milk, for a repast for the *Houyhnhnms*, after which these brutes are immediately driven back again, for fear of being noisome to the assembly.

Every fourth year, at the vernal equinox, there is a repre-

sentative council of the whole nation, which meets in a plain about twenty miles from our house, and continues about five or six days. Here they inquire into the state and condition of the several districts: whether they abound or be deficient in hay, or oats, or cows, or *Yahoos*; and wherever there is any want (which is but seldom), it is immediately supplied by unanimous consent and contribution.

CHAPTER IX

A GRAND DEBATE AT THE GENERAL ASSEMBLY OF THE HOUYHNHNMS, AND HOW IT WAS DETERMINED—THE LEARNING OF THE HOUYHNHNMS—THEIR BUILDINGS—THEIR MANNER OF BURIALS—THE DEFECTIVENESS OF THEIR LANGUAGE

ONE of these grand assemblies was held in my time, about three months before my departure, whither my master went as the representative of our district. In this council was resumed their old debate, and, indeed, the only debate that ever happened in their country; whereof my master, after his return, gave me a very particular account.

The question to be debated was, whether the *Yahoos* should be exterminated from the face of the earth. One of the members for the affirmative offered several arguments of great strength and weight, alleging "that as the *Yahoos* were the most filthy, noisome, and deformed animals which Nature ever produced, so they were the most restive and indocile, mischievous and malicious; they would ill treat and destroy the *Houyhnhnms'* cows, kill and devour their cats, trample down their oats and grass if they were not continually watched, and commit a thousand other extravagances." He took notice of a general tradition that *Yahoos* had not been always in their country, but that many ages ago, two of these brutes appeared together upon a mountain; whether produced by the heat of the sun upon corrupted mud and slime, or from the ooze and

froth of the sea, was never known; that these *Yahoos* engendered, and their brood in a short time grew so numerous as to overrun and infest the whole nation; that the *Houyhnhnms*, to get rid of this evil, made a general hunting, and at last enclosed the whole herd; and, destroying the elder, every *Houyhnhnm* kept two young ones in a kennel, and brought them to such a degree of tameness as an animal so savage by nature can be capable of acquiring, using them for draught and carriage: that there seemed to be much truth in this tradition, and that those creatures could not be *ylnhniamshy* (or *aborigines* of the land), because of the violent hatred the *Houyhnhnms*, as well as all other animals, bore them, which, although their evil disposition sufficiently deserved, could never have arrived at so high a degree if they had been *aborigines*, or else they would have been long since rooted out; * that the inhabitants, taking a fancy to use the service of the *Yahoos*, had very imprudently neglected to cultivate the breed of asses, which are a comely animal, easily kept, more tame and orderly, without any offensive smell; strong enough for labour, although they yield to the other in agility of body; and if their braying be no agreeable sound, it is far preferable to the horrible howlings of the *Yahoos*.

Several others declared their sentiments to the same purpose, when my master proposed an expedient to the assembly, whereof he had indeed borrowed the hint from me. He approved of the tradition mentioned by the honourable member who spoke before, and affirmed that the two *Yahoos*, said to be seen first among them, had been driven thither over the sea; that coming to land, and being forsaken by their companions, they retired to the mountains, and degenerated by degrees, became in process of much time more savage than those of their own species in the country whence these two originals came. The reason of this assertion was that he had now in his possession a certain wonderful *Yahoo* (meaning myself), which most of them had heard of and many of them had seen. He then related to them how he first found me; that my body was all covered with an artificial composure of the skins and hairs of other animals: that I spoke in a language of my own, and

had thoroughly learned theirs ; that I had related to him the accidents which brought me thither ; that when he saw me without my covering I was an exact *Yahoo* in every part, only a whiter colour, less hairy, and with shorter claws. He added how I had endeavoured to persuade him that in my own and other countries the *Yahoos* acted as the governing rational animal, and held the *Houyhnhnms* in servitude ; that he observed in me all the qualities of a *Yahoo*, only a little more civilised by some tincture of reason, which, however, was in a degree as far inferior to the *Houyhnhnm* race as the *Yahoos* of their country were to me ; that among other things, I mentioned a mode we had of dealing with *Houyhnhnms* when they were young, in order to render them tame ; that the operation was easy and safe ; that it was no shame to learn wisdom from brutes, as industry is taught by the ant and building by the swallow (for so I translate the word *lynhannh*, although it be a much larger fowl) ; that this invention might be practised upon the younger *Yahoos* here, which, besides rendering them tractable and fitter for use, would in an age put an end to the whole species, without destroying life ; that in the meantime the *Houyhnhnms* should be exhorted to cultivate the breed of asses, which, as they are in all respects more valuable brutes, so they have this advantage, to be fit for service at five years old, which the others are not till twelve.

This was all my master thought fit to tell me at that time of what passed in the grand council. But he was pleased to conceal one particular, which related personally to myself, whereof I soon felt the unhappy effect, as the reader will know in its proper place, and whence I date all the succeeding misfortunes of my life.

The *Houyhnhnms* have no letters, and consequently their knowledge is all traditional. But there happening few events of any moment among a people so well united, naturally disposed to every virtue, wholly governed by reason, and cut off from all commerce with other nations, the historical part is easily preserved without burdening their memories. I have already observed that they are subject to no diseases, and therefore can have no need of physicians. However, they have excellent medicines, composed of

herbs, to cure accidental bruises and cuts in the pastern or frog of the foot by sharp stones, as well as other maims and hurts in the several parts of the body.

They calculate the year by the revolutions of the sun and moon, but use no subdivisions into weeks. They are well enough acquainted with the motions of those two luminaries, and understand the nature of eclipses;* and this is the utmost progress of their astronomy.

In poetry they must be allowed to excel all other mortals, wherein the justness of their similes, and the minuteness as well as exactness of their descriptions, are indeed inimitable.* Their verses abound very much in both of these, and usually contain either some exalted notions of friendship and benevolence, or the praises of those who were victors in races and other bodily exercises. Their buildings, although very rude and simple, are not inconvenient, but well contrived to defend them from all injuries of cold and heat. They have a kind of tree which at forty years old loosens in the root and falls with the first storm; it grows very straight, and being pointed like stakes, with a sharp stone (for the *Houyhnhnms* know not the use of iron), they stick them erect in the ground, about ten inches asunder, and then weave in oat straw, or sometimes wattles between them. The roof is made after the same manner, and so are the doors.

The *Houyhnhnms* use the hollow part, between the pastern and the hoof of the fore-foot, as we do our hands, and this with greater dexterity than I could at first imagine. I have seen a white mare of our family thread a needle (which I lent her on purpose) with that joint. They milk their cows, reap their oats, and do all the work which requires hands in the same manner. They have a kind of hard flints, which, by grinding against other stones, they form into instruments that serve instead of wedges, axes, and hammers. With tools made of these flints, they likewise cut their hay and reap their oats, which there grow naturally in several fields; the *Yahoos* draw home the sheaves in carriages, and the servants tread them in certain covered huts to get out the grain, which is kept in stores. They make a rude kind of earthen and wooden vessels, and bake the former in the sun.

If they can avoid casualties, they die only of old age, and are buried in the obscurest places that can be found, their friends and relations expressing neither joy nor grief at their departure; nor does the dying person discover the least regret that he is leaving the world, any more than if he were upon returning home from a visit to one of his neighbours. I remember my master having once made an appointment with a friend and his family to come to his house upon some affair of importance. On the day fixed, the mistress and her two children came very late; she made two excuses, first for her husband, who, as she said, happened that very morning to *lhnuwnh*. The word is strongly expressive in their language, but not easily rendered into English; it signifies, "to retire to his first mother." Her excuse for not coming sooner was, that her husband dying late in the morning, she was a good while consulting her servants about a convenient place where his body should be laid; and I observed she behaved herself at our house as cheerfully as the rest: she died about three months after.

They live generally to seventy or seventy-five years, very seldom to fourscore. Some weeks before their death they feel a gradual decay, but without pain. During this time they are much visited by their friends, because they cannot go abroad with their usual ease and satisfaction. However, about ten days before their death, which they seldom fail in computing, they return the visits that have been made them by those who are nearest in the neighbourhood, being carried in a convenient sledge drawn by *Yahoos*, which vehicle they use, not only upon this occasion, but when they grow old, upon long journeys, or when they are lamed by any accident: and therefore when the dying *Houyhnhnms* return those visits, they take a solemn leave of their friends, as if they were going to some remote part of the country where they designed to pass the rest of their lives.

I know not whether it may be worth observing that the *Houyhnhnms* have no word in their language to express anything that is evil, except what they borrow from the deformities or ill qualities of the *Yahoos*. Thus they denote

the folly of a servant, an omission of a child, a stone that cuts their feet, a continuance of foul or unseasonable weather, and the like, by adding to each the epithet of *Yahoo*. For instance, *hhum Yahoo*, *whnaholm Yahoo*, *ynlhmndwiklma Yahoo*, and an ill-contrived house, *ynholmhnmrohlnw Yahoo*.

I could, with great pleasure, enlarge further upon the manners and virtues of this excellent people ; but intending in a short time to publish a volume by itself, expressly upon that subject, I refer the reader thither ; and, in the meantime, proceed to relate my own sad catastrophe.

CHAPTER X

THE AUTHOR'S ECONOMY AND HAPPY LIFE AMONG THE HOUYHNHNMS—HIS GREAT IMPROVEMENT IN VIRTUE BY CONVERSING WITH THEM—THEIR CONVERSATIONS—THE AUTHOR HAS NOTICE GIVEN HIM BY HIS MASTER THAT HE MUST DEPART FROM THE COUNTRY—HE FALLS INTO A SWOON FOR GRIEF, BUT SUBMITS—HE CONTRIVES AND FINISHES A CANOE BY THE HELP OF A FELLOW-SERVANT, AND PUTS TO SEA AT A VENTURE

I HAD settled my little economy to my own heart's content. My master had ordered a room to be made for me, after their manner, about six yards from the house, the sides and floors of which I plastered with clay, and covered with rush mats of my own contriving. I had beaten hemp, which there grows wild, and made of it a sort of ticking ; this I filled with the feathers of several birds I had taken with springs made of *Yahoos'* hairs, and were excellent food. I had worked two chairs with my knife, the sorrel nag helping me in the grosser and more laborious part. When my clothes were worn to rags, I made myself others with the skins of rabbits, and of a certain beautiful animal, about the same size, called *nnuhnoh*, the skin of which is covered with a fine down. Of these I also made very tolerable stockings. I soled my shoes with wood, which I cut from

a tree, and fitted to the upper leather ; and when this was worn out, I supplied it with the skins of *Yahoos* dried in the sun. I often got honey out of hollow trees, which I mingled with water or ate with my bread. No man could more verify the truth of these two maxims, that "Nature is very easily satisfied," and that "Necessity is the mother of invention." I enjoyed perfect health of body and tranquillity of mind ; I did not feel the treachery or inconstancy of a friend, nor the injuries of a secret or open enemy. I had no occasion of bribing or flattering, to procure the favour of any great man or of his minion. I wanted no fence against fraud or oppression ; here was neither physician to destroy my body, nor lawyer to ruin my fortune ; no informer to watch my words and actions, or forge accusations against me for hire ; here were no gibbers, censors, backbiters, pick-pockets, highwaymen, housebreakers, attorneys, buffoons, gamblers, politicians, wits, splenetics, tedious talkers, controvertists, murderers, robbers, virtuosos ; no leaders or followers of party and faction ; no encouragers to vice by seducement or examples ; no dungeons, taxes, gibbets, whipping-posts, or pillories ; no cheating shopkeepers or mechanics ; no pride, vanity, or affectation ; no fops, bullies, or drunkards ; no ranting or expensive wives ; no stupid, proud pedants ; no importunate, overbearing, quarrelsome, noisy, roaring, empty, conceited, swearing companions ; no scoundrels raised from the dust upon the merit of their vices, or nobility thrown into it on account of their virtues ; no lords, fiddlers, judges, or dancing-masters.

I had the favour of being admitted to several *Houyhnhnms* who came to visit or dine with my master, when his honour graciously suffered me to wait in the room and listen to their discourse. Both he and his company would often condescend to ask me questions and receive my answers. I had also sometimes the honour of attending my master in his visits to others. I never presumed to speak, except in answer to a question ; and then I did it with inward regret, because it was a loss of so much time for improving myself ; but I was infinitely delighted with the station of an humble auditor in such conversations, where nothing passed

but what was useful, expressed in the fewest and most significant words ; where, as I have already said, the greatest decency was observed without the least degree of ceremony ; where no person spoke without being pleased himself and pleasing his companions ; where there was no interruption, tediousness, heat, or difference of sentiments. They have a notion that when people are met together, a short silence does much improve conversation. This I found to be true ; for, during those little intermissions of talk, new ideas would arise in their minds, which very much enlivened the discourse. Their subjects are generally on friendship and benevolence, on order and economy ; sometimes upon the visible operations of Nature, or ancient traditions ; upon the bounds and limits of virtue ; upon the unerring rules of reason, or upon some determination to be taken at the next great assembly, and often upon the various excellences of poetry. I may add, without vanity, that my presence often gave them sufficient matter for discourse, because it afforded my master an occasion of letting his friends into the history of me and my country, upon which they were all pleased to descant, in a manner not very advantageous to human kind ; and for that reason I shall not repeat what they said ; only I may be allowed to observe that his honour, to my great admiration, appeared to understand the nature of *Yahoos* much better than myself. He went through all our vices and follies, and discovered many which I had never mentioned to him, by only supposing what qualities a *Yahoo* of their country, with a small proportion of reason, might be capable of exerting ; and concluded, with too much probability, “how vile as well as miserable such a creature must be.”

I freely confess that all the little knowledge I had of any value was acquired by the lectures I had received from my master and from hearing the discourses of him and his friends ; to which I should be prouder to listen than to dictate to the greatest and wisest assembly in Europe. I admired the strength, comeliness, and speed of the inhabitants ; and such a constellation of virtues, in such amiable persons, produced in me the highest veneration. At first, indeed, I did not feel that natural

awe which the *Yahoos* and all other animals bear towards them: but it grew upon me by degrees, much sooner than I imagined, and was mingled with a respectful love and gratitude, that they would condescend to distinguish me from the rest of my species.

When I thought of my family, my friends, my countrymen, or the human race in general, I considered them, as they really were, *Yahoos* in shape and disposition, perhaps a little more civilised, and qualified with the gift of speech; but making no other use of reason than to improve and multiply those vices whereof their brethren in this country had only the share that nature allotted them. When I happened to see the reflection of my own form in a lake or fountain, I turned away my face in horror and detestation of myself, and could better endure the sight of a common *Yahoo* than of my own person. By conversing with the *Houyhnhnms*, and looking upon them with delight, I fell to imitate their gait and gesture, which is now grown into a habit; and my friends often tell me, in a blunt way, that I trot like a horse; which, however, I take for a great compliment: neither shall I disown that in speaking I am apt to fall into the voice and manners of the *Houyhnhnms*, and hear myself ridiculed on that account without the least mortification.

In the midst of all this happiness, and when I looked upon myself to be fully settled for life, my master sent for me one morning a little earlier than his usual hour. I observed by his countenance that he was in some perplexity, and at a loss how to begin what he had to speak. After a short silence, he told me he did not know how I would take what he was going to say: that in the last general assembly, when the affair of the *Yahoos* was entered upon, the representatives had taken offence at his keeping a *Yahoo* (meaning myself) in his family, more like a *Houyhnhnm* than a brute animal; that he was known frequently to converse with me, as if he could receive some advantage or pleasure in my company; that such a practice was not agreeable to reason or nature, or a thing ever heard of before among them; the assembly did therefore exhort him either to employ me like the rest of my species, or

command me to swim back to the place whence I came : that the first of these expedients was utterly rejected by all the *Houyhnhnms* who had ever seen me at his house or their own ; for they alleged that because I had some rudiments of reason, added to the natural gravity of those animals, it was to be feared I might be able to seduce them into the woody and mountainous parts of the country, and bring them in troops by night to destroy the *Houyhnhnms'* cattle, as being naturally of the ravenous kind, and averse from labour.

My master added that he was daily pressed by the *Houyhnhnms* of the neighbourhood to have the assembly's exhortation executed, which he could not put off much longer. He doubted it would be impossible for me to swim to another country ; and therefore wished I would contrive some sort of vehicle resembling those I had described to him, that might carry me on the sea ; in which work I should have the assistance of his own servants, as well as those of his neighbours. He concluded that for his own part, he could have been content to keep me in his service as long as I lived ; because he found I had cured myself of some bad habits and dispositions, by endeavouring, as far as my inferior nature was capable, to imitate *Houyhnhnms*.

I should here observe to the reader, that a decree of the general assembly in this country is expressed by the word *hnhloayn*, which signifies an exhortation, as near as I can render it : for they have no conception how a rational creature can be compelled, but only advised or exhorted ; because no person can disobey reason, without giving up his claim to be a rational creature.

I was struck with the utmost grief and despair at my master's discourse ; and being unable to support the agonies I was under, I fell into a swoon at his feet. When I came to myself, he told me that he concluded I had been dead ; for these people are subject to no such imbecilities of nature. I answered, in a faint voice, that death would have been too great a happiness : that although I could not blame the assembly's exhortation, or the urgency of his friends, yet, in my weak and corrupt judgment, I thought

it might consist with reason to have been less rigorous : that I could not swim a league, and probably the nearest land to theirs might be distant above a hundred : that many materials necessary for making a small vessel to carry me off were wholly wanting in this country ; which, however, I would attempt, in obedience and gratitude to his honour, although I concluded the thing to be impossible, and therefore looked on myself as already devoted to destruction ; that the certain prospect of an unnatural death was the least of my evils ; for, supposing I should escape with life by some strange adventure, how could I think with temper of passing my days among *Yahoos*, and relapsing into my old corruptions, for want of examples to lead and keep me within the paths of virtue ? that I knew too well upon what solid reasons all the determinations of the wise *Houyhnhnms* were founded, not to be shaken by arguments of mine, a miserable *Yahoo* ; and therefore, after presenting him with my humble thanks for the offer of his servants' assistance in making a vessel, and desiring a reasonable time for so difficult a work, I told him I would endeavour to preserve a wretched being ; and if ever I returned to England, was not without hopes of being useful to my own species, by celebrating the praises of the renowned *Houyhnhnms*, and proposing their virtues to the imitation of mankind.

My master, in a few words, made me a very gracious reply ; allowed me the space of two months to finish my boat : and ordered the sorrel nag, my fellow-servant—for so at this distance I may presume to call him—to follow my instructions ; because I told my master that his help would be sufficient, and I knew he had a tenderness for me.

In his company, my first business was to go to that part of the coast where my rebellious crew had ordered me to be set on shore. I got upon a height, and looking on every side into the sea, fancied I saw a small island towards the north-east ; I took out my pocket-glass, and could then clearly distinguish it about five leagues off, as I computed : but it appeared to the sorrel nag to be only a blue cloud ; for as he had no conception of any country beside his own,

so he could not be as expert in distinguishing remote objects at sea, as we who so much converse in that element.

After I had discovered this island, I considered no further ; but resolved it should, if possible, be the first place of my banishment, leaving the consequence to fortune.

I returned home, and consulting with the sorrel nag, we went into a copse at some distance, where I with my knife, and he with a sharp flint, fastened very artificially after their manner to a wooden handle, cut down several oak wattles, about the thickness of a walking-staff, and some larger pieces. But I shall not trouble the reader with a particular description of my own mechanics ; let it suffice to say, that in six weeks' time, with the help of the sorrel nag, who performed the parts that required most labour, I finished a sort of Indian canoe, but much larger, covering it with the skins of *Yahoos*, well stitched together with hempen threads of my own making. My sail was likewise composed of the skins of the same animal ; but I made use of the youngest I could get, the older being too tough and thick : and I likewise provided myself with four paddles. I laid in a stock of boiled flesh, of rabbits and fowls ; and took with me two vessels, one filled with milk, and the other with water.

I tried my canoe in a large pond, near my master's house, and then corrected in it what was amiss ; stopping all the chinks with *Yahoos'* tallow, till I found it staunch, and able to bear me and my freight ; and, when it was as complete as I could possibly make it, I had it drawn on a carriage very gently by *Yahoos* to the sea-side, under the conduct of the sorrel nag and another servant.

When all was ready, and the day came for my departure, I took leave of my master and lady and the whole family, my eyes flowing with tears, and my heart quite sunk with grief. But his honour, out of curiosity, and perhaps (if I may speak it without vanity) partly out of kindness, was determined to see me in my canoe, and got several of his neighbouring friends to accompany him. I was forced to wait above an hour for the tide, and then, observing the wind very fortunately bearing towards the island to which I intended to steer my course, I took a second leave

of my master ; but as I was going to prostrate myself to kiss his hoof, he did me the honour to raise it gently to my mouth. I am not ignorant how much I have been censured for mentioning this last particular. Detractors are pleased to think it improbable that so illustrious a person should descend to give so great a mark of distinction to a creature so inferior as I. Neither have I forgotten how apt some travellers are to boast of extraordinary favours they have received. But if these censurers were better acquainted with the noble and courteous disposition of the *Houyhnhnms*, they would soon change their opinion.

I paid my respects to the rest of the *Houyhnhnms* in his honour's company ; then getting into my canoe, I pushed off from shore.

CHAPTER XI

THE AUTHOR'S DANGEROUS VOYAGE—HE ARRIVES AT NEW HOLLAND, HOPING TO SETTLE THERE—IS WOUNDED WITH AN ARROW BY ONE OF THE NATIVES—IS SEIZED AND CARRIED BY FORCE INTO A PORTUGUESE SHIP—THE GREAT CIVILITIES OF THE CAPTAIN—THE AUTHOR ARRIVES AT ENGLAND

I BEGAN this desperate voyage on February 15th, 1714-15, at nine o'clock in the morning. The wind was favourable ; however, I made use at first only of my paddles ; but considering I should be weary, and that the wind might chop about, I ventured to set up my little sail : and thus, with the help of the tide, I went at the rate of a league and a half an hour, as near as I could guess. My master and his friends continued on the shore till I was almost out of sight ; and I often heard the sorrel nag (who always loved me) crying out, *Hnuy illa nyha, majah Yahoo* (" Take care of thyself, gentle Yahoo ").

My design was, if possible, to discover some small island uninhabited, yet sufficient by my labour to furnish me with the necessaries of life, which I would have thought a greater

happiness than to be first minister in the politest court of Europe ; so horrible was the idea I conceived of returning to live in the society and under the government of *Yahoos*. For in such a solitude as I desired, I could at least enjoy my own thoughts, and reflect with delight on the virtues of those inimitable *Houyhnhnms*, without an opportunity of degenerating into the vices and corruptions of my own species.

The reader may remember what I related when my crew conspired against me, and confined me in my cabin ; how I continued there several weeks without knowing what course we took ; and when I was put ashore in the long-boat, how the sailors told me with oaths, whether true or false, that they knew not in what part of the world we were. However, I did then believe us to be about ten degrees southward of the Cape of Good Hope, or forty-five degrees southern latitude, as I gathered from some general words I overheard among them, being, as I supposed, to the south-east in their intended voyage to Madagascar. And although this were little better than a conjecture, yet I resolved to steer my course eastward, hoping to reach the south-west coast of New Holland, and perhaps some such island as I desired lying westward of it. The wind was full west, and by six in the evening I computed I had gone eastward at least eighteen leagues ; when I spied a very small island about half a league off, which I soon reached. It was nothing but a rock, with one creek naturally arched by the force of tempests. Here I put in my canoe, and climbing a part of the rock, I could plainly discover land to the east, extending from south to north. I lay all night in my canoe ; and repeating my voyage early in the morning, I arrived in seven hours to the south-east point of New Holland. This confirmed me in the opinion I have long entertained, that the maps and charts place this country at least three degrees more at the east than it really is ; which thought I communicated many years ago to my worthy friend, Mr. Herman Moll, and gave him my reasons for it, although he has rather chosen to follow other authors.

I saw no inhabitants in the place where I landed, and

being unarmed, I was afraid of venturing far into the country. I found some shell-fish on the shore, and ate them raw, not daring to kindle a fire, for fear of being discovered by the natives. I continued three days feeding on oysters and limpets, to save my own provision; and I fortunately found a brook of excellent water, which gave me great relief.

On the fourth day, venturing out early a little too far, I saw twenty or thirty natives upon a height not above five hundred yards from me. They consisted of men, women, and children, sitting round a fire, as I could discover by the smoke. One of them spied me, and gave notice to the rest; five of them advanced towards me, leaving the women and children at the fire. I made what haste I could to the shore, and getting into my canoe, pushed off; the savages, observing me retreat, ran after me; and before I could get far enough into the sea, discharged an arrow, which wounded me deeply on the inside of my left knee: I shall carry the mark to my grave. I apprehended the arrow might be poisoned, and paddling out of the reach of their darts (being a calm day), I made a shift to suck the wound, and dress it as well as I could.

I was at a loss what to do, for I durst not return to the same landing-place, but stood to the north, and was forced to paddle; for the wind, though very gentle, was against me, blowing north-west. As I was looking about for a secure landing-place, I saw a sail to the north-north-east, which appearing every minute more visible, I was in some doubt whether I should wait for them or not; but at last my detestation of the *Yahoo* race prevailed; and turning my canoe, I sailed and paddled towards the south, and got into the same creek whence I set out in the morning, choosing rather to trust myself among these barbarians that live with European *Yahoos*. I drew up my canoe as close as I could to the shore, and hid myself behind a stone by the little brook, which, as I have already said, was excellent water.

The ship came within half a league of this creek, and sent her long-boat with vessels to take in fresh water (for the place, it seems, was very well known); but I did not

observe it till the boat was almost on shore, and it was too late to seek another hiding-place. The seamen at their landing observed my canoe, and rummaging it all over, easily conjectured that the owner could not be far off. Four of them, well armed, searched every cranny and lurking-hole, till at last they found me flat on my face behind the stone. They gazed awhile in admiration at my strange, uncouth dress—my coat made of skins, my wooden-soled shoes, and my furred stockings; whence, however, they concluded I was not a native of the place, who all go naked. One of the seamen, in Portuguese, bid me arise, and asked who I was. I understood that language very well, and getting upon my feet, said I was a poor *Yahoo* banished from the *Houyhnhnms*, and desired they would please to let me depart. They wondered to hear me answer them in their own tongue, and saw by my complexion I must be a European; but were at a loss to know what I meant by *Yahoo* and *Houyhnhnms*; and at the same time fell a-laughing at my strange tone in speaking, which resembled the neighing of a horse. I trembled all the while betwixt fear and hatred. I again desired leave to depart, and was gently moving to my canoe; but they laid hold of me, desiring to know what country I was of, whence I came, with many other questions. I told them I was born in England, whence I came about five years ago, and then their country and ours was at peace. I therefore hoped they would not treat me as an enemy, since I meant them no harm; but was a poor *Yahoo* seeking some desolate place where to pass the remainder of his unfortunate life.

When they began to talk, I thought I never heard or saw anything more unnatural; for it appeared to me as monstrous as if a dog or a cow should speak in England, or a *Yahoo* in *Houyhnhnmland*. The honest Portuguese were equally amazed at my strange dress, and the odd manner of delivering my words, which, however, they understood very well. They spoke to me with great humanity, and said they were sure the captain would carry me free to Lisbon, whence I might return to my own country; that two of the seamen would go back to the ship, inform the captain of what they had seen, and receive his orders. In

the meantime, unless I would give my solemn oath not to flee, they would secure me by force. I thought it best to comply with their proposal. They were very curious to know my story, but I gave them very little satisfaction, and they all conjectured that my misfortunes had impaired my reason. In two hours the boat, which went laden with vessels of water, returned, with the captain's command to fetch me on board. I fell on my knees to preserve my liberty, but all was in vain; and the men, having tied me with cords, lifted me into the boat, whence I was taken to the ship, and thence to the captain's cabin.

I gave the captain, Pedro de Mendez, a very short relation of my voyage, of the conspiracy against me by my own men, of the country where they set me on shore, and of my five years' residence there—all which he looked upon as if it were a dream or a vision; whereat I took great offence, for I had quite forgot the faculty of lying, so peculiar to *Yahoos*, in all countries where they reside, and, consequently, the disposition of suspecting truth in others of their own species. I asked him whether it were the custom in his country to say the thing which was not. I assured him I had almost forgot what he meant by falsehood, and if I had lived a thousand years in *Houyhnhnmland*, I should never have heard a lie from the meanest servant; that I was altogether indifferent whether he believed me or not: but, however, in return for his favours, I would give so much allowance to the corruption of his nature, as to answer any objection he might please to make, and then he might easily discover the truth.

The captain, a wise man, after many endeavours to catch me tripping in some part of my story, at last began to have a better opinion of my veracity. But he added, that since I professed so inviolable an attachment to truth, I must give him my word and honour to bear him company in this voyage, without attempting anything against my life; or else he would continue me a prisoner till we arrived at Lisbon. I gave him the promise he required; but at the same time protested that I would suffer the greatest hardships, rather than return to live among *Yahoos*.

Our voyage passed without any considerable accident.

We arrived at Lisbon, November 5, 1715. At our landing, the captain forced me to cover myself with his cloak, to prevent the rabble from crowding about me. I was conveyed to his own house; and at my earnest request he led me up to the highest room backward. I conjured him to conceal from all persons what I had told him of the *Houyhnhnms*; because the least hint of such a story would not only draw numbers of people to see me, but probably put me in danger of being imprisoned, or burnt by the Inquisition. The captain persuaded me to accept a suit of clothes newly made; but I would not suffer the tailor to take my measure; however, Don Pedro being almost of my size, they fitted me well enough. He accoutred me with other necessities, all new, which I aired for twenty-four hours before I would use them.

The captain had no wife, nor above three servants, none of which were suffered to attend at meals; and his whole deportment was so obliging, added to very good human understanding, that I really began to tolerate his company. He gained so far upon me, that I ventured to look out of the back window. By degrees I was brought into another room, whence I peeped into the street, but drew my head back in a fright. In a week's time he seduced me down to the door. I found my terror gradually lessened, but my hatred and contempt seemed to increase.

In ten days, Don Pedro, to whom I had given some account of my domestic affairs, put it upon me, as a matter of honour and conscience, that I ought to return to my native country, and live at home with my wife and children. He told me there was an English ship in the port just ready to sail, and he would furnish me with all things necessary. It would be tedious to repeat his arguments, and my contradictions. He said it was altogether impossible to find such a solitary island as I desired to live in; but I might command in my own house, and pass my time in a manner as recluse as I pleased.

I complied at last, finding I could not do better. I left Lisbon the 24th day of November, in an English merchantman, but who was the master I never inquired. Don Pedro accompanied me to the ship, and lent me twenty pounds.

He took kind leave of me, and embraced me at parting, which I bore as well as I could. During this last voyage I had no commerce with the master or any of his men ; but, pretending I was sick, kept close in my cabin. On December 5th, 1715, we cast anchor in the Downs, about nine in the morning, and at three in the afternoon I got safe to my house at Redriff.

My wife and family received me with great surprise and joy, because they concluded me certainly dead ; but I must freely confess the sight of them filled me only with hatred, disgust, and contempt ; and the more, by reflecting on the near alliance I had to them. For although, since my unfortunate exile from the *Houyhnhnms'* country, I had compelled myself to tolerate the sight of *Yahoos*, and to converse with Don Pedro de Mendez, yet my memory and imagination were perpetually filled with the virtues and ideas of those exalted *Houyhnhnms*.

CHAPTER XII

THE AUTHOR'S VERACITY—HIS DESIGN IN PUBLISHING THIS WORK—HIS CENSURE OF THOSE TRAVELLERS WHO SWERVE FROM THE TRUTH—THE AUTHOR CLEARS HIMSELF FROM ANY SINISTER ENDS IN WRITING—AN OBJECTION ANSWERED—THE METHOD OF PLANTING COLONIES—HIS NATIVE COUNTRY COMMENDED—THE RIGHT OF THE CROWN TO THOSE COUNTRIES DESCRIBED BY THE AUTHOR IS JUSTIFIED—THE DIFFICULTY OF CONQUERING THEM—THE AUTHOR TAKES HIS LAST LEAVE OF THE READER—PROPOSES HIS MANNER OF LIVING FOR THE FUTURE—GIVES GOOD ADVICE, AND CONCLUDES

Thus, gentle reader, I have given thee a faithful history of my travels for sixteen years and above seven months : wherein I have not been so studious of ornament as of truth. I could, perhaps, like others, have astonished thee

with strange, improbable tales; but I rather chose to relate plain matter of fact, in the simplest manner and style; because my principal design was to inform, and not to amuse thee.

It is easy for us who travel into remote countries, which are seldom visited by Englishmen, or other Europeans, to form descriptions of wonderful animals both at sea and land; whereas a traveller's chief aim should be to make men wiser and better, and improve their minds by the bad as well as good example of what they deliver concerning foreign places.

I could heartily wish a law was enacted, that every traveller, before he were permitted to publish his voyages, should be obliged to make oath before the Lord High Chancellor that all he intended to print was absolutely true to the best of his knowledge; for then the world would no longer be deceived, as it usually is, while some writers, to make their works pass the better upon the public, impose the grossest falsities on the unwary reader. I have perused several books of travels with great delight in my younger days; but having since gone over most parts of the globe, and been able to contradict many fabulous accounts from my own observation, it has given me a great disgust against this part of reading, and some indignation to see the credulity of mankind so impudently abused. Therefore, since my acquaintance were pleased to think my poor endeavours might not be unacceptable to my country, I imposed on myself as a maxim never to be swerved from, that I would strictly adhere to truth; neither indeed can I be ever under the least temptation to vary from it, while I retain in my mind the lectures and example of my noble master, and the other illustrious *Houyhnhnms* of whom I had so long the honour to be an humble hearer.

“Nec si miserum Fortuna Sinonem
Finxit, vanum etiam, mendacemque improba finget.”

I know very well how little reputation is to be got by writings, which require neither genius nor learning, nor indeed any other talent except a good memory, or an exact journal. I know likewise that writers of travels, like

dictionary-makers, are sunk into oblivion by the weight and bulk of those who come last, and therefore lie uppermost. And it is highly probable that such travellers, who shall hereafter visit the countries described in this work of mine, may, by detecting my errors (if there be any), and adding many new discoveries of their own, jostle me out of vogue, and stand in my place, making the world forget that ever I was an author. This indeed would be too great a mortification, if I wrote for fame; but as my sole intention was the public good, I cannot be altogether disappointed. For who can read of the virtues I have mentioned in the glorious *Houyhnhnms* without being ashamed of his own vices, when he considers himself as the reasoning, governing animal of his country? I shall say nothing of those remote nations where *Yahoos* preside, among which the least corrupted are the *Brobdingnagians*; whose wise maxims in morality and government it would be our happiness to observe. But I forbear descanting further, and rather leave the judicious reader to his own remarks and application.

I am not a little pleased that this work of mine can possibly meet with no censurers; for what objections can be made against a writer who relates only plain facts that happened in such distant countries, where we have not the least interest, with respect either to trade or negotiations? I have carefully avoided every fault with which common writers of travels are often too justly charged. Besides, I meddle not the least with any party, but write without passion, prejudice, or ill-will against any man or number of men whatsoever. I write for the noblest end, to inform and instruct mankind; over whom I may, without breach of modesty, pretend to some superiority, from the advantages I received by conversing so long among the most accomplished *Houyhnhnms*. I write without any view to profit or praise. I never suffer a word to pass that may look like reflection, or possibly give the least offence, even to those who are most ready to take it. So that I hope I may with justice pronounce myself an author perfectly blameless; against whom the tribes of Answerers, Considerers, Observers, Reflectors, Detectors, Remarkers,

will never be able to find matter for exercising their talents.

I confess it was whispered to me that I was bound in duty, as a subject of England, to have given in a memorial to a secretary of state at my first coming over; because whatever lands are discovered by a subject belong to the Crown. But I doubt whether our conquests, in the countries I treat of, would be as easy as those of Fernando Cortez over the native Americans. The *Lilliputians*, I think, are hardly worth the charge of a fleet and army to reduce them; and I question whether it might be prudent or safe to attempt the *Brobdingnagians*; or whether an English army would be at their ease, with the Flying Island over their heads. The *Houyhnhnms* indeed appear not to be so well prepared for war, a science to which they are perfect strangers, and especially missive weapons. However, supposing myself to be a minister of state, I could never give my advice for invading them. Their prudence, unanimity, unacquaintedness with fear, and their love of their country, would amply supply all defects in the military art. Imagine twenty thousand of them breaking into the midst of a European army, confounding the ranks, overturning the carriages, battering the warriors' faces into mummy by terrible yerks from their hinder hoofs; for they would well deserve the character given to Augustus—*Recalcitrat undique tutus*. But, instead of proposals for conquering that magnanimous nation, I rather wish they were in a capacity, or disposition, to send a sufficient number of their inhabitants for civilising Europe, by teaching us the first principles of honour, justice, truth, temperance, public spirit, fortitude, chastity, friendship, benevolence, and fidelity: the names of all which virtues are still retained among us in most languages, and are to be met with in modern as well as ancient authors; which I am able to assert from my own small reading.

But I had another reason, which made me less forward to enlarge his majesty's dominions by my discoveries. To say the truth, I had conceived a few scruples with relation to the distributive justice of princes upon these occasions. For instance, a crew of pirates are driven by a storm they

know not whither ; at last a boy discovers land from the topmast ; they go on shore to rob and plunder ; they see a harmless people ; are entertained with kindness ; they give the country a new name ; they take formal possession of it for their king ; they set up a rotten plank, or a stone, for a memorial ; they murder two or three dozen of the natives, bring away a couple more, by force, for a sample ; return home and get their pardon. Here commences a new dominion acquired with a title by divine right. Ships are sent with the first opportunity ; the natives driven out or destroyed ; their princes tortured to discover their gold ; a free licence given to all acts of inhumanity and lust, the earth reeking with the blood of its inhabitants : and this execrable crew of butchers, employed in so pious an expedition, is a modern colony, sent to convert and civilise an idolatrous and barbarous people.*

But this description, I confess, does by no means affect the British nation, who may be an example to the whole world for their wisdom, care, and justice in planting colonies ; their liberal endowments for the advancement of religion and learning ; their choice of devout and able pastors to propagate Christianity ; their caution in stocking their provinces with people of sober lives and conversations from this the mother kingdom ; their strict regard to the distribution of justice, in supplying the civil administration through all their colonies with officers of the greatest abilities, utter strangers to corruption ; and, to crown all, by sending the most vigilant and virtuous governors, who have no other views than the happiness of the people over whom they preside, and the honour of the king their master.

But as those countries, which I have described, do not appear to have any desire of being conquered and enslaved, murdered or driven out, by colonies, nor abound either in gold, silver, sugar, or tobacco, I did humbly conceive they were by no means proper objects of our zeal, our valour, or our interest. However, if those whom it more concerns, think fit to be of another opinion, I am ready to depose, when I shall be lawfully called, that no European did ever visit those countries before me. I mean if the inhabitants ought to be believed, unless a dispute may arise concerning

the two *Yahoos* said to have been seen many years ago upon a mountain in *Houyhnhnmland*.

But as to the formality of taking possession in my sovereign's name, it never came once into my thoughts ; and if it had, yet, as my affairs then stood, I should perhaps, in point of prudence and self-preservation, have put it off to a better opportunity.

Having thus answered the only objection that can ever be raised against me as a traveller, I here take a final leave of all my courteous readers, and return to enjoy my own speculations in my little garden at Redriff ; to apply those excellent lessons of virtue which I learned among the *Houyhnhnms* ; to instruct the *Yahoos* of my own family, as far as I shall find them docile animals ; to behold my figure often in a glass, and thus, if possible, habituate myself by time to tolerate the sight of a human creature ; to lament the brutality of *Houyhnhnms* in my own country, but always treat their persons with respect, for the sake of my noble master, his family, his friends, and the whole *Houyhnhnm* race, whom these of ours have the honour to resemble in all their lineaments, however their intellectuals came to degenerate.

I began last week to permit my wife to sit at dinner with me, at the farthest end of a long table ; and to answer (but with the utmost brevity) the few questions I asked her. And, although it be hard for a man late in life to remove old habits, I am not altogether out of hopes, in some time, to suffer a neighbour *Yahoo* in my company, without the apprehensions I am yet under of his teeth or his claws.

My reconciliation to the *Yahoo* kind in general might not be so difficult, if they would be content with those vices and follies only which nature has entitled them to. I am not in the least provoked at the sight of a lawyer, a pick-pocket, a colonel, a fool, a lord, a gamester, a politician, a physician, an evidence, a suborner, an attorney, a traitor, or the like ; this is all according to the due course of things : but when I behold a lump of deformity and diseases, both in body and mind, smitten with pride, it immediately breaks all the measures of my patience ; neither shall I be ever able to comprehend how such an animal and such a

vice could tally together. The wise and virtuous *Houyhnhnms*, who abound in all the excellences that can adorn a rational creature, have no name for this vice in their language; which has no terms to express anything that is evil, except those whereby they describe the detestable qualities of the *Yahoos*; among which they were not able to distinguish this of pride, for want of thoroughly understanding human nature, as it shows itself in other countries where that animal presides. But I, who had more experience, could plainly observe some rudiments of it among the wild *Yahoos*.

But the *Houyhnhnms*, who live under the government of reason, are no more proud of the good qualities they possess, than I should be for not wanting a leg or an arm; which no man in his wits would boast of, although he must be miserable without them. I dwell the longer upon this subject from the desire I have to make the society of an English *Yahoo* by any means not insupportable; and therefore I here entreat those who have any tincture of this absurd vice, that they will not presume to come in my sight.

APPENDIXES

APPENDIX I

A VOYAGE TO LILLIPUT

[After the first edition of the *Travels* had appeared, Gay wrote a Lilliputian ode, addressed to Quinbus Flestrin, by Titty Tit, Poet-laureate to His Majesty of Lilliput. Pope thus refers to it in a letter to Swift, March 8th, 1726-7: "You received, I hope, some commendatory verses from a horse, and a Lilliputian, to Gulliver; and an heroic epistle to Mrs. Gulliver. The bookseller would fain have printed them before the second edition of the book, but I would not permit it without your approbation; nor do I much like them." We concur in the last observation. The ode of the Lilliputian laureate is rather ingenious than clever; the lines, except the last of each stanza, being trisyllabic, to represent the pigmy proportions of Lilliputian poetry. We subjoin the ode.]

TO QUINBUS FLESTRIN, THE MAN-MOUNTAIN

An Ode

BY TITTY TIT, ESQ.

POET-LAUREATE TO HIS MAJESTY OF LILLIPUT

Translated into English

IN amaze,	See him stride
Lost, I gaze !	Valleys wide,
Can our eyes	Over woods,
Reach thy size ?	Over floods.
May my lays	When he treads,
Swell with praise ?	Mountains' heads
Worthy thee !	Groan and shake :
Worthy me !	Armies quake,
Muse, inspire	Lest his spurn
All thy fire !	Overturn
Bards of old	Man and steed ;
Of him told,	Troops, take heed !
When they said	Left and right,
Atlas' head	Speed your flight !
Propp'd the skies :	Lest an host
See, and believe your eyes.	Beneath his foot be lost.

Turn'd aside
 From his hide,
 Safe from wound
 Darts rebound :
 From his nose
 Clouds he blows ;
 When he speaks,
 Thunder breaks !
 When he eats,
 Famine threatens ;
 When he drinks,
 Neptune shrinks !
 Nigh thy ear,
 In mid air,
 On thy hand
 Let me stand,
 So shall I,
 Lofty poet, touch the sky.

TO GIBBONS READING THE MANUSCRIPT

THE GOD

BY TITTY TIT TWO

FORWARDED TO THE MASTERY OF LILLING

Excellence in Verse

See him arise	In silence,
Yell'd with	Lo! I gaze!
Over words	Can one eye
Over words	Reach thy eye?
When he reads	May my eye
Blushing, hands	Swell with pride?
Down and shew	Worthy that?
And so on	Worthy me!
I feel the same	Must judge
Of him	All the good
And so on	Kind of old
Joseph, the great	Of him, old
And so on	When they said
Good your light	Alas, had
I feel the same	I hope'd the same
Heard in love be	So, and before your

APPENDIX II

A VOYAGE TO BROBDINGNAG

Among the complimentary poems which appeared after the publication of the first edition of the *Travels* was the following by Arbuthnot.

THE LAMENTATION OF GLUMDALCLITCH FOR THE LOSS OF GRILDRIG

A PASTORAL

Soon as Glumdalclitch miss'd her pleasing care,
She wept, she blubber'd, and she tore her hair :
No British miss sincerer grief has known,
Her squirrel missing, or her sparrow flown.
She furl'd her sampler, and haul'd in her thread,
And stuck her needle into Grildrig's bed ;
Then spread her hands, and with a bounce let fall
Her baby, like the giant in Guildhall.
In peals of thunder now she roars—and now
She gently whimpers like a lowing cow ;
Yet lovely in her sorrow still appears ;
Her locks dishevelled, and her floods of tears
Seem like the lofty barn of some rich swain,
When from the thatch drips fast a shower of rain.
In vain she searched each cranny of the house,
Each gaping chink impervious to a mouse.
“ Was it for this,” she cried, “ with daily care,
Within thy reach I set the vinegar ?
And fill'd the cruet with the acid tide,
While pepper-water-worms thy bait supplied,
Where twined the silver eel around thy hook,
And all the little monsters of the brook ;
Sure in that lake he dropp'd :—my Grilly's drown'd ! ”
She dragg'd the cruet and no Grildrigs found.
“ Vain is thy courage, Grilly, vain thy boast ;
But little creatures enterprise the most.
Trembling, I've seen thee dare the kitten's paw ;
Nay, mix with children as they play'd at taw,
Nor fear the marbles as they bounding flew ;
Marbles to them, but rolling rocks to you.

" Why did I trust thee with that giddy youth ?
 Who from a page can ever learn the truth ?
 Versed in court-tricks, that money-loving boy,
 To some lord's daughter sold the living toy ;
 Or rent him limb from limb in cruel play,
 As children tear the wings of flies away :
 From place to place o'er Brobdingnag I'll roam,
 And never will return ; or bring thee home.
 But who hath eyes to trace the passing wind ?—
 How, then, thy fairy footsteps can I find ?
 Dost thou, bewilder'd, wander all alone,
 In the green thicket of a mossy stone ?
 Or tumbled from the toadstool's slippery round,
 Perhaps all maim'd lie grov'ling on the ground ?
 Dost thou, embosom'd in the lovely rose,
 Or sunk within the peach's down, repose ?
 Within the king-cup, if thy limbs are spread,
 Or in the golden cowslip's velvet head,
 Oh, show me, Flora, 'midst those sweets, the flower
 Where sleeps my Grildrig in the fragrant bower !

" But, ah ! I fear thy little fancy roves
 On little females and on little loves,
 Thy pigmy children and thy tiny spouse ;
 The baby playthings that adorn thy house—
 Doors, windows, chimneys, and the spacious rooms,
 Equal in size to cells of honeycombs.
 Hast thou for these now ventured from the shore,
 Thy bark a bean-shell, and a straw thine oar ?
 Or, in thy box, now bounding on the main,
 Shall I ne'er bear thyself and house again ?
 And shall I set thee on my hand no more,
 To see thee leap the lines, and traverse o'er
 My spacious palm ? Of stature scarce a span,
 Mimic the actions of a real man ?
 No more behold thee turn my watch's key,
 As seamen at a capstan anchor weigh ?

" How wert thou wont to walk with cautious tread,
 A dish of tea, like milk-pail, on thy head !
 How chase the mite that bore thy cheese away,
 And keep the rolling maggot at a bay ! "

She spoke, but broken accents stopp'd her voice,
 Soft as the speaking-trumpet's mellow noise ;
 She sobb'd a storm, and wiped her flowing eyes,
 Which seem'd like two broad suns in misty skies :
 Oh, squander not thy grief—those tears command,
 To weep upon our cod in Newfoundland ;
 The plenteous pickle shall preserve the fish,
 And Europe taste thy sorrows in her dish.

APPENDIX III

A VOYAGE TO LAPUTA

Ballad

ON THE SOUTH-SEA SCHEME

BY DEAN SWIFT

Written to expose the mania for speculation and stock-jobbing so prevalent in 1720. It explains some of the schemes satirised in the description of the Academy of Lagado.

YE wise philosophers, explain,
What magic makes our money rise,
When dropp'd into the Southern main ;
Or do these jugglers cheat our eyes ?

Put in your money, fairly told,
Presto ! begone !—'tis here again :
Ladies and gentlemen, behold,—
Here's every piece as big as ten !

Thus, in a basin drop a shilling,
Then fill the vessel to the brim,
You shall observe, as you are filling,
The ponderous metal seems to swim.

It rises both in bulk and height,
Behold it swelling like a sop ;
The liquid medicine cheats your sight,—
Behold it mounted to the top.

“ In stock three hundred thousand pound,
I have in view a lord's estate ;
My manors all contiguous round,
A coach and six, and served in plate ! ”

Thus the deluded bankrupt raves,
Puts all upon a desperate bet,
Then plunges in the Southern waves,
Dipped over head and ears—in debt.

So, by a calenture misled,
The mariner with rapture sees
On the smooth ocean's azure bed,
Enamelled fields and verdant trees.

With eager haste he longs to rove
 In that fantastic scene, and thinks
 It must be some enchanted grove,
 And *in* he leaps, and *down* he sinks.

Five hundred chariots, just bespoke,
 Are sunk in these devouring waves,—
 The horses drown'd, the harness broke,
 And here the owners find their graves.

Like Pharaoh, by *directors* led ;
 They with their spoils went safe before !
 His chariots tumbling out the dead,
 Lay shatter'd on the Red Sea shore.

Raised up on Hope's aspiring plumes,
 The young adventurer o'er the deep,
 An eagle's flight and state assumes,
 And scorns the middle-way to keep.

On paper wings he takes his flight,
 With *wax* the *father* bound them fast ;
 The *wax* is melted by the height,
 And down the towering boy is cast.

A moralist might here explain
 The rashness of the Cretan youth,—
 Describe his fall into the main,
 And from a fable form a truth.

His *wings* are his *paternal rent*,
 He melts the *wax* at every flame ;
 His credit sunk, his money spent,
 In *Southern Seas* he leaves his name.

Inform us, you that best can tell,
 Why in yon dangerous gulf profound,
 Where hundreds and where thousands fell,
Fools chiefly float, the wise are drown'd ?

So have I seen, from Severn's brink,
 A flock of *geese* jump down together,
 Swim where the bird of Jove would sink,
 And swimming, never wet a feather.

But I affirm 'tis false, in fact,
Directors better know their tools ;
 We see the nation's credit crackt,
 Each knave has made a thousand fools.

One fool may from another win,
And then get off with money stored,
But if a *sharper* once comes in,
He throws at all, and sweeps the board.

As fishes on each other prey,
The great ones swallowing up the small;
So fare it in the Southern Sea,
The whale *directors* eat up all.

When *stock* is high, they come between,
Making by secondhand their offers,
Then cunningly retire unseen,
With each a million in his coffers.

So when upon a moonshine night,
An ass was drinking at a stream,
A cloud arose and stopped the light,
By intercepting every beam.

"The day of judgment will be soon,"
Cries out a sage among the crowd,
"An ass has swallowed up the moon"—
The moon lay safe behind a cloud.

Each poor *subscriber* to the sea,
Sinks down at once, and there he lies;
Directors fall as well as they,
Their fall is but a trick to rise.

So fishes, rising from the main,
Can soar with moistened wings on high;
The moisture dried, they sink again,
And dip their fins again to *fly*.

Undone at play, the female troops
Come here their losses to retrieve;
Ride o'er the waves in spacious hoops,
Like Lapland witches in a sieve.

Thus Venus to the sea descends,
As poets feign; but where's the moral?
It shows the queen of love intends
To search the sea for pearl and coral.

The sea is richer than the land,
I heard it from my grandam's mouth;
Which now I clearly understand,
For by the sea she meant the *south*.

Thus, by directors we are told,

" Pray, gentlemen, believe your eyes ;
Our ocean's covered o'er with gold,
Look round and see how thick it lies.

" We, gentlemen, are your assisters,
We'll come and hold you by the chin : "
Alas ! all is not gold that glisters,
Then thousands sink by leaping in.

Oh ! would those patriots be so kind,
Here in the deep to *wash their hands*,
Then like Pactolus, we should find,
The sea indeed had *golden sands*.

A shilling in the bath you fling ;
The silver takes a nobler hue,
By magic virtue in the spring,
And seems a guinea to your view.

But as a guinea will not pass
At market for a farthing more,
Shown through a multiplying glass,
Than what it always did before ;

So cast it in the *Southern* seas,
Or view it through a jobber's bill ;—
Put on what spectacles you please,
Your guinea's but a guinea still.

One night a fool into a brook,
Thus from a hillock looking down,
The *golden stars* for guineas took,
And silver Cynthia for a crown.

The point he could no longer doubt :
He ran, he leaped into the flood ;
There sprawl'd awhile, and scarce got out,
All cover'd o'er with slime and mud.

" Upon the water cast thy bread,
And after many days thou'lt find it ; "
But gold upon this ocean spread,
Shall sink, and leave no mark behind it.

There is a gulf, where thousands fell,
Here all the bold adventurers came,
A narrow sound, though deep as hell ;—
Change-alley is the dreadful name.

Nine times a day it ebbs and flows,
Yet he that on the surface lies,
Without a pilot seldom knows
The time it falls or when 'twill rise.

Subscribers here by thousands float,
And jostle one another down ;
Each paddling in his leaky boat,
And there they fish for gold, and drown.

Now buried in the depths below,
Now mounted up to heaven again,
They reel and stagger to and fro,
At their wits' end, like drunken men.

Meantime, secure on Garraway cliffs,
A savage race, by shipwrecks fed,
Lie waiting for the founder'd skiffs,
And strip the bodies of the dead.

But these, you say, are factious lies,
From some malicious tory's brain ;
For where *directors* get a prize,
The Swiss and Dutch whole millions drain.

Thus, when by rocks a lord is plied,
Some cully often wins a bet,
By venturing on the cheating side,
Though not into the secret let.

While some build castles in the air,
Directors build them in the seas ;
Subscribers plainly see them there,—
For fools will see as wise men please.

Thus oft by mariners are shown—
Unless the men of Kent are liars—
Earl Godwin's castles overthrown,
And palace roofs and steeple spires.

Mark where the sly directors creep,
Nor to the shore approach too nigh !
The monsters nestle in the deep,
To seize you in your passing by.

Then like the dogs of Nile be wise,
Who taught by instinct how to shun
The crocodile, that lurking lies,
Run as they drink, and drinking run.

Antæus could, by magic charms,
 Recover strength whene'er he fell ;
 Alcides held him in his arms,
 And sent him *up in air to hell.*

Directors thrown into the sea,
 Recover strength and vigour there ;
 But may be tamed another way,
Suspended for awhile in air !

Directors ! for 'tis you I warn,
 By long experience we have found
 What planet ruled when you were born ;
 We see you never can be drown'd.

Beware, nor over-bulky grow,
 Nor come within your cully's reach ;
 For if the sea should sink so low,
 To leave you dry upon the beach,

You'll owe your ruin to your bulk ;
 Your foes already waiting stand,
 To tear you like a founder's hulk,
 While you lie helpless on the strand.

Thus, when a whale has lost the tide,
 The coasters crowd to seize the spoil ;
 The monster into parts divide,
 And strip the bones, and melt the oil.

Oh ! may some *western* tempest sweep
 These *locusts* whom our fruits have fed,
 That plague, directors, to the deep,
 Driven from the South Sea to the Red !

May He, whom Nature's laws obey,
 Who *lifts* the poor and *sinks* the proud,
 " Quiet the raging of the *sea*,
 And still the madness of the crowd ! "

But never shall our isles have rest,
 Till those devouring *swine* run down—
 The devils leaving the posset—
 And headlong in the *waters* drown.

The nation then, too late, will find,
 Computing all their cost and trouble,
Directors' promises but wind,
South Sea at best a mighty bubble.

A SOUTH SEA BALLAD

OR

MERRY REMARKS UPON EXCHANGE-ALLEY BUBBLES

TO A NEW TUNE, CALLED "THE GRAND ELIXIR; OR,
THE PHILOSOPHER'S STONE DISCOVERED"

I

IN London stands a famous pile,
And near that pile an Alley,
Where many crowds for riches toil,
And wisdom stoops to folly.
Here sad and joyful, high and low
Court Fortune for her graces,
And as she smiles or frowns, they show
Their gestures and grimaces.

II

Here stars and garters do appear,
Among our lords the rabble;
To buy and sell, to see and hear
The Jews and Gentiles squabble.
Here crafty courtiers are too wise
For those who trust to Fortune;
They see the cheat with clearer eyes,
Who peep behind the curtain.

III

Our greatest ladies hither come,
And ply in chariots daily;
Oft pawn their jewels for a sum
To venture in the Alley.
Young harlots, too, from Drury-lane,
Approach the 'Change in coaches,
To fool away the gold they gain
By their obscene debauches.

IV

Long heads may thrive by sober rules
Because they think, and drink not,
But headlongs are our thriving fools,
Who only drink and think not.

The lucky rogues, like spaniel dogs,
 Leap into South Sea water,
 And there they fish for golden frogs,
 Not caring what comes arter.

V

'Tis said, that alchemists of old
 Could turn a brazen kettle,
 Or leadern cistern into gold,
 That noble, tempting metal ;—
 But if it here may be allowed
 To bring in great and small things,
 Our cunning South Sea, like a god,
 Turns nothing into all things.

VI

What need have we of Indian wealth,
 Or commerce with our neighbours ?
 Our constitution is in health,
 And riches crown our labours.
 Our South Sea ships have golden shrouds,—
 They bring us wealth, 'tis granted ;
 But lodge their treasure in the clouds
 To hide it, till 'tis wanted.

VII

O Britain ! bless thy present state,
 Thou only happy nation,
 So oddly rich, so madly great,
 Since bubbles came in fashion.
 Successful rakes exert their pride,
 And count their airy millions,
 While homely drabs in coaches ride,
 Brought up to town on pillions.

VIII

Few men who follow reason's rules,
 Grow fat with South Sea diet ;
 Young rattles and unthinking fools
 Are those who flourish by it :
 Old musty jades, and pushing blades
 Who've least consideration,
 Grow rich apace ; while wiser heads
 Are struck with admiration.

IX

A race of men who, t'other day,
 Lay crush'd beneath disasters,
 Are now by stock brought into play
 And made our lords and masters.
 But should our South Sea Babel fall,
 What numbers would be frowning!
 The losers then must ease their gall
 By hanging or by drowning.

X

Five hundred millions, notes and bonds,
 Our stocks are worth in value ;
 But neither lie in goods, or lands,
 Or money, let me tell you.
 Yet though our foreign trade is lost,
 Of mighty wealth we vapour ;
 When all the riches that we boast
 Consists in scraps of paper.

The following is a satire directed against the Report of the Secret Committee in Attenbury's case, referred to several times in the preceding pages,* in the description of the Academy of Lagado.

UPON THE HORRID PLOT

DISCOVERED BY HARLEQUIN, THE BISHOP OF ROCHESTER'S
 FRENCH DOG

In a dialogue between a Whig and Tory

I ASK'D a Whig the other night,
 How came the wicked plot to light ?
 He answer'd that a *dog*, of late,
 Inform'd a minister of state.
 Said I, from that I nothing know,
 For are not all informers so ?
 A villain who his friend betrays,
 We style him by no other phrase ;
 And so a perjured dog denotes
 Porter, and Prendergast, and Oates,
 And forty others I could name.

WHIG.—But, sir, they say the dog was lame ?

TORY.—A weighty argument indeed :

Your evidence was *lame* ;—proceed,
Come, help your *lame dog o'er the stile*.

WHIG.—Sir, you mistake me all the while,
I mean a dog without a joke,
Can howl, and bark, but never spoke.

TORY.—I'm still to seek which dog you mean,
Whether cur Plunkett, or whelp Skean,
An English or an Irish hound,
Or t'other puppy that was drown'd ;
Or Mason, that abandon'd bitch ;
Then pray be free, and tell me which :
For every stander-by was marking,
That all the noise they made was barking.
You pay them well : the *dogs* have got
Their dogs' heads in a porridge pot :
And 'twas but just, for wise men say,
That *every dog must have his day*.
Dog Walpole laid a quart of *nog* on't,
He'd either make a hog or dog on't,
And look since he has got his wish,
As if he had *thrown down a dish* ;
Yet thus I dare foretell you from it,
He'll soon return to his own vomit.

WHIG.—Besides, this horrid plot was found
By Neynoe after he was drown'd.

TORY.—Why, then the proverb is not right,
Since you can teach *dead dogs* to bite.

WHIG.—I proved my proposition full,
But Jacobites are strangely dull,
Now let me tell you plainly, sir,
Our witness is a real *cur* ;

A dog of spirit for his years,—
Has twice two legs, two hanging ears ;
His name is Harlequin, I wot,
And that's a name in every plot ;
Resolved to save the British nation,
Though French by birth and education ;
His correspondence, plainly dated,
Was all decipher'd and *translated* ;
His answers were exceeding pretty,
Before the secret wise Committee ;
Confess'd as plain as he could bark,
Then with his fore-foot set his mark.

TORY.—Then all this while I have been bubbled,
I thought it was a *dog in doublet* ;
The matter now no longer sticks,
For statesmen never want *dog-tricks* ;

But since it was a real cur,
And not a dog in metaphor,
I give you joy of the report
That he's to have a place at court.

WHIG.—Yes, and a place he will get rich in,
A turnspit in the royal kitchen.
Sir, to be plain, I tell you what,
We had occasion for the plot :
And when we found the *dog* begin it,
We guess'd the bishop's foot was in it.

TORY.—I own it was a dangerous project,
But you have proved it by *dog-logic*.
Sure such intelligence between
A dog and bishop ne'er were seen ;
Till you began to change the breed,
Your Bishops all are dogs indeed.

APPENDIX IV

EXPOSTULATORY EPISTLE

FROM

MARY GULLIVER TO CAPTAIN LEMUEL GULLIVER

The Captain, some time after his return, being retired to Mr. Sympson's in the country, Mrs. Gulliver, apprehending from his late behaviour some estrangement of his affections, wrote him the following expostulatory, soothing, and tenderly complaining Epistle.

WELCOME ! thrice welcome to thy native place !
—What ! touch me not ? What ! shun a wife's embrace ?
Have I for this thy tedious absence borne,
And waked and wish'd whole nights for thy return ?
In five long years I took no second spouse ;
What Redriff wife so long hath kept her vows ?
Your eyes, your nose, inconstancy betray ;
Your nose you stop, your eyes you turn away.
'Tis said that thou should'st cleave unto thy wife ;—
Once thou did'st cleave, and I could cleave for life :
Hear and relent ! Hark how thy children moan ;
Be kind at least to these, they are thy own,—
Behold, and count them all ; you're sure to find
The honest number that you left behind.
See how they pat thee with their pretty paws :—
Why start you ? Are they snakes ? or have they claws ?
Thy Christian seed,—our mutual flesh and bone
Be kind at least to these, they are thy own.
Beddell, like thee, might farthest India rove ;
He changed his country, but retain'd his love.
There's Captain Pannell, absent half his life,
Comes back, and is the kinder to his wife ;
Yet Pannell's wife is brown compared to me,
And Mistress Beddell, sure, is fifty-three.
Not touch me !—Never neighbour call'd me slut :
Was Flimnap's dame more sweet in Lilliput ?
I've no red hair to breathe an odious fume ;
At least thy consort's cleaner than thy groom ;

Why then that dirty stable-boy thy care ?
What mean those visits to the sorrel mare ?
Say by what witchcraft or what demon led,
Preferr'st thou litter to thy marriage bed ?

Some say the devil himself is in that mare ;
If so our Dean shall drive him forth by prayer.
Some think you mad, some think you are possessed,
That Bedlam and clean straw will suit you best.
Vain means, alas ! this frenzy to appease !
That straw, that straw would heighten the disease.

My bed (the scene of all our former joys—
Witness two lovely girls, two lovely boys),
Alone I press ; in dreams I call my dear ;
I stretch my hand, no Gulliver is there !
I wake, I rise, and shivering with the frost,
Search all the house—my Gulliver is lost !
Forth in the street I rush with frantic cries ;
The windows open and the neighbours rise ;
" Where sleeps my Gulliver ? O tell me where ? "
The neighbours answer, " With the sorrel mare."

At early morn I to the market haste,
(Studious in everything to please thy taste)
A curious fowl and 'sparagus I chose,
(For I remember you were fond of those) ;
Three shillings cost the first, the last seven groats ;—
Sullen you turn'd from both, and called for oats.

Others bring goods and treasures to their houses,
Something to deck their pretty babes and spouses ;
My only token was a cup-like horn,
That's made of nothing but a lady's corn :
'Tis not for that I grieve—O, 'tis to see
The groom and sorrel mare preferr'd to me !

These for some moments when you deign to quit,
And (at due distance) sweet discourse permit,
'Tis all my pleasure thy past toil to know,
For pleased remembrance builds delight on woe.
At every danger pants thy consort's breast,
And gaping infants squall to hear the rest.
How did I tremble, when by thousands bound,
I saw thee stretched on Lilliputian ground ;
When scaling armies climb'd up every part,
Each step they trod, I felt upon my heart.
Those spectacles, ordain'd thine eyes to save,
Were once my present :—love that armour gave.
How did I mourn at Bolgolah's decree !
For when he sign'd thy death, he sentenced me.

When folks might see thee all the country round
For sixpence, I'd have given a thousand pound.

Lord ! when the giant babe that head of thine
Got in his mouth, my heart was up in mine !
When in the marrow-bone I see thee ramm'd,
Or on the house-top by the monkey cramm'd,
The piteous images renew my pain,
And all thy dangers I weep o'er again.
Glumdalclitch, too !—with thee I mourn her case ;
Heaven guard the gentle girl from all disgrace
O, may the king that one neglect forgive,
And pardon her the fault by which I live !
Was there no other way to set him free ?
My life, alas ! I fear proved death to thee.

O teach me, dear, new words to speak my flame,
Teach me to woo thee by thy best loved name,
Whether the style of Grildrig please thee most,
So call'd on Brobdingnag's stupendous coast,
When on the monarch's ample hand you sate,
And halloo'd in his ear intrigues of state :
Or Quinbus Flestrin more endearment brings,
When, like a mountain, you look'd down on kings :
If ducal Nardac, Lilliputian peer,
Or Glumglum's humbler title soothe thine ear ;
Nay, would kind Jove my organs so dispose,
To hymn harmonious Houyhnhnm through the nose,
I'd call thee Houyhnhnm, that high-sounding name,—
Thy children's noses all should twang the same,
So might I find my loving spouse of course,
Endew'd with all the virtues of a horse.

NOTES

NOTES

A VOYAGE TO LILLIPUT

I. Page 23.—The "Voyage to Lilliput" is founded upon the ancient fiction of the "Pigmies," known to all classical scholars, and familiar to children in their modern representatives—the "fairies." The object of the satire is to assail the policy of Walpole and the Ministry of George I., with which Swift was then deeply dissatisfied, especially on account of the impeachment of Oxford and Bolingbroke, the flight of the latter to France, and the banishment of Atterbury, who retired to the same country. Against the Minister, accordingly, the keenest shafts of Swift's irony and stinging wit are directed, under the character of Lord Treasurer Flimnap. The struggles between the Tories and the Whigs are described under the contemptuous epithets of "High-heels" and "Low-heels"; while the religious controversies between the two great Church parties are ridiculed as being of no greater importance than the dispute between the "Big Endians" and the "Little Endians." In Blefuscu, we have France symbolised, as Lilliput is designed to typify England; and the flight of Gulliver to the former is intended to reprobate the treatment of Bolingbroke and Atterbury. Independently of these political allusions, the tale is highly amusing, the incidents happily conceived, and the adventures wonderfully captivating.

II. Page 25.—It will be remembered how little was known of the South Pacific Ocean, or the Australian Continent, at the time when Swift wrote. The discoverer of Van Dieman's Land, in 1633—Abel Janson Tasman—gave but a very inaccurate account of the seas he traversed, and so Swift had *sea room* enough in which to place his ideal country of Lilliput. Fortunately, while he states the latitude of the shipwreck, he avoids giving the longitude, and so we have escaped the possibility of finding the scene of his adventures amongst the pigmies upon the coast of Western Australia.

III. Page 27.—From the description of this orator, and his being attended by a page, it is evident that Swift designed to allude to some of those Whig nobles of his day who were in the habit of haranguing the people, at public meetings, in favour of their own political views. As a Tory, Swift was ever ready to have a fling at these agitators, who so largely contributed to put his party out of power. There is something intensely ludicrous in representing the

pigmy orator perched upon a stage three times the height of himself, squandering all the resources of elocution upon one who could not understand "one syllable of his long speech." Moore, in his "Ode to Sir Hudson Lowe," alludes very humorously to this incident:—

"And how the doughty manikins
Amused themselves with sticking pins
And needles in the great man's breeches;
And how some *very* little things
That passed for lords, on scaffoldings,
Got up and worried him with speeches."

IV. Page 29.—How thoroughly ludicrous is the image thus presented to us! The pomp of the manikin *hurgo*, with his dozen followers, traversing the body of Gulliver, from one end to the other, poking his credentials into the eyes of the giant, and being clement enough to address him "without any signs of anger."

"They tied him down—these little men did,
And having valiantly ascended
Upon the mighty man's protuberance,
They did so strut! Upon my soul,
It must have been extremely droll
To see their pigmy pride's exuberance!"

Moore's "Ode to Sir Hudson Lowe."

V. Page 30.—This is probably a sneer at mathematics, for which and its professors Swift had no great reverence. Like Goldsmith, he thought that proficiency in mathematics did not require the highest order of intellect; nor did he believe, with King James I., that they were altogether beyond human comprehension; for we learn from Sheridan that, on one occasion, Swift solved a very difficult problem in a very short time. The description of the process by which Gulliver is raised is not only amusing, but very ingenious and correct.

VI. Page 31.—Dr. Cooke Taylor observes upon this: "The caution of the Lilliputian courtiers is probably designed to ridicule the over-acted solicitude by which the ministers of George I. affected to protect the king from the plots of the Jacobites. The Tories, who hastened to greet the king on his landing, were either refused admittance or harshly dismissed." Lord John Russell says (*Affairs of Europe*, vol. i., p. 308)—"Lord Harcourt, who arrived with a patent for the peerage of the Prince of Wales, was abruptly dismissed; the Duke of Ormond, who was hastening to Greenwich, was forbidden to appear in the royal presence; and Lord Oxford, who had shown more joy in proclaiming the king than his friends thought respectful towards the late queen, was hardly admitted in the crowd to kiss the king's hand."

VII. Page 33.—A stang is a pole or perch, sixteen feet and a half in length.

VIII. Page 34.—Swift, no doubt, designed in the character of the Emperor of the Lilliputians to portray George the First. The portrait, however, is purposely, in many respects, unlike, and the features that resemble are by no means numerous. George was below the middle stature, inelegant in person, ungraceful in deportment, and awkward in address, and at ease only in the privacy of his friends; phlegmatic, grave, not over-moral, and very parsimonious, he had no taste for literature or the fine arts, and was so ignorant of the English language that Walpole had to converse with him in Latin. He knew as little of our laws or customs, so that Shippen observed, "It was the only infelicity of His Majesty's reign that he was unacquainted with the English language and the English Constitution"—a sarcasm that procured the utterer a lodging in the Tower. The simplicity and the penuriousness, as well as the justice and moderation, of the British monarch will be found adumbrated in the Lilliputian.

IX. Page 34.—This may refer to the king's Turkish pages of the Back Stairs, Mustapha and Mahomet, who exercised considerable influence over their master, and made sale of minor offices.

X. Page 34.—Perhaps at no period was the dress of the upper classes carried to a higher pitch of extravagance than in the early part of the eighteenth century; and Swift here takes a fling at the excess.

XI. Page 35.—The treatment of Gulliver in thus generously pardoning the Lilliputians who assailed him with their arrows, is designed to represent the clemency and forbearance with which the Tory party, under the administration of Harley and Bolingbroke, in the latter years of Queen Anne, dealt with political offenders, and especially political libellers. This was the more creditable to his party at a time when it was the received doctrine in Westminster Hall, that no man might publish a writing reflecting on the Government, or upon the character, or even capacity or fitness of any one employed in it (Hallam, *Constitutional History of England*, vol. iii., p. 229).

XII. Page 36.—In the dealings of the Lilliputian court and monarch with Gulliver here detailed we have some of the characteristics of George I. brought out with inoffensive pleasantry: the parsimony that was alarmed at the cost of maintaining so expensive a visitor; the generosity and justice that rewarded Gulliver's good conduct; the moderation, simplicity, and shyness of the king, who lived chiefly upon his own demesnes; as, a little further on, we find the ease and freedom of the king in private life, the punctuality in business, the circumspection that requires a pledge of loyalty from the giant and directs a search of his person, and the courage which does not shrink from setting at liberty one endued with such tremendous power.

XIII. Page 39.—How exquisitely ludicrous is this conception of these wise manikins searching Gulliver's pockets, and gravely

noting things, most trivial and ordinary in our estimation, as of the weightiest moment, and of suspicious, if not alarming character ! Nothing could have been more happily devised than this mode of bringing into contempt and ridicule the reports of the several committees of secrecy which the Whig administration under Walpole appointed, for the purpose of inquiring into the treasonable plots which the Jacobites were suspected of concocting in favour of the Pretender during the early part of the reign of George I. These reports exhibited a great deal of ignorance, a great deal of party spirit, and no small amount of credulity. It was wittily observed that the committees "found nothing suspicious but what they could not understand; and that, as they understood nothing, they suspected everything." In like manner, we have the Lilliputian commissioners understanding very little and suspecting a great deal. Johnson, who was rarely favourable to Swift, "allowed," says Boswell, "very great merit to the inventory of the articles found in the pocket of the 'man mountain,' particularly the description of his watch."

XIV. Page 40.—Every reader of history is acquainted with the rigid, and often unjustifiable, searches which were, for a considerable period after the accession of the house of Hanover, instituted by the Whigs in the houses of their political opponents wherever they suspected, or affected to suspect, the owners to be favourable to the house of Stuart, or to be Papists, or harbourers of Papists. It is these inquisitorial proceedings that are here the objects of Swift's irony; and no one could better understand than he the vexations and indignities which men endured from these proceedings. "Writing in Ireland," says Dr. Cooke Taylor, "Swift was likely to find an ample supply of searchers and alarmists; for the Cromwellian settlers, deriving their title to their estates from no better source than the English suspicion and hatred of Popery, were anxious to keep alive such feelings; and catalogues of suspicious articles, even more ludicrous than those in the text, may be found in the records of Dublin Castle." One of the objects of suspicion in those days, wearied out by constant requisitions to surrender his fire-arms, and by the repeated annoyances which he had experienced, sent his poker, tongs, and shovel to the arsenal, and took a regular receipt for them from the officer in command.

XV. Page 42.—Under the name of Flimnap, Swift designed to hold up Sir Robert Walpole to odium and ridicule, as he had all his life pursued him with the bitterest enmity and the most savage satire both in prose and verse.

XVI. Page 42.—*Somerset* or *summersault*, a gambol of a tumbler, in which he springs up, turns heels over head in the air, and comes down upon his feet.—*Orig.*

XVII. Page 42.—This is probably meant for James Stanhope, who was appointed Secretary of State shortly after the accession of

George I., and was created Earl of Stanhope in 1717. His death was singular. An abusive attack made upon him by the profligate Duke of Wharton so agitated him that he burst a blood-vessel, and died the next day, February 4, 1721.

XVIII. Page 42.—Sir Walter Scott says that Swift here alludes to the retirement of Walpole from office in 1717, through the successful intrigues of Sunderland and Stanhope, who gained the ear of the king while he was in Hanover. On Walpole's resignation Stanhope became First Lord of the Treasury; till whose death, in 1721, Walpole did not return to office. It is said that the Duchess of Kendal, the king's mistress, was mainly instrumental to his restoration to favour—a fact that is indicated by the king's cushion breaking his fall. This lady, Erengard Melesina, Baroness of Schulenburg, exercised a surprising influence over the king, though she was neither handsome nor graceful. Indeed, she was so tall and thin that she was nicknamed the "Maypole"; while the Countess of Darlington, another of the king's favourites, was called from her great obesity, the "Elephant and Castle."

XIX. Page 43.—These decorations are obviously the three orders of knighthood—the blue being the "Garter," the red the "Bath," and the green the "Thistle." Swift here alludes disparagingly to Walpole, on whom the king conferred the order of the Bath (revived for the occasion) a few days before the prorogation of Parliament in 1724. In 1726 he was installed a Knight of the Garter. On the occasion of the revival of the Order of the Bath, Swift wrote some lines in which the germ of the idea in the text is found—

"And he who'll leap over a stick for the king,
Is qualified best for a dog in a string."

XX. Page 45.—The incident was naturally suggested by what is related of the celebrated brazen statue, 105 feet high, placed at the entrance of the harbour of Rhodes, with a foot on each mole, under which the largest ships, with all their sails set, were able to pass. The well-known passion of George I. for military reviews is probably intended here to be ridiculed, and it must be admitted that nothing could exhibit a martial pageant in a more ludicrous light.

XXI. Page 47.—Lord Orrery says:—"In Swift's description of Lilliput he seems to have had England more immediately in view; in his description of Blefuscu he seems to intend the people and kingdom of France; yet the allegory between these nations is frequently interrupted, and scarce anywhere complete." Scott truly remarks, the parallel is intentionally qualified by changing the relative description of the two countries, making Lilliput the continent, and Blefuscu the island.

XXII. Page 50.—The Empress of Lilliput is designed to represent Queen Anne, though the character is not brought out with much

distinctness. The graciousness of the reception is in accordance with the reputation of the Queen, who was pronounced by Lord Dartmouth to be "the best bred person in her dominions."

XXIII. Page 50.—By these names Swift refers to Whigs and Tories, the two great parties who were then contending for political ascendancy, and shows by this illustration how contemptible and ridiculous those differences are which often keep political parties asunder.

XXIV. Page 51.—This is a very happy and sarcastic allusion to the political conduct of the Prince of Wales, afterwards George II. Being in violent hostility to the king's Ministers, he received at his court the discontented of both parties—Whig and Tory—so that he appeared to "halt between two opinions," leaving it a matter of doubt which party he really intended to favour.

XXV. Page 51.—By the Big Endians and Little Endians are humorously designated the Roman Catholics and Protestants, and the dispute as to the end of the egg which should be broken describes the controversy between the two Churches respecting the sacraments. The emperor who cut his fingers is manifestly Henry VIII. "Many disputes have arisen here," writes Mrs. Howard to the Dean, "whether the Big Endians or Lesser Endians ever differed in opinion about the breaking of eggs, when they were to be either buttered or poached, or whether this part of cookery was ever known in Lilliput."

XXVI. Page 52.—The application of the several details in relation to this controversy of the egg-breaking is very obvious. The emperor who lost his crown is James II. We have allusion to the religious persecutions under Elizabeth and Mary; the intrigues of the Court of France, and the endeavour to place Mary Queen of Scots on the English throne, and extirpate the Protestant religion; the support given to the Pretender; and finally, the penal enactments and political disabilities imposed on the Catholics. Swift intimates that the great points of controversy should be left to each man's conscience.

XXVII. Page 57.—We have here a plain reference to the impeachment of Bolingbroke by Walpole.

XXVIII. Page 58.—This is one of the many instances in the *Travels* which show the manner in which the mind of the narrator seems to conform to the dimensions of everything around him, and to think of what is great and small, not according to the English standard, but that of the country in which he finds himself. With what solemnity Gulliver talks of those stately trees in the royal park, believing that he conveys an impressive idea of their altitude when he says he could scarcely reach to the top of them.

XXIX. Page 58.—Lord Mahon cites this passage in proof of the especial talent which Swift possessed in his manner of implying or assuming the charge he wishes to convey. Here his object is to censure the manner in which (as appears from one of his letters) English ladies then wrote.

XXX. Page 60.—“The laws which follow would have been more suitable to the calm and philosophical character of the people of Brobdingnag than to the Lilliputians, whose court and manners are elsewhere represented as resembling what is ascribed by satirists to those of Europe. Indeed, the author afterwards makes a sort of apology for this discrepancy.”—SCOTT.

XXXI. Page 60.—Our author has already stigmatised the intrigues of his political opponents to obtain offices and honours, under the figure of leaping over sticks and creeping under them. By the grandfather of the emperor is manifestly intended James I. (the great-grandfather of the reigning sovereign), whose profligate distribution of honours and emoluments amongst his favourites was justly censured. That sovereign, it will be remembered, also created the dignity of baronet, principally for the purpose of putting some ready money into the royal treasury. Sir Anthony Shirley (according to his son) suggested this new dignity to the king. “My father,” he says, “being a man of excellent and working wit, did find out the device of making baronets, which brought to your majesty’s coffers well nigh £100,000.”

XXXII. Page 61.—“This idea,” says Sir Walter Scott, “seems to be borrowed from Cyrano Bergerac’s voyage to the moon, where he finds a people with whom it was the rule that the fathers obeyed their children.” Swift, however, does not advocate, even in satire, so monstrous a principle. He is contented with suggesting the freedom from all moral obligation on the part of children to love or obey their parents.

XXXIII. Page 61.—Swift rarely loses an opportunity of expressing himself with bitterness against marriage and the domestic ties. His life is a melancholy commentary upon his aversion to the married state, and on many occasions he shows his dislike to children. One of his “Resolutions when I come to be Old,” is, “Not to be fond of children.” “Our great satirist,” says Thackeray, “was of opinion that conjugal love was unadvisable, and illustrated the theory by his own practice and example—God help him!—which made him about the most wretched being in God’s world.”

XXXIV. Page 63.—The state of education among the people of England at the time was very defective, and engaged the attention of many writers. Swift has left us two essays on the subject: one on modern education, and the other on the education of young ladies. “It is a great pity,” writes Addison in 1713 (*Guardian*, No. 155), “there should be no knowledge in a family. For my

own part, I am concerned when I go into a great house, where, perhaps, there is not a single person that can spell, unless it be, by chance, the butler or one of the footmen. What a figure is the young heir likely to make who is a dunce, both by father and mother's side!" Johnson, alluding to the same period, observes, "Men, not professing learning, were not ashamed of ignorance; and in the female world any acquaintance with books was distinguished only to be censured."

XXXV. Page 63.—The sketch of the laws and customs of Lilliput is a covert censure upon some of the defects in English jurisprudence, and the administration of justice in Swift's day.

XXXVI. Page 65.—The financial measures of Sir Robert Walpole were the subject of constant censure by Tories. Swift possibly alludes here to his scheme for the reduction of the national debt. The coldness with which the premier received Swift, when introduced to him by the Earl of Peterborough, early in 1726, was no doubt still rankling in the mind of the satirist. The arguments addressed to the emperor in relation to the expense of supporting Gulliver are such as would be suited to so parsimonious a monarch as George I.

XXXVII. Page 67.—Swift refers to the committee of secrecy appointed by the House of Commons on the 15th of April, 1715, "to inquire into the late peace, and the management of the late Queen's Ministry." Sir Robert Walpole was chosen chairman of the committee, and brought up their report on the 3rd of June, which resulted in the impeachment for high treason of Bolingbroke by Walpole, and of Oxford by Lord Coningsby.

XXXVIII. Page 68.—The object of Swift, in these articles against Gulliver, is to satirise the proceedings of the Ministry in impeaching Oxford, Bolingbroke, and Ormond. By the first of the articles in the text, the satirist probably intended to palliate the conduct of the Tory lords, in leaving our allies without aid, and suffering the French to retrieve their losses; while the second and third ridicule the charge against Bolingbroke for visiting France, and holding communication with the agents of Louis.

XXXIX. Page 68.—Instead of combating the idea that the war, if vigorously prosecuted, might have resulted in the subjugation of France, Swift defends his friends on higher grounds of morality and justice—that we should not be justified in seeking to subjugate that country, and violate those very rights of conscience and liberty for which we were contending.

XL. Page 70.—The discussion upon the impeachment of Gulliver—written in the happiest style of Swift's caustic humour and keen irony—is intended to satirise the debates which took place in the House of Commons on the impeachment of Oxford, Bolingbroke, and others. Several members (including Sir Joseph Jekyll, in the

case of Oxford) entertained grave doubts that the acts with which they were charged amounted to high treason, and proposed that they should be impeached only for "high crimes and misdemeanours." This lenity, while it would spare the lives of the accused, would doom them to civil death, divest them of their titles, and confiscate their property; a doom which Swift, in bitter derision, likens to the tender mercies that would deliver over Gulliver to a fate worse than death—the deprivation of sight, and gradual starvation.

XLI. Page 70.—Our author would seem here to refer to the reversal of the sentence of death, and the restoration in blood which Bolingbroke obtained, through the mediation of the Duchess of Kendal, whom he bribed, with a sum of £11,000, to influence the king in his favour. It was not until 1725 that a bill was passed restoring him to his family inheritance: he was never able to accomplish the removal of the disability to sit in the House of Lords.

XLII. Page 72.—There is no doubt that in this passage Swift had in view the proceedings which had been taken against Atterbury and Layer, and some of the royal speeches at that period.

XLIII. Page 72.—The bitterness of this irony is highly characteristic of the author. It would, indeed, be difficult to present more forcibly Swift's opinion of the severe and cruel manner in which his political friends were treated by the Court and the Ministry, than by stating that had Gulliver thoroughly understood the nature of princes and ministers, he would have thought the punishment designed for him easy in comparison to what he might have expected.

XLIV. Page 73.—As Gulliver was expected in Blefuscu, so was Bolingbroke expected in France, having carefully made all his arrangements to escape thither.

XLV. Page 76.—The readiness of the monarch and ministry of Blefuscu to get rid of Gulliver denotes the desire of Louis and his ministry to free themselves from the intrigues of Bolingbroke, whose restless mind was the cause of perpetual alarm, as likely to embroil them with the English Court.

XLVI. Page 79.—The consistency with which Swift sustains his fiction is everywhere visible. A less careful writer would have put the cattle in a pasture, where the inequalities of the ground and the coarseness and length of the grass would have made it impossible for them to live. Gulliver puts them in the short, fine grass of a smooth bowling-green, after having fed them through the voyage on finely-powdered biscuit. Nor does he forget to comment on the fineness of the fleeces, as calculated to improve the woollen manufacture, a subject which, at the time, occupied the Legislature a good deal. Indeed, the interference with the woollen trade of Ireland, by imposing protective duties in favour of English wool, was very injurious to the former country, and brought down upon the Ministry the indignant remonstrances of Swift.

A VOYAGE TO BROBDINGNAG

XLVII. Page 83.—Hitherto we have been inspecting humanity, as it were, through a telescope reversed, in which every object appears diminished; we are now to use the instrument the other way, and looking through the smaller end, see all things magnified. Or, to use the metaphor of Lord Orrery, "The inhabitants of Lilliput are represented as if reflected from a convex mirror, by which every object is reduced to a despicable minuteness: the inhabitants of Brobdingnag, by a contrary mirror, are enlarged to a shocking deformity. In Lilliput we behold a set of puny insects, or animalcules, in human shape, ridiculously engaged in affairs of importance: in Brobdingnag the monsters of enormous size are employed in trifles." Perhaps a more novel, happy, and ingenious idea never occurred to the mind of any author, than this sudden transposition of the condition of the beholder and of the objects beheld. It comes upon one with a surprise that is absolutely startling, each fiction intensifying the other by the charm and effect of contrast, like those optical toys by which the eye, after gazing a long time on one colour, is suddenly filled with its complementary. There is another striking contrast between the first and second voyages. We pass from personal satire against individuals to general satire against institutions. "In the *Voyage to Brobdingnag*," observes Scott, "the satire is of a more general character; nor is it easy to trace any particular reference to the political events or statesmen of the period. It merely exhibits human actions and sentiments as they might appear in the apprehension of beings of immense strength, and, at the same time, of a cold, reflecting, and philosophical character. The monarch of these sons of Anak is designed to embody Swift's ideas of a patriot king, indifferent to what was curious, and cold to what was beautiful, feeling only interest in that which was connected with general utility and the public weal. To such a prince the intrigues, scandals, and stratagems of a European court are represented as equally odious in their origin, and contemptible in their progress." Throughout the "*Voyage to Brobdingnag*," as throughout that to Lilliput, we have the same wonderful power of making fiction appear like truth, by the minute attention to consistency, the little incidental details of unimportant affairs, and the liveliness and graphic force of narration; we have, too, the bitter invective, the trenchant sarcasm, and the stinging jest which Swift knew how to use with such terrible power.

XLVIII. Page 84.—One cannot but admire the ingenuity of Swift in this account of the management and working of the good ship, "the *Adventure*, Captain John Nicholas," during the storm. The manner in which the nautical phrases are used gives a wonderful air of reality to the whole, and must remind the reader of the tedious

minuteness with which the old navigators described their voyages, and which Swift probably meant to satirise. So accurate, indeed, is the imitation of the technicalities, that Scott informs us seamen have been known to work hard in order to attain a perfect understanding of those details. There is nothing in the fictions of De Foe that surpasses this description for vividness and verisimilitude.

XLIX. Page 85.—This first introduction of a Brobdingnagian is very judiciously managed, and is calculated to impress the reader with an undefined but striking idea of his vast stature. In this Swift appears to have followed Virgil, both as to description and situation, when he presents Polyphemus to the Trojans (*Æn.* iii. 664, 5):—

“ Graditurque per æquor

Jam medium, necdum fluctus latera ardua tinxit.”

The belief in giants, as a race, and not merely as exceptional individuals of the species, was very generally entertained in ancient times; and, even when Swift wrote, the accounts of the enormous size of the Patagonians and the Indians of Virginia were not wholly discredited.

L. Page 91.—This incident is, no doubt, intended as a censure on mothers who often indulge their children at the expense of their fellow-creatures or of other animals. Swift was an accurate observer of life, and not very tolerant of foibles, especially in relation to women and children.

LI. Page 94.—Swift takes occasion, in this passage, to censure openly, as he had before covertly ridiculed, the tediousness and self-conceit exhibited so frequently in books of travel. Incidents the most trivial are magnified as of importance, and a great deal written that would have been much better omitted.

LII. Page 98.—Swift's description of the exhibition of Gulliver to the Brobdingnagian rustics, and the anxiety of the crowds to see him, is a correct representation of the passion for sight-seeing that prevailed in England in his day. Indeed, at no period was the desire stronger, or the deceits practised on the credulity of the people greater, than in the reign of George the First. Punch was in all his glory—then, as now, an institution of the country. Monsters of all sorts were exhibited at May Fair, till it was broken up, when, as Addison humorously tells us, “A tiger will sell almost as cheap as an ox, and, I am credibly informed, a man may purchase a cat with three legs for very nearly the value of one with four.” “Immense crowds assembled to see a man creep into a quart bottle,” says Dr. Taylor; “and when they discovered that they had been deceived, were near destroying the house in their rage.” Three dwarfs—a little man, a woman equally diminutive, and a horse proportionably so—were exhibited in London at the close of Queen

Anne's reign, and were carried about, as Gulliver narrates of himself, in a box upon the exhibitor's back.

LIII. Page 102.—Sir Walter Scott observes that the portrait of the Queen of the Brobdingnags, who is represented as amiable and inquisitive—the protectress of the pigmy stranger—is unquestionably designed as a compliment to the Princess of Wales, whom Swift was then desirous to gratify.

LIV. Page 102.—“Swift's King of Brobdingnag,” says Sir Walter Scott, “is a patriot monarch, governing his people on the principles of reason and philanthropy; separated, by his situation and his subjects' immense superiority in physical force, from either the necessity or the temptation of war and conquest; a stoic in appetite and in ambition; holding everything of little importance, except what directly tended to the real benefit of his subjects. This vision, as vain and improbable as the size of the personage so gifted, is maintained with singular art through the whole section. The monarch's coldness and indifference while he considered the traveller as a mere plaything or subject of idle curiosity, joined to his earnest and anxious colloquies with Gulliver, so soon as he discovered him to be a rational and thinking being, convey some traits of William III. If there be any resemblance in the portrait, it must have escaped the pen of Swift unconsciously; for though his youth was taught to admire that monarch, it is well known William's panegyric was the last the Dean would have drawn in the latter stage of his life.”

LV. Page 102.—Many of our readers are of course acquainted with the famous caricature of the celebrated Gilray, in which he turns to political account the interview of Gulliver with the King of Brobdingnag. The latter is represented by George III., in the costume with which we are all so familiar—the old bob-wig, and the ugly old Windsor uniform. He is peering at the pigmy Gulliver, whom he holds in one hand, while he surveys him through an opera glass, which he brings to bear upon him, with the other. The pigmy is, of course, intended to represent Napoleon.

LVI. Page 103.—In this serio-comic discussion of the three learned philosophers, the author no doubt ridicules the speculations of some of the naturalists of his own day, and, not improbably, has in view some of the members of the Royal Society, for whom he did not entertain very great reverence.

LVII. Page 104.—This answer of the philosophers is quite natural. How difficult it is to disabuse men, where their self-esteem and their prejudices are engaged in supporting some favourite theory to which they have committed themselves. It is in vain to appeal to their reason. They often prefer to reject the plainest testimony which will account for phenomena, because such account will displace their own hypotheses; and, like the Brobdingnagian*

wiseacres, they choose to disbelieve facts which they cannot explain, rather than admit their own error.

LVIII. Page 106.—What an admirable satire on the vanity and worthlessness of many of those things which mankind set store by, is conveyed in these reflections of the king! Swift had peculiarly the talent of enabling his readers to withdraw themselves, as it were, from the world in which they moved, so as to survey humanity from a distance, and thereby form a juster estimate of it. How contemptible, indeed, must human grandeur have appeared in the eyes of one whose first minister carried a staff "as tall as the mainmast of the *Royal Sovereign*!" With what bitterness and skill, too, does Swift deride the high-sounding terms in which Britons were in the habit of speaking of their country.

LIX. Page 108.—This ludicrous incident was probably suggested to the mind of Swift by an anecdote that is related of a somewhat similar treatment of the celebrated dwarf, Jeffrey Hudson. Shortly after the marriage of Charles I., the Duke of Buckingham, in whose service Jeffrey then was, gave an entertainment to the king and queen, at his mansion at Burleigh-on-the-Hill. The duchess had the little dwarf, who was then young and only eighteen inches high, put into a pie-dish and served up as a cold pie to the queen, who was so much taken with the pleasantry, that she promoted Jeffrey to her own service. Hudson had a large soul in his little body, and was as valiant as a giant. He did battle, it is said, on one occasion, with a turkey-cock—an achievement which was celebrated by the poet-laureate, Sir William Davenant, in a poem entitled "Jeffreidos," and which, not improbably, suggested Gulliver's encounter with the wasps.

LX. Page 110.—The description here given of the country is quite in the style of the works of travel which Swift imitates so admirably. A reference to the chart which he has given of his ideal kingdom of Brobdingnag will show that he projected it westward from the mainland of America, as a vast peninsula. The notion that land in any part of the globe was counterpoised by land in the opposite part of the same hemisphere was a favourite theory of the old geographers. The serious manner in which our author assumes that the geographers of Europe were in great error by supposing that there was nothing but sea between Japan and California, and his offer of assisting them to correct their maps by adding his newly-discovered territory, give a wonderful air of reality to his fiction.

LXI. Page 120.—This very ridiculous and amusing adventure was suggested to the mind of Swift by the traditional story as to the origin of the monkey having been assumed as the crest of the Offaly Geraldines. Indeed, the Marquis of Kildare, in his work on *The Earls of Kildare*, states that the Dean, at the time that he was engaged in writing these *Travels*, was on bad terms with the great family of the Fitzgeralds, and, to indulge his spleen, took this

singular mode of annoying them, by turning the legend into ridicule. The tradition is given by the Marquis of Kildare, in his work :—" John Fitz-Thomas, afterwards Earl of Kildare, then an infant, was in the Castle of Woodstock, near Athy, when there was an alarm of fire. In the confusion that ensued the child was forgotten, and when the servants returned to search for him, the room in which he lay was found in ruins. Soon after, a strange noise was heard on one of the towers, and, on looking up, they saw an ape, which they usually kept chained, carefully holding the child in his arms. The Earl afterwards, in gratitude for his preservation, adopted a monkey for his crest and supporters; and some of his descendants, in memory of it, took the additional motto of '*Non immemor beneficii.*' "

LXII. Page 122.—In this chapter Swift reviews the political condition of England, and gives his views upon the state of its government and institutions.

LXIII. Page 126.—The opening portion of this discourse, in treating of the constitution of Parliament, is conceived in a tone of keen and bitter irony. Swift has a fling at the nobility in almost every line, by representing the whole order as possessed of accomplishments and virtues in which many of them were notoriously deficient—" the ornaments and bulwark of their most renowned ancestors, whose honour had been the reward of their virtue, from which their posterity were never once known to degenerate." Upon the bishops he is even more severe. The principles upon which the Whigs promoted their friends to the sees were not calculated to maintain the rights of the Church, or to find favour in the eyes of High Churchmen like Swift, who complained that the Church was betrayed by the State, and that the secular power was directly exerted to overthrow episcopal authority.

LXIV. Page 127.—The pertinent questions which Swift puts into the mouth of the Sovereign of Brobdingnag are meant as severe strictures upon the corrupt practices of the Ministers in securing the return of their own partisans to Parliament. The evil was so great that a Bill was brought into the Commons to secure the freedom of elections, and passed that House; but was thrown out in the Lords by the influence of the Whig Ministry.

LXV. Page 128.—Swift's hatred to lawyers, both as a class and to many individuals of the profession, is well known. He had, indeed, by his writings, placed himself on many occasions in the power of the law, and would not be likely to forego any opportunity to assail either the laws themselves or the administration of them. Every query of the king touches some weak point; and though many of his suggestions involve charges more specious than substantial, it cannot be denied that there were, in Swift's day, defects that amounted to crying evils.

LXVI. Page 129.—The topics here observed upon were favourite subjects of declamation with the Tories, in their assaults upon the Whigs. In 1722 they moved a resolution in the Lords for lessening the national debt. On the question of standing armies, they were staunch opponents of the Ministers, and pressed them very severely. Indeed, on both those questions, they had the best of the arguments, and damaged the popularity of the Whigs.

LXVII. Page 130.—This opinion, delivered in the person of the philosophic monarch of the Brobdingnagians, as his sentence upon the whole case of the English people and their institutions, is the last and heaviest stroke of Swift's bitter and misanthropic satire. In a letter to Pope, written from Ireland, on the 29th of September, 1725, after stating that he had employed his time in finishing, correcting, amending, and transcribing *Gulliver's Travels*, he adds—"But the chief end I propose in all my labours is, to vex the world rather than divert it; and if I could compass that design, without hurting my own person or fortune, I would be the most indefatigable writer you have ever seen, without reading. . . I have ever hated all nations, professions, and communities; and all my love is towards individuals."

LXVIII. Page 133.—The rejection of this proposition of Gulliver, to make the Sovereign of the Brobdingnags absolute over his people by means of physical force, is intended to convey a censure upon the designs attributed to George I. by the Tories, of intending, by means of standing armies, to make himself independent of his people and subvert their liberties.

LXIX. Page 134.—This aphorism has become celebrated, and is often quoted by statesmen and political economists. It is as wise as it is epigrammatic. To increase the internal resources of a country is the truest means of making it independent, as to strengthen the natural powers of an individual is the best way to make him able to cope with his fellow-men.

LXX. Page 141.—The deliverance of Gulliver from Brobdingnag through the instrumentality of the eagle, is a very ingenious and novel conception. It is more than probable that the idea was suggested to Swift by the incident related in the second voyage of Sinbad the Sailor, in the *Arabian Nights' Entertainments*, when he was left by his companions on the uninhabited island, and contrived to make his escape from it by tying himself by his turban to the foot of the roc. As the first English translation of this celebrated work (being a translation not from the original Arabic, but from the French) was published in 1724, two years before the publication of *Gulliver's Travels*, there can be no reason to doubt that Swift had read so remarkable a work.

A VOYAGE TO LAPUTA

LXXI. Page 151.—The first two voyages of Gulliver were intended, as we have seen, to satirise the Whig Administration, and the members composing it, especially Sir Robert Walpole; and to comment on the defects in the political institutions of England. The object of the third voyage, that to Laputa, is to ridicule the mathematicians and philosophers of Swift's day, and in particular the members of the Royal Society, against some of whom he entertained a grudge.

The idea of the flying island would seem to have been borrowed from a romance attributed to the learned Bishop of Llandaff, Dr. Francis Godwin, entitled, *The Man in the Moon, or a Discourse of a Voyage Thither, by Domingo Gonzales*, written between 1599 and 1603, and re-published, after his death, at Perth, in 1638—a work which Mr. Hallam, in his *Literary History of Europe*, notices for "the natural and veracious tone of the author's lies," and the happy conjectures of his philosophy. In it we find men of enormous stature and wonderful longevity, as well as a flying engine or chariot, drawn by birds. Swift also appears to have been indebted to Rabelais for some of his illustrations of the pursuits of the pseudo philosophers.

LXXII. Page 156.—It is not improbable that the whole of this scene, as well as the idea of the flying island, was suggested to the mind of Swift by "The Voyage of Domingo Gonzales, the little Spaniard, to the World in the Moon, by the help of several ganzas," to which reference has been already made, and which will be found in the eighth volume of the *Harleian Miscellany*, pp. 374 *et seq.* A perusal of this extravaganza will well repay the curious reader.

LXXIII. Page 156.—In this description of the people of Laputa, Swift intends to satirise, if not philosophers in general, at all events those pretenders to philosophy, and persons who, in his time, as, indeed, in every period of the world, have been found to devote themselves to vain and profitless speculations in science. The description of those people is very ingenious. By making their heads always awry, turned either to the right or left, he indicates pretty plainly that such people never took the right direction or the straight course in their views. The eye turned inward seems evidently to denote the abstraction and absence of mind commonly attributed to those who are occupied with their own cogitations; while the eye that was turned upwards betokens that the owner was engaged in the contemplation of visionary and transcendental schemes, above the ken of ordinary humanity. In neither case was the vision or the intellect directed to the objects that lay before or around the man—the things, as it were, at his feet—the common and necessary concerns of every-day life.

LXXIV. Page 157.—This idea of a flapper is as original as it is nappy and humorous; and his office of recalling the mind of his absorbed master to the affairs of common life, and saving him from knocking his head against everything and everybody, is aimed as a satirical assault against the absence of mind with which philosophers were popularly charged, and especially the great Sir Isaac Newton, whom Swift desired, for his own reasons, to turn into ridicule.

LXXV. Page 158.—The absurd idea of representing all the dishes of food served up at the Laputan dinner as having been cut into mathematical forms is, of course, a sneer at men of science, mathematicians in particular; Swift may also have intended to convey the notion that such men are so devoted to their pursuits that they take them in with their very diet, and, as it were, feed on their favourite occupations. In describing the second course as consisting of dishes cut into the shapes of musical instruments, Swift probably indulged his irony at the expense of musicians, of whom he did not entertain a very high appreciation.

LXXVI. Page 159.—Gulliver's philological disquisition upon the etymology of the word Laputa—both the received derivation amongst the learned men of the island, and that which he suggests to them himself—is a piece of solemn ridicule of the many fanciful conjectures which philologists often hazard as to the derivation of words.

LXXVII. Page 159.—In this blunder of the Laputan tailor in his calculations, Swift intended, in the opinion of Sir Walter Scott, to attack Sir Isaac Newton—whom he had not forgiven for his statement in relation to Wood's halfpence—for an error in the astronomer's printed computation of the sun's distance from the earth. The error, however, was not Newton's, but his printer's, who inadvertently added a cipher to the astronomer's calculations, and thus increased the distance to an incalculable amount. Newton took care to set himself right before the learned men of Europe by publishing a correction of this typographical error in the *Amsterdam Gazette*. But Swift either was not aware of the correction, or, what is more likely, took care not to notice it, as it served his purpose better so to do.

LXXVIII. Page 162.—"The touch at the belief in astrology, then not uncommon among astronomers, is fair satire; but Swift contradicts himself when he makes his mathematicians strongly addicted to public affairs. He speaks with great contempt of their political opinions, which we may explain if we remember that Swift was a Tory, and the most leading mathematicians were Whigs."—*De Morgan*.

LXXIX. Page 164.—These observations upon the women of Laputa, and the bitter application of their faults and their follies

to the women of Europe, is another evidence of Swift's unhappy feelings. With him there was but little sympathy for the domestic ties; he ever carried about in his inmost heart some terrible mystery, never divulged or discovered, that made him shrink from that state which should have made his happiness; and so he was to the end one of the most miserable of men.

LXXX. Page 168.—The subject of comets very much engaged the attention of the learned men of Swift's time, as will be seen by a reference to the transactions of the Royal Society, in which there are many papers upon them, and details of observations made by astronomers in various parts of Europe.

LXXXI. Page 169.—The frequent absences of George I. from England, to visit his favourite kingdom of Hanover, were regarded by the people of the former country with natural jealousy. It is likely that Swift alludes to these visits to Hanover, when he states that it was a fundamental law of the Island of Laputa that the king should not leave it.

LXXXII. Page 172.—By Balnibarbi, Swift intends England, and Lagado is designed to represent its capital, London. The condition of the people in the streets, with their wild looks and hurried manner of walking, is an allusion to the state of the public mind under the excitement of the many schemes and speculations which came out during the years 1719, 1720, and 1721, under the name of "bubbles," and were pursued by the people with almost a frenzy. The first, as it was the chief of these, for its enormity, was that gigantic national delusion, which, under the name of "The South Sea Scheme," for a time actually absorbed the attention of every one, high and low, to the neglect of the legitimate pursuits of commerce and agriculture (symbolised by Swift in the state of neglect of the houses, and the absence of corn and grass).

LXXXIII. Page 175.—In this and the following chapter Swift indulges himself in the most unrestrained sallies of ridicule against the professors of speculative learning, representing every sort of absurdity as the concoction of their fantasies. The general idea of this satirical episode is no doubt borrowed from Rabelais' description of the occupations of the courtiers of Quintessence, Queen of Entlechic, as narrated by Pantagruel, when he visited the queendom of Whims.

LXXXIV. Page 176.—There is an amusing paper of Swift's, entitled "The Humble Petition of the Colliers, Cooks, Cookmaids, Blacksmiths, Jackmakers, Braziers, and others," to the Mayor and Aldermen of the City of London, against "certain *virtuosi*, taking upon them the name and title of the Catoptrical Victuallers"; complaining of their "gathering, breaking, folding, and bundling up the sunbeams, by the help of certain glasses, to make, produce, and kindle up several new focuses or fires within these His Majesty's

dominions ; and there to boil, bake, stew, fry, and dress all sorts of victuals and provisions ; to brew, distil spirits, smelt ore, and in general to perform all the offices of culinary fires " ; and also stating that " the said Catoptrical Victuallers have undertaken, by burning-glasses made of ice, to roast an ox on the Thames next winter " ; and then setting forth very humorously the evils to result from the operations of the company. This *jeu d'esprit* is of a piece with the satire in the text, and may be supposed with reason to have been directed against similar philosophical absurdities. It was not real science that Swift attacked, but those chimerical and spurious studies with which the name has been too often injuriously associated.

LXXXV. Page 176.—Swift ridicules the opinions of some learned men, who maintained that it was not impossible for the blind to be taught to distinguish colours by the touch.

LXXXVI. Page 177.—It may reasonably be presumed that Swift was aware that a few years previously an ingenious Frenchman, of the name of Bon, had actually succeeded in manufacturing the web of the spider, and had made stockings and gloves of it ; and, as a pair of each of these were presented to the Royal Society, our author probably had seen them. In *Rees' Cyclopædia*, article " Silk Spider," a full account of the whole process, as well as of the species of spiders which produce the silk, will be found, extracted from the *Memoir of M. Bon*, presented to the Société Royale de France in 1710, and the report of M. Reaumur thereon. M. Bon states that the silk spider makes a silk every way as beautiful, glossy, and strong as the silkworm ; that it takes all kinds of dyes, and may be worked into all kinds of stuffs. The report, however, of M. Reaumur was not favourable to the process as of commercial value. The spiders, too, were so ferocious, that the larger ones killed all the smaller. M. Bon also asserted that the silk spider contained volatile salt, which might be procured by distillation.

LXXXVII. Page 177.—Swift frequently indulged his desire to assail astronomers. He wrote verses, neither very decent nor very complimentary, against " Wicked Will Whiston," in relation to the method for ascertaining the longitude at sea, proposed by him and the mathematician, Humphrey Ditton.

LXXXVIII. Page 182.—In this chapter Swift deals with the politicians of his own day under the fiction of the political projectors of the Academy of Lagado. As might be expected, his own strong Tory partialities and prejudices exhibit themselves somewhat as they did in the " Voyage to Lilliput," and we have strictures upon the proceedings of the Whigs against Swift's friends after the accession of George I.

LXXXIX. Page 185.—Tribnia and Langden, neither of which names is mentioned in the original edition of 1726, are both anagrams, the former for Britain, the latter for England.

XC. Page 186.—In the passages which follow, Swift assails with bitter ridicule the evidence which satisfied the two Houses of Parliament of the guilt of his friend Francis Atterbury, Bishop of Rochester. In 1723 the Bishop was accused of being concerned in a plot to bring in the Pretender. There was no direct evidence against him, but intercepted correspondence and letters in cipher were brought forward to implicate him. A strong feeling, both in the House and outside it, was raised in his favour, and the Ministry dared not bring in a bill of attainder against him; even the mitigated penalty of deprivation and banishment was received with great dissatisfaction.

XCI. Page 186.—The allusion here is to a piece of circumstantial evidence relied upon by the Commons' Committee against Atterbury, which will be found at length in Howell's *State Trials*, vol. xiv., p. 376.

XCII. Page 186.—We have here a happy ridicule of the manner in which it was sought to criminate Atterbury by the interpretation of writings in cipher.

XCIII. Page 189.—The idea of introducing his readers into the company of the departed, was probably suggested to Swift by Lucian's *Dialogues of the Dead*. What his object may have been it is not easy to determine, beyond that general moral design of exhibiting man, his acts and his objects, as they shall appear in their true light, unaffected by the passions and the prejudices which surrounded and obscured them while living.

XCIV. Page 194.—Scott conjectures, what is very likely, that the three monarchs alluded to here are Charles II., James II., and William III., none of whom stood high in Swift's good graces.

XCV. Page 196.—Swift rarely loses an opportunity of inveighing against the corrupt practices of Ministers in securing the return of Members of Parliament of their own party by bribery at elections, or of alluding to the vices and intrigues of the Court.

XCVI. Page 198.—There is here an obvious allusion to the humiliation to which men must submit who seek to rise in courts. Few men knew better than Swift what arts were practised at court, and there were few courts in which patronage was more venal than in that of George I. The surest road to favour was to pay homage, and something more substantial than homage, to the favourites of the king, both male and female, whose rapacity was such that they made sale of everything.

XCVII. Page 199.—The description of the ceremonial of the introduction to the King of Luggnagg and the hyperbolical language addressed to him are intended, we may infer, to ridicule and reprove the extravagant and adulatory terms in which the Houses of Parliament were in the habit of addressing the English Sovereign. The

old Duchess of Marlborough gives it this application :—" The style of the Lords' address," she says, " puts me in mind of Dean Swift's account, who I am prodigiously fond of, which he gives of the manner in which he was introduced to the King of Luggnagg."—*The Opinions of Sarah, Duchess of Marlborough.*

XCVIII. Page 200.—This chapter is principally occupied by an account of the struldbrugs, or immortals, and is, as Thackeray observes, " perhaps the most melancholy satire in the whole book." It is more : it is a most moving discourse upon the miseries which would attend on human life if protracted beyond the ordinary period assigned to man ; the moral of which is pointed with peculiarly touching significance, when we remember the horror, almost prophetic, which Swift felt of old age, and the sorrows and sufferings which it entails. For many years he used to bid his friends adieu with these melancholy words, " God bless you ; I hope we shall never meet again." On one occasion, he and another clergyman had just moved from under a heavy mirror, when it fell to the ground, and in reply to his companion's exclamation of thankfulness for their escape, he said, " Had I been alone, I could have wished I had not removed."

XCIX. Page 210.—In this account of Gulliver's reception at Japan, Swift refers to the popular but erroneous belief that the Dutch merchants were compelled, when entering Japan, to trample on the crucifix. There is no doubt that the missionaries from Spain had excited great jealousy and resentment against the Christian religion, so much so that every Japanese official at the Dutch factory was bound, twice or thrice a year, to take a solemn oath of renunciation and hatred of the Christian religion, and was made to trample the cross and crucifix under his feet, which probably gave rise to the opinion above referred to. The Dutch, through whom the entire European trade was carried on, were subjected to great indignities. They were confined to the small island of Dezima, in the harbour of Nagazuki. When a ship arrived, her guns and ammunition were first taken out, and she was afterwards searched in every part, and an exact list made of everything on board. The crew were then permitted to land on the island, where they were kept under the inspection of guards as long as the ship remained.

A VOYAGE TO THE COUNTRY OF THE HOUYHNHNMS

C. Page 216.—This society of freebooters, one of the most extraordinary that ever existed, had been completely broken up in the early part of the eighteenth century, and its remaining members dispersed through the world, so that Swift very naturally supplies Gulliver's crew with them. Originally the name was applied to the first French settlers in St. Domingo, who hunted animals for their skins, supporting themselves on fish and flesh, which they used to dry and smoke (*boucaner*). The term was subsequently assumed by those famous piratical adventurers, chiefly English and French, who joined together to commit depredations on the Spaniards of America. Their last great exploit was in 1697, when 1,200 of them, in seven ships, under the command of Pointis, assaulted and took Carthagena, and gained a booty of £1,750,000.

CI. Page 216.—The Island of Madagascar was a principal rendezvous of the buccaneers. Every one of their chiefs had, at one period, a sort of settlement upon the island.

CII. Page 226.—This observation of Charles V. is well known: that he would address his God in Spanish, his mistress in Italian, and his horse in German. Swift may here have taken occasion to show his distaste for the new order of things under the Hanoverian dynasty and German influences.

CIII. Page 238.—The conduct of George I. in hiring German mercenaries from Hesse, at the expense of England, in order to provide for the defence of his Hanoverian dominions, created great dissatisfaction among the people, and is here assailed by Swift, to whom that policy was particularly distasteful. Immediately after the king's death a grant of £230,923 for 12,000 Hessians was moved for in Parliament, and met with a vigorous, though unsuccessful, opposition.

CIV. Page 246.—As in the *Voyage to Brobdingnag*, Swift ironically attributes every virtue to the nobility of England, so here he openly denounces those vices to be found amongst that class, and to which it is peculiarly exposed from its wealth and position. In both cases he would seem to insinuate that such a body are not the best qualified to form the ultimate tribunal of appeal in all matters of law.

CV. Page 257.—The subject of education—which was at the time very defective for both sexes—had engaged the attention of Swift. He has left us an admirable treatise on the education of men, entitled, "*An Essay on Modern Education*," in which he

zealously maintains the necessity of sound classical learning. It is much to be regretted that he never completed his paper on "The Education of Ladies."

CVI. Page 259.—In arguing that Yahoos could not be aborigines because of the violent hatred the Houyhnhnms bore to them, and of the fact of their not having been rooted out of the country, Swift probably intends a censure upon the cruel manner in which the European discoverers treated the natives of America, first invading their territories, then hunting, enclosing, and subjugating them, and finally exterminating them.

CVII. Page 261.—This is a sneer at the poetasters of his day, most of whom his friend and contemporary, Pope, has condemned to never-ending punishment and exposure in the pillory of his immortal verse. Just at this very time Swift assailed them, in his advice to the Grub Street verse writers, with bitter pleasantry. One of the best of Swift's poetical productions is his "Rhapsody on Poetry," in which he lashes all the tribe, from Colly Cibber, the laureate, down to Welsted.

CVIII. Page 280.—These observations are a just and eloquent stricture upon the indefensible conduct of the Spanish and Portuguese in their invasion and subjugation of America. The course of their proceeding in that country, and their inhuman treatment of the native races, are here briefly but truly and forcibly described. The reader of history will remember, above all, the cruelties perpetrated, partly through policy, but principally through fanaticism, upon a noble and unoffending people, under the plea of converting them to Christianity.

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