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### Travels into several remote nations of the world

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Part IV. A Voyage to the Houyhnhnms.

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TRAVELS  
INTO SEVERAL  
Remote Nations  
OF THE  
WORLD.

*By Captain* LEMUEL GULLIVER.

PART IV.  
A Voyage to the HOUYHNHNMS.

LONDON:  
Printed in the Year M DCC XXVI.

TRAVELS

INTO SEVERAL

Remote Nations

OF THE

WORLD

By Captain James Cook

PART IV

TO THE HONOURABLE

LONDON

Printed in the Year MDCCLXXVI



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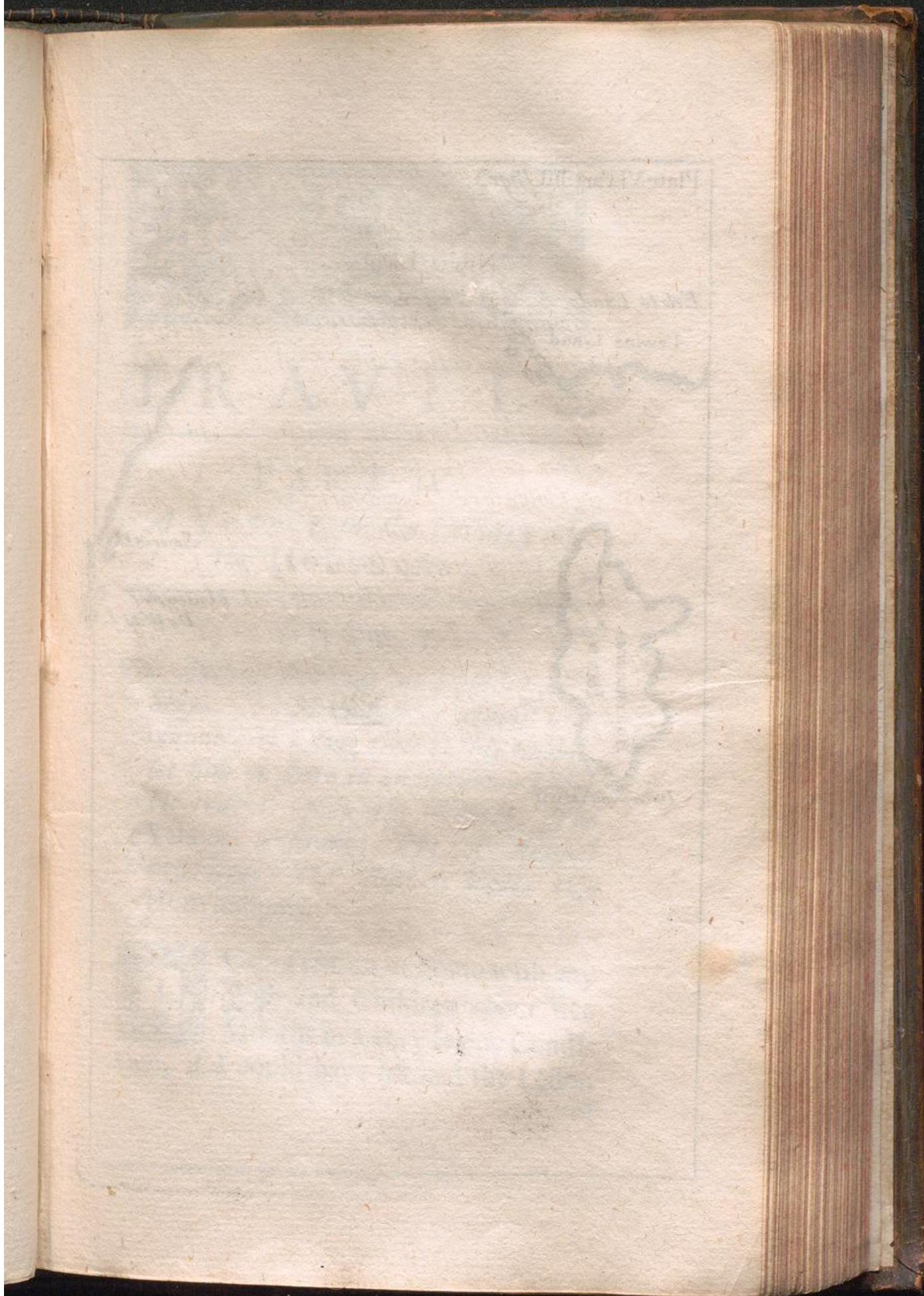
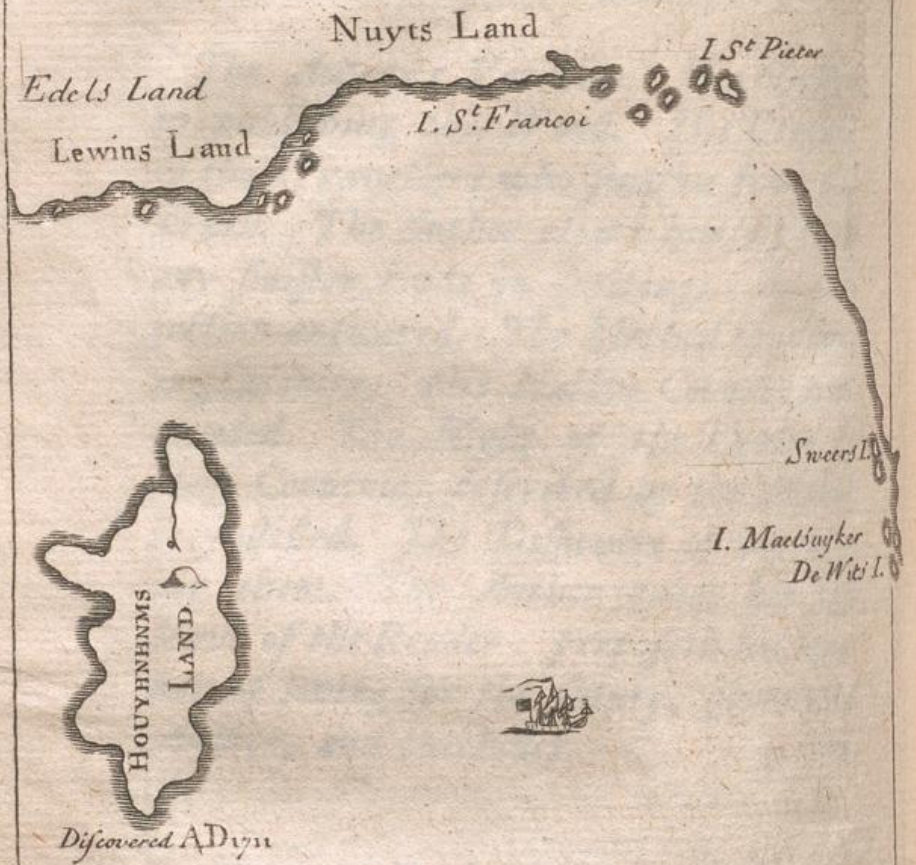


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# TRAVELS.

## PART IV.

### *A VOYAGE to the Country of the HOUYHNHNMS.*

#### CHAP. I.

*The Author sets out as Captain of a Ship. His Men conspire against him, confine him a long time to his Cabbin, set him on shore in an unknown Land. He travels up in the Country. The Yahoos a strange sort of Animal described. The Author meets two Houyhnhnms.*



CONTINUED at home with my Wife and Children about five Months in a very happy Condition, if I could have learned the Lesson of

of knowing when I was well. I left my poor Wife big with Child, and accepted an advantagious Offer made me to be Captain of the *Adventure*, a stout Merchant-man of 350 Tuns: 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 second Day of *August*, 1710; on the fourteenth we met with Captain *Pocock* of *Bristol*, at *Tenariff*, who was going to the Bay of *Campechy*, to cut Logwood. On the sixteenth he was parted from us by a Storm; I heard since my Return, that his Ship foundered, and none escaped, but one Cabbin-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 hath been of several others. For if he had followed

my

my Advice, he might have been safe at home with his Family at this Time as well as myself.

I HAD several Men died 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 Bucaneers. 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 Cabbin, and binding me Hand and Foot, threatning to throw me over-board, if I offered to stir. I told them, I was their Prisoner, and would submit. This they made me swear to  
do,

do, and then they unbound me, only fastening one of my Legs with a Chain near my Bed, and placed a Centry 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 Pyrates, 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 Cabbin, and expecting nothing less than to be murdered, as they often threatned me.

UPON the ninth Day of *May* 1711, one *James Welch* came down to my Cabbin; and said he had Orders from  
the

the Captain, to fet me a-shore. 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 Cloaths, which were as good as new, and 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 fet 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 bad me farewell.

IN



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 to 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, which Sailors usually provide themselves with in those Voyages, and whereof I had some about me: The Land was divided by long rows of Trees, not regularly planted, but naturally growing; there was great plenty of Grass, and several Fields of Oats. I walked very circumspectly for fear of being surprized, 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

one or two of the same kind sitting in Trees. The 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. Their Heads and Breasts were covered with a thick Hair, some frizled and others lank, they had Beards like Goats, and a long ridge of Hair down their Backs and the fore-parts of their Legs and Feet, but the rest of their Bodies were bare so that I might see their Skins, which were of a brown buff Colour. They had no Tails, nor any Hair at all on their Buttocks, except about the *Anus*, which, I presume, Nature had placed there to defend them as they sat on the Ground; for that Posture they used as well as lying down, and often stood on their hind Feet. They climbed high Trees as nimbly as a Squirrel, for they had strong extended Claws before  
and

and behind, terminating in sharp points, 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 Faces, nor any thing more than a sort of Down on the rest of their Bodies, except about the *Anus*, and *Pudenda*. Their Dugs hung between their Fore-feet, and often reached almost to the Ground as they walked. The Hair of both Sexes was of several Colours, brown, red, black, and yellow. Upon the whole, I never beheld in all my Travels so disagreeable an Animal, nor 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 Cabbin 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

torted several ways every Feature of his Visage, and started 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 him 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 odious Faces; but I ran to the Body of a Tree, and leaning my Back against it, kept them off by waving my Hanger. Several of this cursed Brood getting hold of the Branches behind, leapt up in the Tree, from whence they began to discharge their Excrements on my Head: However, I escaped pretty well, by sticking close

to the Stem of the Tree, but was almost stifled with the Filth, which fell about me on every side.

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, wondring 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, look'd full in my Face with manifest Tokens of Wonder: He view'd 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

Hand towards his Neck, with a Design to stroak it using the common Style and Whistle of Jockies when they are going to handle a strange Horse. But this Animal seeming 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.

WHILE he and I were thus employed, another Horse came up; who applying himself to the first in a very formal manner, they gently struck each others 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  
N 2 Eyes

Eyes towards me, as it were to watch that I might not escape. I was amazed to see such Actions and Behaviours 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-Gray, 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 him, to expect his farther 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

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 surprized; 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 metamorphos'd themselves upon some design, and seeing a stranger in the way, were resolv'd 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 *English* Man, driven by his misfortunes upon your Coast, and I entreat one of you, to let me ride up-  
on

on his Back, as if he were a real Horse, to some House or Village, where I can be relieved. In return of 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 their 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 altho' 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

N 4                      silent,

silent, I boldly pronounced *Tahoo* 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 surprized, and the Gray repeated the same Word twice, as if he meant to teach me 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, *Houyhnhnms*. I did not succeed in this so well as in the former, but after two or three farther Trials, I had better fortune; and they both appeared amazed at my Capacity.

AFTER some farther 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 Gray  
made

made me signs that I should walk before them, wherein I thought it prudent to comply, till I could find a better Director. When I offered to slacken my pace, he would cry *Hbuun, Hbuun*; 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 a while to let me rest.





## C H A P. 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.*

**H**AVING 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,

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 domestick Business. They seemed but ordinary Cattle, however, this confirmed my first Opinion, that a People who could so far civilize brute Animals, must needs excel in Wisdom all the Nations of the World. The Gray 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,

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 Gray 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 Pearl, a small Lookin-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 observed 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

self, 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 Magick. 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 Fole, sitting upon their Haunches, upon Matts of straw, not unartfully made, and perfectly neat and clean.

THE Mare, soon after my Entrance, rose from her Matt, and coming up close, after having nicely observed my Hands and Face, gave me a most contemptuous Look; then turning to the Horse,



Horse, I heard the Word *Taboo* often repeated betwixt them ; the meaning of which word I could not then comprehend, although it were the first I had learned to pronounce ; but I was soon better informed, to my everlasting Mortification : For the Horse beckening to me with his Head, and repeating the word *Hbuun, Hbuun*, 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 enter'd, and I saw three of these detestable Creatures, whom 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 tyed by the Neck with strong Wyths, fastened to a Beam ; they held their Food between the claws of their Fore-feet, and tore it with their Teeth.

THE

THE Master Horse ordered a fore-  
rel 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 *Tahoo*.  
My Horror and Astonishment are not  
to be described, when I observed, in  
this abominable Animal, a perfect hu-  
man Figure; the Face of it indeed  
was flat and broad, the Nose depref-  
fed, the Lips large, and the Mouth  
wide. But these differences are com-  
mon to all savage Nations, where the  
Lineaments of the Countenance are di-  
storted 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 *Tahoo* differed from my Hands in  
nothing else but the length of the  
nails,

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 difference, which I knew very well, tho' 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 *Tahoo*, for which I was obliged to my Cloaths, whereof they had no conception: The forrel Nag offered me a Root, which he held (after their manner, as we shall describe in its proper place) between his Hoof and Pastern; I took it in my Hand, and having smelt it, returned it to him again as civilly as I could. He brought out of the *Tahoo's* Kennel a piece of *As's* Flesh, but it smelt so offensively

that

that I turned from it with loathing; he then threw it to the *Yaboo*, by whom it was greedily devoured. He afterwards shewed me a Whisp of Hay, and a Fetlock full of Oats; but I shook my Head, to signify, that neither of these were Food for me. And indeed, I now apprehended, that I must absolutely starve, if I did not get to some of my own Species: For as to those filthy *Yaboos*, although there were few greater Lovers of Mankind at that time than myself; yet I confess I never saw any sensitive Being so detestable on all accounts; and the more I came near them, the more hateful they grew, while I staid in that Country. This the Master Horse observed by my Behaviour, and therefore sent the *Yaboo* back to his Kennel. He then put his Fore-hoof to his Mouth, at which I was much surprized, although he did it with Ease, and with a Motion that appeared perfectly natural, and made other signs to know what I would eat;

Vol. II.

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but

but I could not return him such an Answer as he was able to apprehend; and if he had understood me, I did not see how it was possible to contrive any way for finding myself Nourishment. While we were thus engaged, I observed a Cow passing by, whereupon I pointed to her, and expressed a Desire to let me go and milk her. This had its Effect; for he led me back into the House, and ordered a Mare-servant to open a Room, where a good store of Milk lay in earthen and wooden Vessels, after a very orderly and cleanly manner. She gave me a large Bowl full, of which I drank very heartily, and found myself well refreshed.

ABOUT Noon I saw coming towards the House a kind of Vehicle drawn like a Sledge, by four *Yaboos*. 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 in Milk for the second Course, which the old Horse eat warm, but the rest cold. Their Mangers were placed circular in the middle of the Room, and divided into several Partitions, round which they sate 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 eat their own Hay, and their own Mash of Oats and Milk, with much Decency and Regularity. The Behaviour of the young Colt and Fole appeared very modest, and that of the Master and Mistress extremely chearful and complaisant to their Guest. The Gray ordered me to stand by him, and much Discourse passed between him and his Friend concerning me, as I found by the Stranger's often looking on me, and

the frequent Repetition of the Word  
*Taboo*.

I HAPPENED to wear my Gloves, which the Master Gray 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 farther Talk, and I saw the Company was 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

WHEN Dinner was done, the Master Horse took me aside, and by signs and Wonders made me understand the Concern that he was in, that I had nothing to eat. Oats in their Tongue are called *Hlunnb*. 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, then took Water, and made them into a Paste or Cake,

O 3                      which



which I toasted at the Fire, and eat warm with Milk. It was at first a very insipid Dyet, 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 staid in this Island. 'Tis true, I sometimes made a shift to catch a Rabbet, or Bird, by Springes made of *Tahoos* Hairs, and I often gathered wholesome Herbs, which I boiled, or eat as Salades 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 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 of Flesh in long Voyages,

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 any thing that I eat.

THIS is enough to say upon the subject of my Dyet, wherewith 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 Sustainance 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 *Taboos*. Here I got some Straw, and covering myself with

my own Cloaths, 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.



CHAP.



C H A P. III.

*The Author studious 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.*

**M**Y 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 every thing, and enquired the name of it, which I wrote down

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 forrel 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 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 *Taboo*, but my Teachableness, Civility, and Cleanliness astonished him; which were Qualities altogether so opposite to those

those Animals. He was most perplexed about my Cloaths, 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 waked in the Morning. My Master was eager to learn from 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 writ 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 and Literature.

IN

IN about ten Weeks time I was able to understand most of his Questions, and in three Months could give him some tolerable Answers. He was extremely curious to know from what part of the Country I came, and how I was taught to imitate a rational Creature, because the *Taboos*, (whom he saw I exactly resembled in my Head, Hands, and Face, that 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

*the Thing which was not.* (For they have no Word in their Language to exprefs 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 *Houyhnhnm* 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 Fole, 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



Neighbourhood came often to our house upon the Report spread of a wonderful *Naboo*, that could speak like a *Houyhnhum*, 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 spoke, and could express myself tolerably well.

THE *Houyhnhums* who came to visit my Master, out of a design of seeing and talking with me, could hardly believe me to be a right *Naboo*, 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 HAVE

I HAVE already told the Reader, that every Night when the Family were gone to bed, it was my Custom to strip, and cover myself with my Cloaths: It happened one Morning early, that my Master sent for me, by the sorrel Nag, who was his Valet; when he came, I was fast asleep, my Cloaths fallen off on one side, and my Shirt above my Waste. I awaked at the Noise he made, and observed him to deliver his Message in some Disorder; after which he went to my Master, and in a great fright gave him a very confused Account of what he had seen: This I presently discovered; for going as soon as I was dressed, to pay my Attendance upon his Honour, he asked me the meaning of what his Servant had reported, that I was not the same thing when I slept as I appeared to be at other times; that his Valet assured him, some part of me was white, some yellow, at least not so white, and some brown.

I HAD

I HAD hitherto concealed the Secret of my Dress, in order to distinguish myself as much as I could from the cursed Race of *Yaboos*; but now I found it in vain to do so any longer. Besides, I considered, that my Cloaths and Shoes would soon wear out, which already were in a declining Condition, and must be supplied by some Contrivance from the Hides of *Yaboos* or other Brutes; whereby the whole Secret would be known: I therefore told my Master, That in the Country from whence I came, those of my kind always covered their Bodies with the Hairs of certain Animals prepared by Art, as well for Decency, as to avoid the Inclemencies of Air both hot and cold; of which, as to my own Person I would give him immediate Conviction, if he pleased to command me; only desiring his Excuse, if I did not expose those Parts that Nature taught us to conceal. He said my Discourse was all very strange, but especially the

the last Part; for he could not understand why Nature should teach us to conceal what Nature had given. That neither himself nor Family were ashamed of any Parts of their Bodies, but however I might do as I pleased. Whereupon, I first unbuttoned my Coat, and pulled it off. I did the same with my Wastecoat; I drew off my Shoes, Stockings and Breeches. I let my Shirt down to my waste, and drew up the Bottom, fastning it like a Girdle about my middle to hide my nakedness.

My Master observed the whole Performance with great Signs of Curiosity and Admiration. He took up all my Cloaths in his Pastern, one Piece after another, and examined them diligently; he then stroaked 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, and whiteness

and Smoothness of my Skin, my want of Hair in several Parts of my Body, 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 Cloaths again, for I was shuddering with Cold.

I EXPRESSED my uneasiness at his giving me so often the Appellation of *Taboo*, an odious Animal, for which I had so utter an Hatred and Contempt. I begged he would forbear applying that Word to me, and take the same Order in his Family, and among his Friends whom he suffered to see me, I requested likewise, that the Secret of having a false covering to my Body might be known to none but himself, at least as long as my present Cloathing 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 Cloaths began to wear out, which I was forced to supply by several Contrivances, that shall hereafter be mentioned. In the mean time, 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 no; adding, that he waited with some Impatience to hear the Wonders which I promised to tell him.

FROM 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 privately, this would put me into good Humour, and make me more diverting.

EVERY Day when I waited on him, beside the Trouble he was at in teaching, he would ask me several Questions concerning myself, which I answered as well as I could; and by these means he had already received some general Ideas, though very imperfect. It would be tedious to relate the several Steps, by which I advanced to a more regular Conversation: But the first Account I gave of myself in any Order and Length, was to this purpose:

THAT I came from a very far Country, as I had already attempted to tell him with about fifty more of my own 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

ward 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 Persecution of those execrable *Yaboos*. 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 farther in my Relation, unless he would give me his Word and Honour that he would not be offended, and then I would tell him the Wonders I had so often promised. 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 Beings, as he or his Friends could be in finding some Marks of Reason in a

P 3                      Creature



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 farther; that if good Fortune ever restored me to my native Country, to relate my Travels hither, as I resolved to do, every body would believe that I *said the Thing which 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.





CHAP. IV.

*The Houyhnhnms Notion of Truth and Falshood. The Author's Discourse disapproved by his Master. The Author gives a more particular Account of himself, and the Accidents of his Voyage.*

**M**Y Master heard me with great appearances of Uneasiness in his Countenance, 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 occa-  
sion

sion to talk of *Lying*, and *false Representation*, it was with much Difficulty that he comprehended what I meant, although he had otherwise a most acure 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*, those 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 among human Creatures,

To return from this Digression; when I asserted that the *Nabobs* were the only governing Animals in my Country, which my Master said was altogether past his Conception, he desired to know

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, when *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* pretended 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 farther, 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

led

led *Horses*, were the most generous and comely Animal we had, that they excelled in strength and swiftness; and when they belonged to Persons of Quality, employed in travelling, racing, or drawing Chariots, they were treated with much Kindness and Care, till they fell into Diseases, or became foundred in the Feet; and then they 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 feed 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 fastned Plates of a certain hard substance called *Iron* at the bottom of their Feet,

bel to

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 meanest Servant in his House would be able to shake off the strongest *Taboo*, or by lying down, and rouling 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 the Males, designed for common use of Riding or Draught, were generally *castrated* about two Years after their birth, to take down their Spirits, and make them more tame and gentle; that they were indeed sensible

sible of Rewards and Punishments; but his Honour would please to consider, that they had not the least tincture of Reason any more than the *Yaboos* 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 doth not abound in variety of Words, because their Wants and Passions are fewer than among us. But it is impossible to repeat his noble Resentment at our savage Treatment of the *Houyhnhnm* race, particularly after I had explained the manner and use of *castrating* Horses among us, to hinder them from propagating their kind, and to render them more servile. He said, if it were possible there could be any Country where *Yaboos* alone were endued with Reason, they certainly must be the governing Animal, because Reason will in time always prevail against brutal Strength. But, considering  
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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 Office of Life; whereupon he desired to know, whether those among whom I lived, resembled me or the *Taboos* of his 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 *Taboos*, 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



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, mine Eyes placed directly in the Front, so that I could not look on either side without turning my Head: That I was not able to feed myself, without lifting my Fore-feet to my Mouth: And therefore Nature had placed those Joynts 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 Tedioufness and Trouble. And lastly, that he observed every Animal in  
this

this Country naturally to abhor the *Nahoes*, 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 in 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

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 is to cure Wounds and Hurts in the Body, got 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 *Tahoos* 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

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. Some were undone by Law-suits; others spent all they had in Drinking, Whoring and Gaming; others fled for Treason; many for Murder, Theft, Poysoning, Robbery, Perjury, Forgery, Coining false Money, for committing Rapes or Sodomy, for flying from their Colours, or deserting to the Enemy, and most of them had broken Prison; none of these durst return to their Native Countries for fear of being hanged, or of starving in a Jail; and therefore were under a 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 him 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 of Cases, and making of Suppositions. After which, like one whose Imagination was struck with something never seen or heard of before, he would lift up his Eyes with Amazement and Indignation. Power, Government, War, Law, Punishment, and a thousand other Things

Things had no Terms, 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 humane 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.





## C H A P. 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, of which were discoursed at several times for above two Years; his Honour often desiring fuller Satisfaction as I farther improved in the *Houyhnhnm* Tongue. I laid before him, as well as I could, the whole State of *Europe*; I discoursed of Trade and

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 into 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

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engaged,



engaged, and which still continued: I computed at his Request, that about a Million of *Taboos* might have been killed in the whole Progress of it, and perhaps a hundred or more Cities taken, and thrice 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 Clamor of the Subjects against their evil Administration. Difference in Opinions hath 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

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 *gray*; 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 in 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 quarrelleth 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

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take

take ours or give us theirs. It is a very justifiable Cause of 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 compleat. 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 civilize and reduce them from their barbarous way of Living. It is a very kingly, honourable, and frequent Practice, when one Prince desires the Assistance of another to secure him against an Invasion, that the Assistant, when he hath 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

frequent Cause of War between Princes, and the nearer the Kindred is, the greater is their Disposition to quarrel: *Poor* Nations are *hungry*, and *rich* Nations are *proud*, and Pride and Hunger will ever be at variance. For those Reasons, the Trade of a *Soldier* is held the most honourable of all others: Because a *Soldier* is a *Tahoo* hired to kill in cold Blood as many of his own Species, who have never offended him, as possibly he can.

THERE are likewise another kind of 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

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 hath 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 *Yaboos* would drive a dozen of yours before him. And therefore in recounting the Numbers of those who have been killed in Battle, I cannot but think that you have *said the thing that 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,

*bashni*

Bayonets, 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, Smoak, Noise, Confusion, trampling to death under Horses Feet; Flight, Pursuit, Victory; Fields strewed with Carcases left for Food to Dogs, and Wolves, and Birds of Prey; Plundering, Stripping, Ravishing, 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 come 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 *Yahoos* might easily believe it possible for so vile an Animal,  
to

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 he 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 *Taboos* of this Country, yet he no more blamed them for their odious Qualities, than he did a *Gnnayb* (a Bird of Prey) for its Cruelty, or a sharp Stone for cutting my 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 it self. He seemed therefore 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  
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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 former 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 farther satisfied what I meant by *Law*, and what sort of Dispensers thereof it could be by whose practices the Property of any Person could be lost, instead of being preserved. He added, he saw not what great occasion there could be for this thing called *Law*, since all the Intentions and Purposes of it may be fully answered  
by



by following the Dictates of *Nature* and *Reason*, which are sufficient Guides for a reasonable Animal, as we pretended to be, in shewing us what we ought to do, and what to avoid.

I ASSURED his Honour, that *Law* was a Science wherein I had not much conversed, having little more Knowledge of it than what I had obtained by employing Advocates, in vain, upon some Injustices that had been done me, and by conversing with some others who by the same method had first lost their Substance, and then left their own Country under the mortification of such Disappointments, however I would give him all the Satisfaction I was able.

I SAID, That those who made profession of this Science were exceedingly multiplied, being almost equal to the Caterpillars in number; that they were of divers Degrees, Distinctions, and Denominations. The numerousness of those

those that dedicated themselves to this Profession were such that the fair and justifiable Advantage and Income of the Profession was not sufficient for the decent and handsome Maintenance of multitudes of those who followed it. Hence it came to pass that it was found needful to supply that by Artifice and Cunning, which could not be procured by just and honest methods: The better to bring which about, very many Men among us were 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. The greatness of these Mens Assurance and the Boldness of their Pretensions gained upon the Opinion of the Vulgar, whom in a manner they made Slaves of, and got into their hands much the larger Share of the practice of their Profession. These Practitioners were by Men of discernment called *Pettifoggers*, (that is, *Confounders*, or rather, *Destroyers of Right*.)

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as it was my ill hap, as well as the misfortune of my suffering Acquaintance, to be engaged only with this species of the Profession. I desired his Honour to understand the description I had to give, and the ruin I had complained of, to relate to these Sectaries only, and how and by what means the Misfortunes we met with were brought upon us by the management of these Men, might be more easily conceived by explaining to him their method of proceeding, which could not be better done than by giving him an Example.

My Neighbour, said I, I will suppose, has a mind to my *Cow*, he hires one of these Advocates to prove that he ought to have my *Cow* from me. I must then hire another of them 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 Advocate, being as I

said

said before practised almost from his Cradle in defending Falshood, is quite out of his Element when he would argue for Right, which as an Office unnatural he attempts with great Awkwardness, if not with an Ill-will. The second Disadvantage is that my Advocate must proceed with great Caution; for, since the Maintenance of so many depend on the keeping up of Business, should he proceed too summarily, if he does not incur the Displeasure of his Superiors, he is sure to gain the Ill-will and Hatred of his Brethren, as being by them esteemed one that would lessen the Practice of the Law. This being the Case, I have but two Methods to preserve my *Cow*. The first is, to gain over my Adversary's Advocate with a double Fee; from the Manner and Design of whose Education before mentioned it is easy to expect he will be induced to drop his Client, and let the Balance fall to my Side. The second Way is for my Advocate not to

insist on the Justice of my Cause, by allowing the *Cow* to belong to my Adversary; and this if it be dexterously and skilfully done will go a great Way towards obtaining a favourable Verdict, it having been found, from a careful Observation of Issues and Events, that the wrong Side, under the Management of such Practitioners, has the fairer Chance for success, and this more especially if it happens, as it did in mine and my Friend's Case, and may have done since, that the Person appointed to decide all Controversies of Propriety as well as for the Tryal of Criminals, who should be taken out of the most knowing and wise of his Profession, is by the Recommendation of a great Favourite, or Court-Mistress chosen out of the Sect before mentioned, and so, having been under a strange Bias all his Life against Equity and fair dealing, lies as it were under a fatal Necessity of favouring, shifting, double dealing and oppression, and besides through  
Age,

Age, Infirmity, and Distempers grown lazy, unactive, and inattentive, and thereby almost incapacitated from doing any thing becoming the Nature of his Employment, and the Duty of his Office. In such Cases, the Decisions and Determinations of Men so bred, and so qualified, may with Reason be expected on the wrong Side of the Cause, since those who can take Harangue and Noise, (if pursued with Warmth, and drawn out into a Length,) for reasoning, are not much to be wondered at, if they infer the Weight of the Argument from the Heaviness of the Pleading.

It is a Maxim among these Men, That whatever has been done before may legally be done again: And therefore they take special Care to record all the Decisions formerly made, even those which have through Ignorance or Corruption contradicted the Rules of common Justice, and the general Rea-

son of Mankind. These, under the Name of *Precedents*, they produce as Authorities, and thereby endeavour to justify the most iniquitous Opinions; and they are so lucky in this Practice, that it rarely fails of Decrees answerable to their Intent and Expectation.

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 had 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 hath 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; where-  
by they have gone near to confound  
the very Essence of Truth and False-  
hood, of Right and Wrong; so that it  
may take thirty Years to decide whe-  
ther the Field, left me by my Ance-  
stors for six Generations, belongs to me  
or to a Stranger three hundred Miles  
off.

In the Tryal of Persons accused for  
Crimes against the State, the Method is  
much more short and commendable:  
For if those in Power, who know well  
how to chuse Instruments fit for their  
Purpose, take care to recommend and  
promote out of this Clan a proper Per-  
son,

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son,



son, his Method of Education and Practice makes it easy to him, when his Patron's Disposition is understood, without Difficulty or Study either to condemn or acquit the Criminal, and at the same time strictly preserve 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 Advocates 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 the Business and Study of their own Calling and Profession so took up all their Thoughts and engrossed all their Time, that they minded nothing else, and that therefore, in all points out of their own Trade, many of them were of so great Ignorance and Stupidity, that it was hard to pick out of any Profession a Generation of  
Men

Men more despicable in common Conversation, or who were so much looked upon as avowed Enemies to all Knowledge and Learning, being equally disposed to pervert the general reason of Mankind in every other subject of Discourse, as in that of their own calling.





## C H A P. VI.

*A Continuation of the State of England; so well governed by a Queen as to need no first Minister. The Character of such an one in some European Courts.*

MY Master was yet wholly at a loss to understand what Motive 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

of the Metals, that when a *Tahoo* had got a great store of this precious Substance, he was able to purchase whatever he had a mind to, the finest Cloathing, the noblest Houses, great Tracts of Land, the most costly Meats and Drinks, and have his choice of the most beautiful Females. Therefore since *Money* alone, was able to perform all these feats, our *Tahoos* 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 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 was still to seek: For he went upon a supposition that

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 Conveniencies. I assured him, that this whole Globe of Earth must be at least three times gone round, before one of our better female *Tahoes* 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 Grounds as I described should be wholly without *fresh Water*, and the People put to the  
Neces-

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 Fruit 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, from whence in return we brought the Materials of Diseases, Folly and Vice, to spend among ourselves. Hence it follows of Necessity, that vast Numbers of our People are compelled to seek their Livelihood by Begging, Robbing, Stealing, Cheating, Pimping, Forswearing, Flattering, Suborning, Forging, Gaming, Lying, Fawning, Hectoring, Voting, Scribbling, Stargazing, Poysoning, Whoring, Cant-  
ing,

ing, Libelling, Free-thinking, and the like Occupations: Every one of which Terms, I was at much Pains to make him understand.

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 awaked sick and 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 furnish-  
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ing the Necessities and Conveniencies 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 an 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 it impossible, and desired to know the reason



reason of so unaccountable an Evil. I told him, we fed on a thousand Things which operated the one contrary to each other; that we eat when we were not hungry, and drank without the Provocation of Thirst; That we fate whole Nights drinking strong Liquors without eating a Bit, which disposed us to Sloth, enflamed our Bodies, and precipitated or prevented Digestion. That prostitute Female *Taboos* acquired a certain Malady, which bred Rottenness in the Bones of those, who fell into their Embraces; That this and many other Diseases, were propagated from Father to Son, so that great Numbers come into the World with complicated Maladies upon them; that it would be endless to give him a Catalogue of all Diseases incident to humane Bodies; for they could not be fewer than five or six hundred, spread over every Limb, and Joynt; in short, every Part, external and intestine, having Diseases appropriated to them. To remedy which, there  
was

was a sort of People bred up among us, in the Profession or Pretence of curing the Sick. And because I had some Skill in the Faculty, I would in Gratitude to his Honour, let him know the whole Mystery and Method by which they proceed.

THEIR Fundamental is, That all Diseases arise from *Repletion*, from whence they conclude, that a great *Evacuation* of the Body is necessary, either through the natural Passage, or upwards at the Mouth. Their next Business is, from Herbs, Minerals, Gums, Oyls, Shells, Salts, Juices, Seaweed, Excrements, Barks of Trees, Serpents, Toads, Frogs, Spiders, dead Mens Flesh and Bones, Beasts and Fishes, to form a Composition for Smell and Taste the most abominable, nauseous and detestable, they can possibly contrive, which the Stomach immediately rejects with loathing; and this they call a *Vomit*; or else from the same Store-

Store-house, with some other poysonous Additions, they command us to take in at the Orifice *above* or *below*, (just as the Physician then happens to be disposed) a Medicine equally annoying and disgustful to the Bowels, which relaxing the Belly, drives down all before it, and this they call a *Purge*, or a *Glyster*. For Nature (as the Physicians alledge) having intended the superior anterior Orifice only for the *Introumission* of Solids and Liquids, and the inferior for Ejection, these Artists ingeniously considering, that in all Diseases Nature is forced out of her Seat; therefore to replace her in it, the Body must be treated in a manner directly contrary, by interchanging the Use of each Orifice, forcing Solids and Liquids in at the *Anus*, and making Evacuations at the Mouth.

BUT, besides real Diseases, we are subject to many that are only imaginary, for which the Physicians have invented

vented imaginary Cures; these have their several Names, and so have the Drugs that are proper for them, and with these our Female *Yaboos* are always infested.

ONE great Excellency in this Tribe is their Skill at *Prognosticks*, 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 have pronounced their Sentence, rather than be accused as false Prophets, they know how to approve their Sagacity to the World by a seasonable Dose.

THEY are likewise of special Use to Husbands and Wives, who are grown weary of their Mates, to eldest Sons, to great Ministers of State, and often to Princes.

I HAD formerly upon occasion 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 *Ta-boos* I particularly meant by that Application.

I TOLD him, that our She Governor or Queen having no Ambition to gratify, no Inclination to satisfy of extending her Power to the Injury of her Neighbours, or the Prejudice of her own Subjects, was therefore so far from needing a corrupt Ministry to carry on or cover any sinister Designs, that she not only directs her own Actions to the Good of her People, conducts them by the Direction, and restrains them within the Limitation of the Laws of

her own Country; but submits the Behaviour and Acts of those she intrusts with the Administration of her Affairs to the Examination of her great Council, and subjects them to the Penalties of the Law; and therefore never puts any such Confidence in any of her Subjects as to entrust them with the whole and entire Administration of her Affairs: But I added, that in some former Reigns here, and in many other Courts of *Europe* now, where Princes grew indolent and careless of their own Affairs through a constant Love and Pursuit of Pleasure, they made use of such an Administrator, as I had mentioned, under the Title of *first* or *chief Minister of State*, the Description of which, as far as it may be collected not only from their Actions, but from the Letters, Memoirs, and Writings published by themselves, the Truth of which has not yet been disputed, may be allowed to be as follows: That he is a Person wholly exempt from Joy

and Grief, Love and Hatred, Pity and Anger; at least makes use of no other Passions but a violent Desire of Wealth, Power and Titles; That he never tells Words 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 *Lye*; nor a *Lye*, 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 to Preferment; and whenever 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  
under-

undermining his Predecessor: And the third is by a *furious Zeal* in publick Assemblies against the Corruptions of the Court. But a wise Prince would rather chuse 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 *Act of Indemnity* (whereof I described the Nature to him) they secured themselves from After-reckonings, and retired from the Publick, 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, Lacquies, and Porter, by imitating their Master, become *Ministers of State* in their several Districts, and learn to excel in the



three principal *Ingredients*, of *Influence*, *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 Tunnels 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

*Taboos*

*Taboos* of his Nation, although I seem-  
ed to fail 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.

HE made me observe, that among  
the *Houyhnhnms*, the *White*, the *Sor-  
rel*, and the *Iron-grey*, were not so ex-  
actly shaped as the *Bay*, the *Dapple-  
grey*, and the *Black*; nor born with e-  
qual Talents of the Mind, or a Capa-  
city to improve them; and therefore  
continued always in the Condition of  
Servants, without ever aspiring to match  
out of their own Race, which in that  
Country would be reckoned monstrous  
and unnatural.

I MADE his Honour my most hum-  
ble 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* among 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; that as soon as Years will permit, they consume their Vigour, and contract odious Diseases among lewd Females; and when their Fortunes are almost ruined, they marry some Woman of mean Birth, disagreeable Person, and unsound Constitution, merely for the Sake of Money, whom they hate and despise. That the Productions of such Marriages are generally scrophulous, ricketty, or deformed Children; by which means the Family seldom continues above three Generations, unless the Wife takes Care to provide a healthy Father among  
her

her Neighbours, or Acquaintance, in order to improve and continue the Breed. That a weak diseased Body, a meager Countenance, and fallow Complexion, are no uncommon Marks of a *Great Man*; and a healthy robust Appearance is so far disgraceful in a Man of Quality, that the World is apt to conclude his real Father to have been one of the Inferiors of the Family, especially when it is seen that the Imperfections of his Mind run parallel with those of his Body, and are little else than a Composition of Spleen, Dulness, Ignorance, Caprice, Sensuality, and Pride.





## C H A P. 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 Comparisons. His Master's Observations upon Human Nature.*

**T**HE 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 *Taboos*. But I must freely confess, that the many Virtues of those

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 Falseness or Disguise; and *Truth* appeared so amiable to me, that I determined upon sacrificing every thing 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

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 durst 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 Byass and Partiality to the Place of his Birth?

I HAVE related the Substance of several Conversations I had with my Master,

Master, during the greatest part of the Time I had the Honour to be in his service, but have indeed for Brevity 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 commanding 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 Animals 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



been very successful in multiplying our original Wants, and seem'd 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 or 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 call'd 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

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 *Taboos*, 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 *Taboos* 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 none in themselves. He had therefore begun to think it not unwise in us to *cover* our Bodies, and by  
that

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 Dissentions 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 *Yaboos* 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 *Yaboos*, 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

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 *Yaboos* of several Neighbourhoods without any visible Cause: Those of one District watching all Opportunities to surprize the next before they are prepared. But if they find their Project hath miscarryed, 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 *Yaboos* are violently fond, and when Part of these *Stones* is fixed in the Earth, as it sometimes happeneth, 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

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said,

said, he could never discover the Reason of this unnatural Appetite, or how these Stones could be of any Use to a *Taboo*; 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 *Taboos* had buried it: Whereupon, the fordid 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 *Taboo* 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.

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My Master farther 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 undeceive 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  
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dismissed the Cause while either of them had any thing left.

My Master continuing his Discourse, said, There was nothing that rendered the *Taboos* more odious, than their undistinguishing Appetite to devour every thing 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 *Taboos* sought for with much Eagerness, and would

would suck it with great Delight; and it produced the same Effects that Wine hath upon us. It would make them sometimes hug, and 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 *Yaboo's* 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 fordid 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-Yaboo* or the *Yaboo's-Evil*, and the Cure prescribed is a Mixture of *their own Dung* and *Urine* forcibly put down the *Yaboo's* Throat. This I have since often taken myself, and do freely recommend it to my Country-

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men,



men for the publick Good, as an admirable Specifick 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 Posterior, and drive the female *Yahoos* to his Kennel; for which he was now and then rewarded with a piece of *Afs's* Flesh. This Favourite is hated by the whole

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 DURST 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

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mention,

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 Hees 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

Kind from the Imputation of Singularity upon the 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 *Taboo*, cannot I humbly conceive in Justice pretend to more Cleanliness; and so his Honour himself must have owned, if 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 *Taboos*, and to him was wholly unaccountable. He said, a Fancy would sometimes take a *Taboo*, 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

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 seizeth 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-*Tahoo* would often stand behind a Bank or Bush, to gaze on the young Males passing by, and then appear, and hide, using many antick 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 shew of Fear, run off into some convenient Place where she knew the Male would follow her.

At

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*, *Cockey*, *Censure*, and *Scandal*, should have place by Instinct in Woman-kind.

I EXPECTED every Moment, that my Master would accuse the *Taboos* of those unnatural Appetites in both Sexes, so common among us. But Nature, it seems, hath not been so expert

pert a School-mistress; and these politer Pleasures are entirely the Productions of Art and Reason, on our side of the Globe.





CHAP. VIII.

*The Author relates several Particulars of the Yahoos. The great Virtues of the Houyhnhnms. The Education and Exercises of their Youth. Their general Assembly.*

AS I ought to have understood humane 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* to myself and my Countrymen, and I believed I could yet make farther Discoveries from my own Observation. I therefore often begged his Favour to let me go among the Herds of *Yahoos* in the Neighbourhood, to which he always very graciously



ciouſly conſented, being perfectly convinced, that the Hatred I bore thoſe 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 with thoſe 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 ſhewing my naked Arms and Breſt 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  
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signs of Hatred, as a tame *Jack-Daw* with Cap and Stockings, is always persecuted by the wild ones, when he happens to be got 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. I observed the young Animal's Flesh to smell very rank, and the stink was somewhat between a *Weasel* and a *Fox*, but much more disagreeable. I forgot another Circumstance (and perhaps I might have the Reader's Pardon, if it were wholly omitted) that while I held the odious Vermin in my  
Hands,

Hands, it voided its filthy Excrements of a yellow liquid Substance, all over my Cloaths; but by good Fortune there was a small Brook hard by, where I washed myself as clean as I could, although I durst not come into my Master's Presence, until I were sufficiently aired.

By what I could discover, the *Taboos* appear to be the most unteachable of all Animals, their Capacities never reaching higher than to draw or carry Burthens. Yet I am of Opinion, this Defect ariseth 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 libidinous and mischievous than the rest, whom yet they much exceed in Strength and Activity.

THE

THE *Houyhnhnms* keep the *Taboos* 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 scratch about for Carrion, or sometimes catch *Weasels* and *Lubimubs* (a sort of *wild Rat*) which they greedily devour. Nature hath taught them to dig deep Holes with their Nails on the side of a rising Ground, where 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. And upon this Occasion, I hope the Reader will pardon my relating an odd Adventure.

Vol. II.

U

BEING

BEING one Day abroad with my Protector, the sorrel Nag, and the Weather exceeding hot, I entreated him to let me bathe in a River that was near. He consented, and I immediately stripped myself stark naked, and went down softly into the Stream. It happened that a young Female *Tahoo* standing behind a Bank, saw the whole proceeding, and enflamed by Desire, as the Nag and I conjectured, came running with all speed, and leaped into the Water within five Yards of the Place where I bathed. I was never in my Life so terribly frightened; the Nag was grazing at some distance, not suspecting any harm. She embraced me after a most fulsome manner; I roared as loud as I could, and the Nag came galloping towards me, whereupon she quitted her Grasp, with the utmost Reluctancy, and leaped upon the opposite Bank, where she stood gazing, and howling all the time I was putting on my Cloaths.

THIS

THIS was matter of Diversion to my Master and his Family, as well as of Mortification to myself. For now I could no longer deny that I was a real *Taboo*, in every Limb and Feature, since the Females had a natural Propensity to me as one of their own Species: Neither was the Hair of this Brute of a red Colour, (which might have been some Excuse for an Appetite a little irregular) but black as a Sloe, and her Countenance did not make an Appearance altogether so hideous as the rest of the Kind; for I think, she could not be above eleven Years old.

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.

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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 a Point Problematical as with us, where Men can argue with Plausibility on both sides of a 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

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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 Foles, but the Care they take in educating them proceeds entirely from the Dictates of *Reason*. And I observed my Master to shew 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 maketh a Distinction of Persons, where there is a superior Degree of *Virtue*.

WHEN the Matron *Houyhnhnms* have produced one of each Sex, they no longer accompany with their Consorts, except they lose one of their Issue by some Casualty, which very seldom happens: But in such a Case they meet  
again,

again, or when the like Accident befalls a Person, whose Wife is past bearing, some other Couple bestow on him one of their own Colts, and then go together again till the Mother is pregnant. This Caution is necessary to prevent the Country from being overburthened with Numbers. But the Race of inferior *Houyhnhnms* bred up to be Servants is not so strictly limited upon this Article; these are allowed to produce three of each Sex, to be Domesticks in the noble Families.

IN their Marriages they are exactly careful to chuse such Colours as will not make any disagreeable Mixture in the Breed. *Strength* is chiefly valued in the Male, and *Comeliness* in the Female, not upon the account of *Love*, but to preserve the Race from degenerating; for where a Female happens to excel in *Strength*, a Consort is chosen with regard to *Comeliness*. Courtship, Love, Presents, Joyntures, Settlements,

have no place in their Thoughts; or Terms whereby to express them in their Language. The young Couple meet, and are joyned, 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 rational 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

in the Morning, and as long 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 domestick 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

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 and stony Grounds, and when they are all in a sweat, they are ordered to leap over head and ears into a Pond or a River. Four times a Year the Youth of a certain District meet to shew their proficiency in Running, and Leaping, and other feats of Strength and Agility, where the Victor is rewarded with a Song made in his or her Praise. On this Festival the Servants drive a Herd of *Taboos* into the Field, laden with Hay, and Oats, and Milk, for a Repast to the *Houyhnhnms*; after which, these Brutes were immediately driven back again, for fear of being noisome to the Assembly.

EVERY fourth Year at the *Vernal Equinox*, there is a Representative Council of the whole Nation, which meets  
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in a Plain about twenty Miles from our House, and continues about five or six Days. Here they enquire 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. Here likewise the Regulation of Children is settled: As for instance, if a *Houyhnhnm* hath two Males, he changeth one of them with another that hath two Females: And when a Child hath been lost by any Casualty, where the Mother is past breeding, it is determined what Family shall breed another to supply the Loss.





## C H A P. 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 that Country; whereof my Master after his return gave me a very particular Account.

THE

THE Question to be debated, was, Whether the *Yaboos* should be extirminated from the face of the Earth? One of the *Members* for the Affirmative offered several Arguments of great strength and weight, alledging, That as the *Yaboos* were the most filthy, noisome, and deformed Animal which Nature ever produced, so they were the most restive and indocible, mischievous and malicious: They would privately suck the Teats of the *Hony-bubnms* Cows, kill and devour their Cats, trample down their Oats and Grass, if they were not continually watched, and commit a thousand other Extravagancies. He took notice of a general Tradition, That *Yaboos* had not been always in that 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 or Froth of the Sea,

was



was never known. That these *Yaboos* engendered, and their Brood in a short time grew so numerous as to over-run 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 old ones, every *Houyhnhnm* kept two young ones in a Kennel, and brought them to such a degree of Tame-ness, 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 *Ylnbniamshy* (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 long since been rooted out. That the Inhabitants taking a fancy to use the  
Service

Service of the *Taboos*, had very imprudently neglected to cultivate the Breed of *Asses*, which were 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 *Taboos*.

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 *Taboos* said to be first seen 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 degenerating by degrees, became in process of time, much more

more savage than those of their own Species in the Country from whence these two Originals came. The reason of his 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 had 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 of 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

only a little more civilized 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 Custom we had of *Castrating 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 *Lybannh*, 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 mean time 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 from 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 burthening their Memory. 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 Revolution of the Sun and the 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 Be-

nevolence, 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; they grow very strait, 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 betwixt 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 their Forefeet, as we do our Hands, and this with greater Dexterity, than I could first imagine. I have seen a white Mare of our Family thread a Needle

Needle (which I lent her on purpose) with that Joynt. 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 groweth naturally in several Fields: The *Yaboos* draw home the sheaves in Carriages, and the Servants tread them in several covered Hutts, to get out the Grain, which is kept in Stores. They make a rude kind of earthen and wood-ed 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 De-



parture, 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 *Shnuwnh*. 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 chearfully as the rest, and died about three months after.

THEY

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 *Yaboos*, 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 any thing that is *Evil*, except what they borrow from the Deformities or ill Qualities of the *Yaboos*. Thus they denote the Folly of a Servant, an Omission of a Child, a Stone that cut their Feet, a Continuance of foul or unseasonable Weather, and the like, by adding to each the Epithet of *Yaboo*: For Instance, *hbnm Yaboo*, *Whnabolm Yaboo*, *Ynlhmndwihlma Yaboo*, and an ill contrived House, *Ynholmhnmroblnw Yaboo*.

I COULD with great Pleasure enlarge farther 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 mean time, proceed to relate my own sad Catastrophe.

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CHAP. X.

*The Author's Oeconomy and happy Life among the Houyhnhns. 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 Canoo, by the help of a Fellow-Servant, and puts to Sea at a venture.*

I HAD settled my little Oeconomy, to my own Hearts content. My Master had ordered a Room for me after their Manner, about six Yards from the House, the Sides and Floors of which I plaistered with Clay, and covered

covered with Rush Matts 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 Springes made of *Yaboos* Hairs, and were excellent Food. I had worked two Chairs with my Knife, the Sorrel Nag helping me in the groffer and more laborious Part. When my Cloaths were worn to Rags, I made myself others with the Skins of Rabbets, and of a certain beautiful Animal about the same Size, called *Nnubnob*, the Skin of which is covered with a fine Down. Of these I made very tolerable Stockings. I soaled 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 *Yaboos* dried in the Sun. I often got Honey out of hollow Trees, which I mingled with Water, or eat with my Bread. No Man could more verify the Truth of these two Maxims, *That Nature*

*ture*

*ture 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 find the Treachery or Inconstancy of a Friend, nor the Injuries of a secret or open Enemy; I had no occasion of bribing, flattering, or pimping, 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, Censurers, Backbiters, Pick-pockets, Highwaymen, House-breakers, Attorneys, Bawds, Buffoons, Gamesters, Politicians, Wits, splenetick tedious Talkers, Controvertists, Ravishers, Murderers, Robbers, Virtuoso's; no Leaders or Followers of Party and Faction; no Encouragers to Vice, by Seducement or Examples; no Dungeon, Axes, Gibbets, Whipping-posts, or Pillories;

lories; no cheating Shop-keepers or Mechanicks; no Pride, Vanity, or Affectation; no Fops, Bullies, Dunkards, strolling Whores, or Poxes; no ranting, lewd, expensive Wives; no stupid, proud Pedants; no importunate, overbearing, quarrelsome, noisy, roaring, empty, conceited, swearing Companions; no Scoundrels, raised from the Dust for the sake 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, where his Honour graciously suffered me to wait in the Room, and listen to their Discourse. Both he and his Company would often descend 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

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 the greatest *Decency* was observed, without the least Degree of Ceremony; where no Persons spoke without being pleased himself, and pleasing his Companions: Where there was no Interruption, Tedioufness, Heat or Difference of Sentiments. They have a Notion, That when People are met together, a short Silence doth much improve Conversation: This I found to be true; for during those little Intermiſſions of Talk, new Ideas would arise in the Thoughts, which very much enlivened their Discourse. Their Subjects are generally on Friendship and Benevolence, on Order and Oeconomy, sometimes upon the visible Operations of  
Nature,



Nature, or ancient Traditions, upon the Bounds and Limits of Virtue, upon the unerring Rules of Reason, or upon some Determinations, to be taken at the next great Assembly; and often upon the various Excellencies 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 humane 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 *Taboos* in all Countries, 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 *Tahoo* of their Country, with a small proportion of Reason, might be capable

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 have of any value, was acquired by the Lectures I 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 *Yaboos* 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

distinguish me from the rest of my Species.

WHEN I thought of my Family, my Friends, and my Countrymen, or Human Race in general, I considered them as they really were, *Yaboos* in Shape and Disposition, only a little civilized, 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 behold the Reflection of my own Form in a Lake or a Fountain, I turned away my Face in Horror and Detestation of myself, and could better endure the Sight of a common *Yaboo*, 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 an Habit, and my Friends often tell me, in a blunt Way, that *I trot like*  
*like*

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 manner 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 *Taboos* was entered upon, the Representatives had taken offence at his keeping a *Tahoo* (meaning myself) in his Family more like a *Houyhnhnm*, than a brute Animal. That he was known frequent-

ly 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, nor 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 from 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 alledged, That because I had some Rudiments of Reason, added to the natural pravity 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

Vol II

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 the *Houyhnhnms*.

I SHOULD here observe to the Reader, That a Decree of the general Assembly

sembly in this Country, is expressed by the Word *Hnbloayn*, 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 Imbecillities of Nature. I answered, in a faint Voice, That Death would have been too great an 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

Reason to have been less rigorous. That I could not swim a League, and probably the nearest Land to theirs might be distant above an 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 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 *Taboos*, 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 *Taboo*;



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 farther; 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 Mechanicks; 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 Canoo*, but much larger, covering it with the Skins of *Taboos* 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

of boiled flesh of Rabbets and Fowls, and took with me two Vessels, one filled with Milk, and the other with Water.

I TRIED my Canoo in a large Pond near my Master's House, and then corrected in it what was amiss; stopping all the chinks with *Taboos* Tallow, till I found it stanch, and able to bear me, and my freight. And when it was as compleat as I could possibly make it, I had it drawn on a Carriage very gently by *Taboos* to the Sea-side, under the conduct of the sorrel Nag, and another Servant.

WHEN all was ready, and the Day come for my departure, I took leave of my Master and Lady, and the whole family, mine 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

mined to see me in my Canoo, 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. For my 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 forgot, 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 *Houyhbnms*, they would soon change their Opinion.

I PAID

I PAID my respects to the rest of the *Houyhnhms* in his Honour's Company; then getting into my Canoo, I pushed off from Shore.





## C H A P. 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 Portugueze Ship. The great Civilities of the Captain. The Author arrives at England.*

I BEGAN this desperate Voyage on February 15, 1714-15, at 9 o' Clock in the Morning. The Wind was very favourable; however, I made use at first only of my Paddles, but considering I should soon be weary, and that the Wind might chop about, I ventured to set up my little Sail; and thus  
with

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 Shoar, till I was almost out of Sight; and I often heard the Sorrel Nag (who always loved me) crying out, *Hny illa nyba majab Taboo*, Take care of thyself, gentle *Taboo*.

My Design was, if possible, to discover some small Island uninhabited, yet sufficient by my Labour to furnish me with the Necessities 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 *Taboos*. 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 any Opportunity of degenerating



rating 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 to my  
Cabin. How I continued there fe-  
veral Weeks, without knowing what  
Course we took, and when I was put  
a Shoar in the long Boat, how the Sai-  
lors told me with Oaths, whether true  
or false, that they knew not in what  
Part of the World we were. How-  
ever, I did then believe us to be a-  
bout ten Degrees *Southward* of the  
*Cape of Good Hope*, or about 45 De-  
grees *Southern* Latitude, as I gathered  
from some general Words I over-heard  
among them, being I supposed to the  
*South-East* in their intended Voyage  
to *Madagascar*. And although this  
were but little better than Conjecture,  
yet I resolved to steer my Course *East-*  
*ward*, hoping to reach the *South-West*  
Coast of *New-Holland*, and perhaps  
some

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 Canoo, and climbing up a Part of the Rock, I could plainly discover Land to the *East*, extending from *South* to *North*. I lay all Night in my Canoo, 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 to 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

and answered him in such a manner as hath

hath 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 Shoar, and eat them raw, not daring to kindle a Fire, for fear of being discovered by the Natives. I continued three Days feeding on Oysters and Limpits, to save my own Provisions, 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 were stark naked, Men, Women, and Children round a Fire, as I could discover by the Smoak. One of them spied me, and gave notice to the rest; five of them advanced towards me, leaving

leaving the Women and Children at the Fire. I made what haste I could to the Shore; and getting into my Canoo, shoved 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 no, but at last my Detestation of the *Taboo* Race prevailed, and turning my Canoo, I sailed and paddled together to the *South*, and got into the same Creek from whence I set out in the Morning, chusing rather to trust myself among these *Barbarians*, than live with *European Taboos*. I drew up my Canoo as close as I could to the Shore, and hid myself behind a Stone by a little Brook, which, as I have already said, was excellent Water.

THE Ship came within half a league of this Creek, and sent out 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 Canoo, and rummaging it all over, easily conjectured, that the Owner could not be far off. Four of them well-armed searched every Cranny

and

and Lurking-hole, till at last they found me flat on my Face behind the Stone. They gazed a while in admiration at my strange uncouth Dress, my Coat made of Skins, my wooden soled Shoes, and my furred Stockings; from whence, however, they concluded, I was not a Native of the Place, who all go naked. One of the Seamen in *Portugueze* bid me rise, and asked who I was. I understood that Language very well, and getting upon my Feet, said, I was a poor *Yaboo*, banished from the *Houyhnhnms*, and desired they would please to let me depart. They admired to hear me answer them in their own Tongue, and saw by my Complexion I must be an *European*; but were at a loss to know what I meant by *Yaboos* 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

Canoo; but they laid hold on me, desiring to know what Country I was of? whence I came? with many other Questions. I told them, I was born in *England*, from whence I came about five Years ago, and then their Country and ours were 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 any thing so unnatural; for it appeared to me as monstrous as if a Dog or a Cow should speak in *England*, as a *Yahoo* in *Houyhnhnm-land*. 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 their Captain would carry

carry me *gratis* to *Lisbon*, from 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 mean time, unless I would give my solemn Oath not to fly 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 loaden 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, heaved me into the Boat, from whence I was taken into the Ship, and from thence into the Captain's Cabin,



His Name was *Pedro de Mendez*, he was a very courteous and generous Person; he entreated me to give some Account of myself, and desired to know what I would eat or drink; said I should be used as well as himself, and spoke so many obliging things that I wondered to find such Civilities from a *Tahoo*. However, I remained silent and sullen; I was ready to faint at the very smell of him and his Men. At last I desired something to eat out of my own Canoo; but he ordered me a Chicken and some excellent Wine, and then directed that I should be put to bed in a very clean Cabbin. I would not undress myself, but lay on the Bed-cloaths, and in half an Hour stole out, when I thought the Crew was at Dinner, and getting to the side of the Ship was going to leap into the Sea, and swim for my Life, rather than continue among *Tahoos*. But one of the Seamen prevented me, and having informed

formed

formed the Captain, I was chained to my Cabbin.

AFTER Dinner *Don Pedro* came to me, and desired to know my reason for so desperate an Attempt; assured me he only meant to do me all the Service he was able, and spoke so very movingly, that at last I descended to treat him like an Animal that had some little Portion of Reason. I gave him 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 three 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 *Taboos* in all Countries where they preside, 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*

*that was not?* I assured him I had almost forgot what he meant by Falshood, and if I had lived a thousand Years in *Houyhnhnmland*, I should never have heard a Lye from the meanest Servant; that I was altogether indifferent whether he believed me or no; 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 would 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; and the rather, because he confessed, he met with a *Dutch Skipper*, who pretended to have landed with five others of his Crew upon a certain Island or Continent *South of New Holland*, where they went for fresh Water, and observed a Horse driving before

fore him several Animals exactly resembling those I described under the Name of *Yaboos*, with some other Particulars, which the Captain said he had forgot; because he then concluded them all to be Lies. But he added, that since I professed so inviolable an Attachment to Truth, I must give him my Word of Honour to bear him Company in this Voyage, without attempting any thing 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 *Yaboos*.

OUR Voyage passed without any considerable Accident. In Gratitude to the Captain I sometimes sate with him at his earnest Request, and strove to conceal my Antipathy to human Kind, although it often broke out, which he suffered to pass without Observation.  
But

But the greatest Part of the Day, I confined myself to my Cabbin, to avoid seeing any of the Crew. The Captain had often entreated me to strip myself of my Savage Dress, and offered to lend me the best Suit of Cloaths he had. This I would not be prevailed on to accept, abhorring to cover myself with any thing that had been on the Back of a *Taboo*. I only desired he would lend me two clean Shirts, which having been washed since he wore them, I believed would not so much defile me. These I changed every second Day, and washed them myself.

WE arrived at *Lisbon*, Nov. 5. 1715. At our landing the Captain forced me to cover myself with his Cloak, to prevent the Rabble from crouding about me. I was conveyed to his own House, and at my earnest Request, he led me up to the highest Room backwards. I conjured him to conceal  
from

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 Cloaths newly made, but I would not suffer the Taylor to take my Measure; however, *Don Pedro*, being almost of my Size, they fitted me well enough. He accoutred me with other Necessaries 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

I was brought into another Room, from 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 encrease. I was at last bold enough to walk the Street in his Company, but kept my Nose well stopped with Rue, or sometimes with Tobacco.

IN ten Days, *Don Pedro*, to whom I had given some Account of my domestick 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

Island as I had 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* Merchant-man, but who was the Master I never enquired. *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 the 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 the fifth of *December*, 1715, we cast anchor in the *Dorens* about Nine in the Morning, and at Three in the Afternoon I got safe to my House at *Rotherhitb*.

My Wife and Family received me with great Surprize and Joy, because they



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 *Houyhnhnm* Country, I had compelled myself to tolerate the sight of *Taboos*, and to converse with *Don Pedro de Mendez*; yet my Memory and Imaginations were perpetually filled with the Virtues and Ideas of those exalted *Houyhnhnms*. And when I began to consider, that by copulating with one of the *Taboo*-Species I became a Parent of more, it struck me with the utmost Shame, Confusion, and Horror.

As soon as I entered the House, my Wife took me in her Arms, and kissed me, at which, having not been used to the touch of that odious Animal for so many Years, I fell in a Swoon for almost an Hour. At the time I am  
writing

writing it is five Years since my last return to *England*: During the first Year I could not endure my Wife or Children in my presence, the very Smell of them was intolerable, much less could I suffer them to eat in the same Room. To this hour they dare not presume to touch my Bread, or drink out of the same Cup, neither was I ever able to let one of them take me by the hand. The first Money I laid out was to buy two young Stone-Horses, which I keep in a good Stable, and next to them the Groom is my greatest Favourite; for I feel my Spirits revived by the Smell he contracts in the Stable. My Horses understand me tolerably well; I converse with them at least four Hours every Day. They are strangers to Bridle or Saddle, they live in great Amity with me, and Friendship to each other.



## C H A P. 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: proposeth his manner of living for the future, gives good Advice, and concludes.*

**T**HUS, Gentle Reader, I have given thee a faithful History of my Travels for sixteen Years, and above seven  
seven

seven Months, wherein I have not been so studious of Ornament as 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 to 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 Publick, 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 hath 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 Endeavour's 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 Temptations to vary from it, while I retain  
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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 fingeret.*

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, the Writers of Travels, like *Dictionary*-Makers, are sunk into Oblivion by the weight and bulk of those who come after, 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, juggle me out of vogue, and stand in my place, making the World forget that I was ever an Author. This indeed would be too great a Mortification if I wrote for Fame: But, as my sole Intention was the PUBLICK 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 *Tahoos* preside, amongst 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 farther, and rather leave the judicious Reader to his own Remarks and Applications.

I AM not a little pleased that this Work of mine can possibly meet with no Censurers: For what Objections can

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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 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 towards 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, Reflecters, Detecters, 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 *Ferdinando Cortez* over the naked *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 much 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 espe-

especially against missile 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 an *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 civilizing *Europe*, by teaching us the first Principles of Honour, Justice, Truth, Temperance, Publick Spirit, Fortitude, Chastity, Friendship, Benevolence, and Fidelity. The

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*Names* of all which Virtues are still retained among us in most Languages, and are to be met with in some 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 Discovery. To say the Truth, I had conceived a few Scruples with Relation to the Distributive Justice of Princes upon those Occasions. For instance, a Crew of Pyrates are driven by a Storm they know not whither, at length a Boy discovers Land from the Top-mast, they go on Shore to rob and plunder; they see an 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

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 civilize an idolatrous and barbarous People.

BUT this Description, I confess, doth by no means effect 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

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 a 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 may concern, think fit to be of another Opinion, I am ready to depose,

pose, when I shall be lawfully called, that no *European* did ever visit these Countries before me. I mean, if the Inhabitants ought to be believed; unless a Dispute may arise about the two *Tahos*, said to have been seen many Ages ago on a Mountain in *Houyhnhumland*, from whence the Opinion is, that the Race of those Brutes hath descended; and these, for any thing I know, may have been *English*, [which indeed I was apt to suspect from the Lineaments of their Posterities Countenances, although very much defaced. But, how far that will go to make out a Title, I leave to the learned in Colony Law.

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

KAOS I

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 *Taboos* of my own Family as far as I shall find them docible 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

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 ask'd her. Yet the smell of a *Taboo* continuing very offensive, I always keep my Nose well stop't with Rue, Lavender, or Tobacco-leaves. 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 *Taboo* in my Company, without the Apprehensions I am yet under of his Teeth or his Claws.

MY Reconcilement to the *Taboo*-kind in general might not be so difficult if they would be content with those Vices and Follies only, which Nature hath intitled 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 Whore-master, a Physician, an Evi-  
dence,



dence, 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 Excellencies that can adorn a rational Creature, have no Name for this Vice in their Language, which hath no Terms to express any thing that is evil, except those whereby they describe the detestable Qualities of their *Yahoos*, among which they were not able to distinguish this of *Pride* for want of thoroughly understanding humane Nature, as it sheweth 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*:

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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.

F I N I S.

But the Honorable who live un-  
der the Government of Reason, are no  
more proud of the good Qualities they  
possess, than I should be for not want-  
ing a Leg or an Arm, which no Man  
in his Wits would best 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 Trade by any means not  
insupportable, and therefore I here en-  
treat those who have any Tincture of  
this absurd Vice, that they will not pre-  
sume to come in my Sight.

F. A. W. 18.