

Badische Landesbibliothek Karlsruhe

Digitale Sammlung der Badischen Landesbibliothek Karlsruhe

**Gulliver's Travels into several remote regions of the
world**

Swift, Jonathan

London [u.a.], [ca. 1890]

A voyage to the country of the Houyhnhnms

[urn:nbn:de:bsz:31-262787](https://nbn-resolving.org/urn:nbn:de:bsz:31-262787)

A VOYAGE TO
THE COUNTRY OF THE HOUYHNNHNS.

CHAPTER I.

The Author sets out as captain of a ship. His men conspire against him, confine him a long time to his cabin. Set him on shore in an unknown land. He travels up into the country. The Yahoos, a strange sort of animal, described. The Author meets two Houyhnhnms.

I CONTINUED at home with my wife and children about five months, in a very happy condition, if I could have learned the lesson of knowing when I was well. I left my poor wife big with child, and accepted an advantageous offer made me to be the captain of the Adventure, a stout merchantman of 350 tons; for I understand navigation well, and being grown weary of a surgeon's employment at sea, which, however, I could exercise upon occasion, I took a skilful young man of that calling, one Robert Purefoy, into my ship. We set sail from Portsmouth upon the 7th September, 1710; on the 14th, we met with Captain Pocock, of Bristol, at Teneriff, who was going to the Bay of Cam-

peachy to cut logwood. On the 16th he was parted from us by a storm ; I heard since my return that his ship foundered, and none escaped but one cabin-boy. He was an honest man, and a good sailor, but a little too positive in his opinions, which was the cause of his destruction, as it hath been of several others. For, if he had followed my advice, he might have been safe at home with his family at this time, as well as myself.

I had several men die in my ship of calentures, for that I was forced to get recruits out of Barbadoes and the Leeward Islands, where I touched by the direction of the merchants who employed me : which I had soon too much cause to repent, for I found afterwards that most of them had been buccaneers. I had fifty hands on board, and my orders were that I should trade with the Indians in the South Sea, and make what discoveries I could. These rogues whom I had picked up debauched my other men, and they all formed a conspiracy to seize the ship and secure me ; which they did one morning, rushing into my cabin, and binding me hand and foot, threatening to throw me overboard if I offered to stir. I told them I was their prisoner, and would submit. This they made me swear to do, and then they unbound me, only fastening one of my legs with a chain near my bed, and placed a sentry at my door with his piece charged, who was commanded to shoot me dead if I attempted my liberty. They set me down victuals and drink, and took the government of the ship to themselves. Their design was to turn pirates, and plunder the Spaniards,

which they could not do till they got more men. But first they resolved to sell the goods in the ship, and then go to Madagascar for recruits, several among them having died since my confinement. They sailed many weeks and traded with the Indians, but I knew not what course they took, being kept a close prisoner in my cabin, and expecting nothing less than to be murdered, as they often threatened me.

Upon the 9th of May, 1711, one James Welch came down to my cabin, and said he had orders from the captain to set me ashore. I expostulated with him, but in vain; neither would he so much as tell me who their new captain was. They forced me into the long-boat, letting me put on my best suit of clothes, which were as good as new, and take a small bundle of linen, but no arms except my hanger; and they were so civil as not to search my pockets, into which I conveyed what money I had, with some other little necessaries. They rowed about a league, and then set me down on a strand. I desired them to tell me what country it was. They all swore they knew no more than myself, but said the captain (as they called him) was resolved, after they had sold the lading, to get rid of me in the first place where they could discover land. They pushed off immediately, advising me to make haste for fear of being overtaken by the tide, and so bade me farewell.

In this desolate condition I advanced forward, and soon got upon firm ground, where I sat down on a bank to rest myself, and consider what I had best do. When I was a little refreshed, I went up into the

country, resolving to deliver myself to the first savages I should meet, and purchase my life from them by some bracelets, glass rings, and other toys, 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 surprised, or suddenly shot with an arrow from behind or on either side. I fell into a beaten road, where I saw many tracks of human feet, and some of cows, but most of horses. At last I beheld several animals in a field, and one or two of the same kind sitting in trees. Their shape was very singular and deformed, which a little discomposed me, so that I lay down behind a thicket to observe them better. Some of them coming forward near the place where I lay, gave me an opportunity of distinctly marking their form. Their heads and breasts were covered with a thick hair, some frizzled and others lank; they had beards like goats, and a long ridge of hair down their backs and the fore part of their legs and feet; but the rest of their bodies was bare, so that I might see their skins, which were of a brown buff colour. They had no tails, nor any hair on their bodies except such as might be supposed to defend them as they sat on the ground; for this 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 behind, terminating in

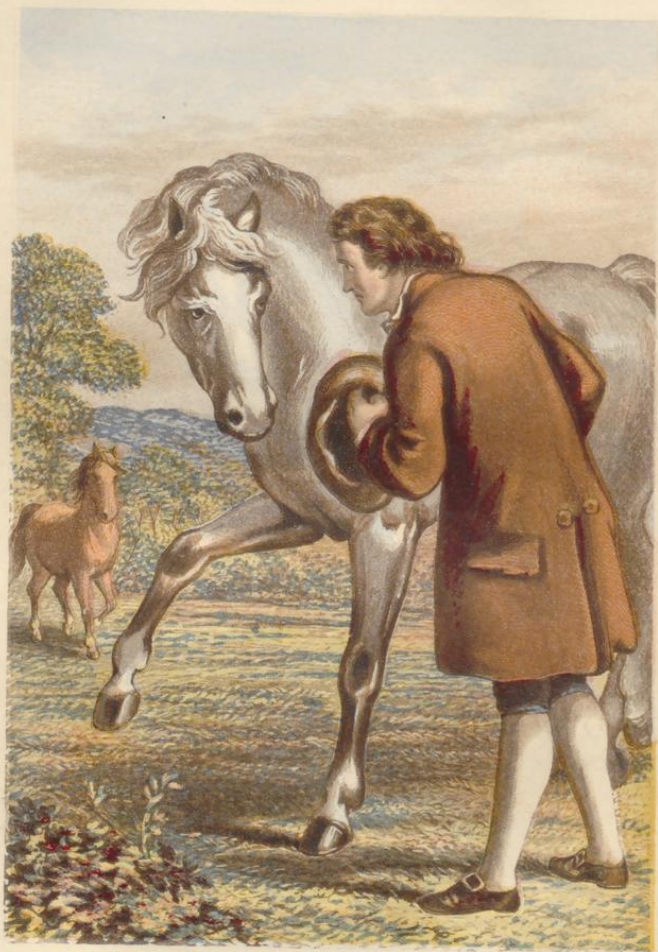
sharp points, and hooked. They would often spring and bound, and leap with prodigious agility. The females were not so large as the males; they had long lank hair on their heads, but none on their faces, nor anything more than a sort of down on the rest of their bodies. The hair of both sexes was of several colours, brown, red, black, and yellow. Upon the whole, I never beheld in all my travels so disagreeable an animal, or one against which I naturally conceived so strong an antipathy. So that, thinking I had seen enough, full of contempt and aversion, I got up, and pursued the beaten road, hoping it might direct me to the cabin of some Indian. I had not got far, when I met one of these creatures full in my way, and coming up directly to me. The ugly monster, when he saw me, distorted several ways every feature of his visage, and stared as at an object he had never seen before; then approaching nearer, lifted up his fore-paw, whether out of curiosity or mischief I could not tell; but I drew my hanger, and gave him a good blow with the flat side of it; for I durst not strike with the edge, fearing the inhabitants might be provoked against me, if they should come to know that I had killed or maimed any of their cattle. When the beast felt the smart, he drew back, and roared so loud that a herd of at least forty came flocking about me from the next field, howling and making 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

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

While he and I were thus employed, another horse

Landesbibliothek
Karlsruhe



came up, who, applying himself to the first in a very formal manner, they gently struck each other's right hoof before, neighing several times by turns, and varying the sound, which seemed to be almost articulate. They went some paces off, as if it were to confer together, walking side by side, backward and forward, like persons deliberating upon some affair of weight, but often turning their eyes towards me, as it were to watch that I might not escape. I was amazed to see such actions and behaviour in brute beasts, and concluded with myself that if the inhabitants of this country were endued with a proportionable degree of reason, they must needs be the wisest people upon earth. This thought gave me so much comfort that I resolved to go forward until I could discover some house or village, or meet with any of the natives, leaving the two horses to discourse together as they pleased. But the first, who was a dapple grey, observing me to steal off, neighed after me in so expressive a tone, that I fancied myself to understand what he meant; whereupon I turned back, and came near 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 two horses came up close to me, looking with great earnestness on my face and hands. The grey steed rubbed my hat all round with his right fore-hoof, and discomposed it so much that I was forced to adjust it better, by taking it off and settling it again,

whereat both he and his companion (who was a brown bay) appeared to be much surprised; the latter felt the lappet of my coat, and finding it to hang loose about me, they both looked with new signs of wonder. He stroked my right hand, seeming to admire the softness and colour; but he squeezed it so hard between his hoof and his pastern that I was forced to roar, after which they both touched me with all possible tenderness. They were under great perplexity about my shoes and stockings, which they felt very often, neighing to each other, and using various gestures, not unlike those of a philosopher when he would attempt to solve some new and difficult phenomenon.

Upon the whole, the behaviour of these animals was so orderly and rational, so acute and judicious, that I at last concluded they must needs be magicians, who had thus metamorphosed themselves upon some design, and seeing a stranger in the way, resolved to divert themselves with him; or perhaps were really amazed at the sight of a man so very different in habit, feature, and complexion from those who might probably live in so remote a climate. Upon the strength of this reasoning I ventured to address them in the following manner: Gentlemen, if you be conjurors, as I have good cause to believe, you can understand any language; therefore I make bold to let your worships know that I am a poor distressed Englishman, driven by his misfortunes upon your coast, and I entreat one of you to let me ride upon 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 the words might with little pains be resolved into an alphabet more easily than the Chinese.

I could frequently distinguish the word *yahoo*, which was repeated by each of them several times; and although it was impossible for me to conjecture what it meant, yet while the two horses were busy in conversation, I endeavoured to practise this word upon my tongue; and as soon as they were silent, I boldly pronounced *yahoo* in a loud voice, imitating at the same time, as near as I could, the neighing of a horse; at which they were both visibly surprised, and the grey repeated the same 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, Houyhnhnm. I did not succeed in this so well as 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 then took their leaves, with the same compliment of striking each other's hoof; and the grey made me signs that I should walk before him; wherein I thought it prudent to comply, till I could find a better director. When I offered to slacken my pace, he would cry *hhuun hhuun*. I guessed his meaning, and gave him to understand, as well as I could, that I was weary, and not able to walk faster: upon which he would stand awhile to let me rest.

CHAPTER II.

The Author conducted by a Houyhnhnm to his house. The house described. The Author's reception. The food of the Houyhnhnms. The Author, in distress for want of meat, is at last relieved. His manner of feeding in this country.

HAVING travelled about three miles, we came to a long kind of building, made of timber stuck in the ground, and wattled across; the roof was low and covered with straw. I now began to be a little comforted, and took out some toys, which travellers usually carry for presents to the savage Indians of America and other parts, in hopes the people of the house would be thereby encouraged to receive me kindly. The horse made me a sign to go in first; it was a large room, with a smooth clay floor, and a rack and

manger, extending the whole length on one side. There were three nags and two mares, not eating, but some of them sitting down upon their hams, which I very much wondered at; but wondered more to see the rest employed in domestic business; these seemed but ordinary cattle. However, this confirmed my first opinion, that a people who could so far civilize brute animals, must needs excel in wisdom all the nations of the world. The grey came in just after, and thereby prevented any ill-treatment which the others might have given me. He neighed to them several times in a style of authority, and received answers.

Beyond this room, there were three others reaching the length of the house, to which you passed through three doors, opposite to each other, in the manner of a vista. We went through the second room towards the third: here the grey walked in first, beckoning me to attend: I waited in the second room, and got ready my presents for the master and mistress of the house: they were two knives, three bracelets of false pearl, a small looking-glass, and a bead necklace. The horse neighed three or four times, and I waited to hear some answers in a human voice; but I heard no other returns than in the same dialect, only one or two a little shriller than his. I began to think that this house must belong to some person of great note among them, because there appeared so much ceremony before I could gain admittance. But that a man of quality should be served all by horses was beyond my comprehension. I feared my brain was disturbed by my sufferings and misfortunes: I roused

myself, and looked about me in the room where I was left alone ; this was furnished like the first, only after a more elegant manner. I rubbed my eyes often, but the same objects still occurred. I pinched my arms and sides to awake myself, hoping I might be in a dream. I then absolutely concluded that all these appearances could be nothing else but necromancy and magic. But I had no time to pursue these reflections ; for the grey horse came to the door, and made me a sign to follow him into the third room ; where I saw a very comely mare, together with a colt and foal, sitting on their haunches, upon mats of straw, not unartfully made, and perfectly neat and clean.

The mare soon after my entrance rose from her mat, and coming up close, after having nicely observed my hands and face, gave me a most contemptuous look, and turning to the horse, I heard the word *yahoo* often repeated betwixt them ; the meaning of which word I could not then comprehend, although it were the first I had learned to pronounce ; but I was soon better informed, to my everlasting mortification : for the horse beckoning to me with his head, and repeating the word *hhuun, hhuun*, as he did upon the road, which I understood was to attend him, led me out into a kind of court, where was another building at some distance from the house. Here we entered, and I saw three of those detestable creatures, which I first met after my landing, feeding upon roots and the flesh of some animals, which I afterwards found to be that of asses and dogs, and now and then a cow dead

by accident or disease. They were all tied by the neck with strong wyths fastened to a beam ; they held their food between the claws of their fore-feet, and tore it with their teeth.

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

The great difficulty that seemed to stick with the two horses, was, to see the rest of my body so very different from that of a *yahoo*, for which I was obliged

to my clothes, whereof they had no conception. The sorrel 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 as civilly as I could. He brought out of the *yahoo's* kennel a piece of ass's flesh, but it smelt so offensively, that I turned from it loathing; he then threw it to the *yahoo*, by whom it was greedily devoured. He afterwards showed me a wisp 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 *yahoos*, 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 stayed in that country. This the master horse observed by my behaviour, and therefore sent the *yahoo* back to his kennel. He then put his fore-hoof to his mouth, at which I was much surprised, although he did it with ease, and with a motion that appeared perfectly natural; and made other signs to know what I would eat; 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 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 *yahoos*. There was in it an old steed, who seemed to be of quality ; he alighted with his hind-feet forward, having, by accident, got a hurt in his left fore-foot. He came to dine with our horse, who received him with great civility. They dined in the best room, and had oats boiled 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 sat on their haunches upon bosses of straw. In the middle was a large rack, with angles answering to every partition of the manger. So that each horse and mare eat their own hay, and their own mash of oats and milk, with much decency and regularity. The behaviour of the young colt and foal appeared very modest ; and that of the master and mistress extremely cheerful and complaisant to their guest. The grey ordered me to stand by him ; and much discourse passed between him and his friend concerning me, as I found by the stranger's often looking on me, and the frequent repetition of the word *yahoo*.

I happened to wear my gloves, which the master-grey observing, seemed perplexed, discovering signs

of wonder what I had done to my fore-feet: he put his hoof three or four times to them, as if he would signify that I should reduce them to their former shape, which I presently did, pulling off both my gloves and putting them into my pocket. This occasioned 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 dinner was done the master horse took me aside, and by signs and words made me understand the concern he was in that I had nothing to eat. Oats, in their tongue, are called *hlunnh*. This word I pronounced two or three times; for although I had refused them at first, yet, upon second thoughts, I considered that I could contrive to make of them a kind of bread, which might be sufficient with milk to keep me alive, till I could make my escape to some other country, and to creatures of my own species. The horse immediately ordered a white mare servant of his family to bring me a good quantity of oats in a sort of wooden tray. These I heated before the fire as well as I could, and rubbed them till the husks came off, which I made a shift to winnow from the grain. I ground and beat them between two stones, then took water, and made them into a paste or cake, which I toasted at the fire and

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

This is enough to say upon the subject of my diet, 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 sustenance for three years in such a country, and among such inhabitants.

When it grew towards evening, the master-horse ordered a place for me to lodge in: it was but six

yards from the house, and separated from the stable of the *yahoos*. Here I got some straw, and covering myself with my own clothes, slept very sound. But I was in a short time better accommodated, as the reader shall know hereafter, when I come to treat more particularly about my way of living

CHAPTER III.

The Author 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.

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

In speaking they pronounce through the nose and throat, and their language approaches nearest to the High-Dutch or German, of any I know in Europe; but is much more graceful and significant. The emperor

Charles V. made almost the same observation, when he said, that if he were to speak to his horse, it should be in High Dutch.

The curiosity and impatience of my master were so great, that he spent many hours of his leisure to instruct me. He was convinced (as he afterwards told me) that I must be a *yahoo*; but my teachableness, civility, and cleanliness, astonished him; which were qualities altogether opposite to those animals. He was most perplexed about my clothes, reasoning sometimes with himself whether they were a part of my body; for I never pulled them off till the family were asleep, and got them on before they 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 or literature.

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 *yahoos* 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 thing which was not* (for they have no word in their language to express lying or falsehood). He knew it was impossible that there could be a country beyond the sea, or that a parcel of brutes could move a wooden vessel whither they pleased upon water. He was sure no 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, his foal, and the servants of the family, to take all opportunities of instructing me; and every day, for two or three hours, he was at the same pains himself. Several horses and mares of quality in the neighbourhood came often to our house upon the report spread of a wonderful *yahoo* that could speak like a Houyhnhnm,

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

The Houyhnhns who came to visit my master out of a design of seeing and talking with me, could hardly believe me to be a right *yahoo*, because my body had a different covering from others of my kind. They were astonished to observe me without the usual hair and 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 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 clothes: 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, and my clothes fallen off on one side. 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, according to his valet's report.

I had hitherto concealed the secret of my dress, in order to distinguish myself, as much as possible, from that cursed race of *yahoos*; but now I found it in vain to do so any longer. Besides I considered that my clothes and shoes would soon wear out, which already were in a declining condition, and must be supplied, by some contrivance, from the hides of *yahoos* or other brutes, whereby the whole secret would be known: I therefore told my master that in the country from whence I came, those of my kind always covered their bodies, 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. He said my discourse was all very strange, but he could not understand why Nature should teach us to conceal what Nature had given; that neither himself nor family were ashamed of their bodies; but, however, I might do so as I pleased. Whereupon I first unbuttoned my coat, and pulled it off. I did the same with my waistcoat; I drew off my shoes, stockings, and breeches. I let my shirt down to my waist, fastening 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 clothes in his pastern, one piece after another, and examined them diligently: he then stroked my body very gently, and looked round me several times,

after which he said it was plain I must be a perfect *yahoo*; but that I differed very much from the rest of my species, in the softness, whiteness, and smoothness of my skin, the shape and shortness of my claws behind and before, and my affectation of walking continually on my two hinder feet. He desired to see no more; and gave me leave to put on my clothes again, for I was shuddering with cold.

I expressed my uneasiness at his giving me so often the appellation of *yahoo*, an odious animal, for which I had so utter 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 my having a false covering to my body might be known to none but himself, at least as long as my present clothing should last; for as to what the sorrel nag, his valet, had observed, his honour might command him to conceal it.

All this my master very graciously consented to, and thus the secret was kept till my clothes began to wear out, which I was forced to supply by several contrivances, that shall hereafter be mentioned. In the meantime, he desired I would go on, with my utmost diligence, to learn their language, because he was more astonished at my capacity for speech and reason, than at the figure of my body, whether it were covered or 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 already had 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 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 *ya'hoos*. 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 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, everybody 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.

CHAPTER IV.

The Houyhnhnms' notion of truth and falsehood. The Author's discourse disapproved by his master. The Author gives a more particular account of himself, and the accidents of his voyage.

My 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 occasion to talk of *lying* and *false representation*, it was with much difficulty that he comprehended what I meant, although he had otherwise a most acute judgment. For he argued thus: That the use of speech was to make us understand one another, and to receive information of facts; now, if anyone *said the thing which was not*, these ends were defeated, because I cannot properly be said to understand him, and I am so far from receiving information that he leaves me worse than in ignorance, for I am led to believe a thing *black* when it is *white*, and *short* when it is *long*. And these were all the notions he had concerning that faculty of *lying*, so perfectly well understood, and so universally practised, among human creatures.

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

you have spoken, that whatever share of reason the *yahoos* pretend to, the Houyhnhnms are your masters: I heartily wish our *yahoos* would be so tractable. I begged his honour would please to excuse me from proceeding any 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 *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, were employed in travelling, racing, or drawing chariots; they were treated with much kindness and care, till they fell into diseases, or became foundered in the feet; but then they were sold, and used to all kinds of drudgery, till they died; after which their skins were stripped, and sold for what they were worth, and their bodies left to be devoured by dogs and birds of prey. But the common race of horses had not so good fortune, being kept by farmers and carriers, and other mean people, who put them to greater labour, and fed them worse. I described, as well as I could, our way of riding; the shape and use of a bridle, a saddle, a spur, and a whip; of harness and wheels. I added, that we fastened plates of a certain hard substance, called *iron*, at the bottom of their feet, to preserve their hoofs from being broken by the stony ways on which we often travelled.

My master, after some expressions of great indig-

nation, wondered how we dared to venture upon a Houyhnhnm's back ; for he was sure that the weakest servant in his house would be able to shake off the strongest *yahoo*; or by lying down, or rolling on his back, squeeze the brute to death. I answered, that our horses were trained up from three or four years old to the several uses we intended them for ; that, if any of them proved intolerably vicious, they were employed for carriages ; that they were severely beaten while they were young, for any mischievous tricks ; that those designed for the common use of riding or draught were generally trained about two years after their birth, to take down their spirits, and make them more tame and gentle ; that they were indeed sensible of rewards and punishments ; but his honour would please to consider, that they had not the least tincture of reason, any more than the *yahoos* in this country.

It put me to the pains of many circumlocutions to give my master a right idea of what I spoke ; for their language doth not abound in variety of words, because their wants and passions are fewer than among us. But it is impossible to express his noble resentment at our savage treatment of the Houyhnhnm race. He said, if it were possible that there could be any country where *yahoos* alone were endowed with reason, they certainly must be the governing animal, because reason in time will always prevail against brutal strength. But, considering the frame of our bodies, and especially of mine, he thought no creature of equal bulk was so ill-contrived for employ-

ing that reason in the common offices of life ; whereupon he desired to know whether those among whom I lived resembled me or the *yahoos* of 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 *yahoos*, being much more cleanly, and not altogether so deformed ; but in point of real advantage, he thought I differed for the worse. That my nails were of no use either to my fore or hinder feet ; as to my fore feet, he could not properly call them by that name, for he never observed me to walk on them ; that they were too soft to bear the ground ; that I generally went with them uncovered, neither was the covering I sometimes wore on them of the same shape, or so strong as that on my feet behind. That I could not walk with any security ; for if either of my hinder-feet slipped, I must inevitably fall. He then began to find fault with other parts of my body, the flatness of my face, the prominence of my nose, mine eyes placed directly in front, so that I could not look on either side without turning my head ; that I was not able to feed myself without lifting one of my fore-feet to my mouth ; and therefore nature had placed those joints to answer that necessity. He knew not what could be the use of those several clefts and divisions in my feet behind ; that these were too soft to bear the hardness and sharpness of stones, without a covering made from the skins of some other brute ; that my whole body wanted a fence against heat and

cold, which I was forced to put on and off every day with tediousness and trouble. And lastly, that he observed every animal in this country naturally to abhor the *yahoos*, whom the weaker avoided, and the stronger drove from them. So that, supposing us to have the gift of reason, he could not see how it were possible to cure that natural antipathy, which every creature discovered against us; nor consequently how we could tame and render them serviceable. However, he would, as he said, debate the matter no farther, because he was more desirous to know my own story, the country where I was born, and the several actions and events of my life before I came hither.

I assured him how extremely desirous I was that he should be satisfied 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 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 his country as many days' journey as the strongest of his honour's servants could travel in the annual course of the sun; that I was bred a surgeon, whose trade it is to cure wounds and hurts in the body gotten by accident or violence; that my country was governed by a female

man, whom we called Queen; that I left it to get riches, whereby I might maintain myself and family when I should return; that in my last voyage I was commander of the ship, and had about fifty *yahoos* under me, many of whom died at sea, and I was forced to supply them by others picked out from several nations: that our ship was twice in danger of being sunk, the first time by a great storm, and the second by striking against a rock. Here my master interposed, by asking me how I could persuade strangers out of different countries to venture with me, after the losses I had sustained and the hazards I had run. I said they were fellows of desperate fortunes, forced to fly from the places of their birth, on account of their poverty or their crimes. Some were undone by lawsuits; others spent all they had in drinking, gaming, and other evil courses; others fled for treason; many for murder, theft, poisoning, robbery, perjury, forgery, coining false money, 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 gaol; and therefore they 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 com-

prehend 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 cases and making suppositions. After which, like one whose imagination was struck with something he had 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, 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 human nature in our parts of the world is capable to perform, and desired I would give him some particular account of that land which we call Europe, but especially of my own country.

CHAPTER V.

The Author, at his master's commands, informs him of the state of England. The causes of war among the princes of Europe. The Author begins to explain the English constitution.

THE reader may please to observe that the following extract of many conversations I had with my master

contains a summary of the most material points, which were discoursed on 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 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 to order as well as I can, without any regard to time or other circumstances, while I strictly adhere to truth. My only concern is that I shall hardly be able to do justice to my master's arguments and expressions, which must needs suffer by my want of capacity, as well as by a translation into our barbarous English.

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

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

of princes, who never think they have land or people enough to govern. Sometimes the corruption of ministers, who engage their master in a war in order to stifle or divert the clamour of the subjects against their evil administration. Difference in 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 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*, *grey*; and whether it should be *long* or *short*, *narrow* or *wide*, *dirty* or *clean*, with many more. Neither are any wars so furious and bloody, or of so long a 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 take ours or give us theirs. It is a very justifiable cause of a war to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into a war against our nearest ally, when one of his towns lies convenient for

us, or a territory of land that would render our dominions round and compact. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put the half of them to death, and make slaves of the rest, in order to civilise and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one 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 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 these reasons the trade of a *soldier* is held the most honourable of all others, because a *soldier* is a *yahoo* hired to kill in cold blood as many of his own species who have never offended him as possibly he can.

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

What you have told me, said my master, upon the subject of war does indeed discover most admirably the effects of that reason you pretend to: however, it

is happy that the *shame* is greater than the *danger*, and that nature 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 *yahoos* would drive a dozen of yours before him. And, therefore, in recounting the number of those who have been killed in battle, I cannot but think you have *said the thing which is not*.

I could not forbear shaking my head and smiling a little at his ignorance; and being no stranger to the art of war, I gave him a description of cannons, culverins, muskets, carbines, pistols, bullets, powder, swords, bayonets, battles, sieges, retreats, attacks, undermines, countermines, bombardments, sea fights, ships sunk with a thousand men, twenty thousand killed on each side, dying groans, limbs flying in the air, smoke, noise, confusion, trampling to death under horses' feet; flight, pursuit, victory; fields strewed with 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 drop down in pieces from the clouds, to the great diversion of the spectators.

I was going on to more particulars, when my master commanded me silence. He said, whoever under-

stood the nature of *yahoos*, might easily believe it possible of so vile an animal to be capable of every action I had named, if their strength and cunning equalled their malice. But, as my discourse had increased his abhorrence of the whole species, so he found it gave him a disturbance in his mind, to which he was wholly a stranger before. He thought his ears, being used to such abominable words, might, by degrees, admit them with less detestation. That, although he hated the *yahoos* of this country, yet he no more blamed them for their odious qualities, than he did a *gunayh* (a bird of prey) for its cruelty, or a sharp stone for cutting his hoof. But when a creature, pretending to reason, could be capable of such enormities, he dreaded, lest the corruption of that faculty might be worse than brutality itself. He seemed, 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 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 further satisfied,

what I meant by *law*, and the *dispensers* thereof, according to the present practice in my own country ; because he thought nature and reason were sufficient guides for a reasonable animal, as we pretend to be, in showing us what we ought to do, and what to avoid.

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

I said there was a society of men among us, bred up from their youth in the art of proving, by words multiplied for the purpose, that *white* is *black*, and *black* is *white*, according as they are paid. To this society all the rest of the people are slaves. For example, if my neighbour hath a mind to my *cow*, he hires a *lawyer* to prove that he ought to have my *cow* from me. I must then hire another to defend my right, it being against all rules of *law* that any man should be allowed to speak for himself. Now in this case I, who am the right owner, lie under two great disadvantages : *first*, my lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice, which is an unnatural office he always attempts with great awkwardness, if not with ill-will. The *second* disadvantage is, that my *lawyer* must proceed with great caution, or else he will be reprimanded by the *judges*, and abhorred by his brethren, as one that would lessen the practice

of the *law*. And therefore I have but two methods to preserve my *cow*. The first is to gain over my adversary's *lawyer* with a double fee, who will then betray his client by insinuating that he hath *justice* on his side. The second way is for my *lawyer* to make my cause appear as *unjust* as he can, by allowing the *cow* to belong to my adversary; and this, if it be skilfully done, will certainly bespeak the favour of the bench. Now your honour is to know that these *judges* are persons appointed to decide all controversies of property, as well as for the trial of criminals, and picked out from the most dexterous lawyers, who are grown old or lazy, and having been biassed all their lives against truth and equity, lie under such a fatal necessity of favouring fraud, perjury, and oppression, that I have known some of them refuse a large bribe from the side where justice lay, rather than injure the faculty by doing anything unbecoming their nature or their office.

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

In pleading, they studiously avoid entering into the *merits* of the cause; but are loud, violent, and tedious, in dwelling upon all *circumstances* which are not to the purpose. For instance, in the case already mentioned:

they never desire to know what claim or title my adversary hath to my *cow*; but whether the *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; whereby they have wholly confounded the very essence of truth and falsehood, of right and wrong; so that it will take thirty years to decide whether the field left me by my ancestors for six generations belongs to me, or to a stranger three hundred miles off.

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

Here, my master interposing, said it was a pity that creatures endued with such prodigious abilities of mind as these *lawyers*, by the description I gave of them, must certainly be, were not rather encouraged to be instructors of others in wisdom and knowledge. In answer to which, I assured his honour, that, in all points out of their own trade, they were usually the most ignorant and stupid generation among us, the

most despicable in common conversation, avowed enemies to all knowledge and learning, and equally disposed to pervert the general reason of mankind in every other subject of discourse, as in that of their own profession.

CHAPTER VI.

*A continuation of the state of England under Queen Anne.
The character of a first minister of state in European courts.*

My master was yet wholly at a loss to understand what motives could incite this race of *lawyers* to perplex, disquiet, and weary themselves, and engage in a confederacy of injustice, merely for the sake of injuring their fellow-animals; neither could he comprehend what I meant, in saying, they did it for *hire*. Whereupon, I was at much pains to describe to him the use of *money*, the materials it was made of, and the value of the metals; that, when a *yahoo* had got a great store of this precious substance, he was able to purchase whatever he had a mind to, the finest clothing, the noblest houses, great tracts of land, the most costly meats and drinks, and have his choice of the most beautiful females. Therefore, since *money* alone was able to perform all these feats, our *yahoos* thought they could never have enough of it to spend, or to save, as they found themselves inclined from their natural bent, either to pro-

fusion 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 all animals had a title to their share in the productions of the earth, and especially those who presided over the rest. Therefore he desired I would let him know what these costly meats were, and how any of us happened to want them. Whereupon I enumerated as many sorts as came into my head, with the various methods of dressing them, which could not be done without sending vessels by sea to every part of the world as well for liquors to drink as for sauces and innumerable other conveniences. I assured him that this whole globe of earth must be at least three times gone round before one of our better female *yahoos* could get her breakfast, or a cup to put it in. He said that must needs be a miserable country which cannot furnish food for its own inhabitants. But what he chiefly wondered at was how such vast tracts of ground as I described should be wholly without *fresh water*, and the people put to the necessity of sending over the sea for drink. I replied that England (the dear place of my nativity) was computed to produce three times the quantity of food more than its inhabitants are able to consume,

as well as liquors extracted from grain or pressed out of the 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 we in return 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, flattering, suborning, forswearing, forging, gaming, lying, fawning, hectoring, voting, scribbling, star-gazing, poisoning, canting, libelling, 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, besides all this, the bulk of our people supported themselves by furnishing the necessities or

conveniences of life to the rich, and to each other. For instance, when I am at home, and dressed as I ought to be, I carry on my body the workmanship of a hundred tradesmen; the building and furniture of my house employ as many more; and five times the number to adorn my wife.

I was going on to tell him of another sort of people, who get their livelihood by attending the sick, having upon some occasions informed his honour, that many of my crew had died of diseases. But here it was with the utmost difficulty that I brought him to apprehend what I meant. He could easily conceive that a Houyhnhnm grew weak and heavy a few days before his death, or, by some accident, might hurt a limb; but that Nature, who works all things to perfection, should suffer any pains to breed in our bodies, he thought impossible, and desired to know the reason of so unaccountable an evil. I told him we fed on a thousand things, which operated contrary to each other; that we eat when we were not hungry, and drank without the provocation of thirst; that we sat whole nights drinking strong liquors, without eating a bit, which disposed us to sloth, inflamed our bodies, and precipitated or prevented digestion. That it would be endless to give him a catalogue of all diseases incident to human bodies; for they could not be fewer than five or six hundred spread over every limb and joint; in short, every part, external and intestine, having diseases appropriated to itself. To remedy which there was a sort of people bred up among us in the profession or pretence of curing the

sick. 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*. Their next business is, from herbs, minerals, gums, oils, shells, salts, juices, sea-weed, barks of trees, birds, 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 storehouse, with some other poisonous additions, they command us to take a medicine equally annoying and disgusting, which drives down all before it; and this they call a *purge*.

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

Our great excellency in this tribe is their skill at *prognostics*, wherein they seldom fail: their predictions in real diseases, when they rise to any degree of malignity, generally portending *death*, which is always in their power, when recovery is not; and, therefore, upon any unexpected signs of amendment after they have pronounced their sentence, rather than be accused for 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 have 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 *yahoo* I particularly meant by that appellation.

I told him that a first or chief minister of state, who was the person I intended to describe, was a creature wholly exempt from joy and grief, love and hatred, pity and anger; at least makes use of no other passions but a violent desire of wealth, power, and titles; that he applies his 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 *lie*; nor a *lie* but with a design that you should take it for a *truth*; that those he speaks worst of behind their backs are in the surest way of preferment, and 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 undermining his

predecessor ; and the third is, by a *furious zeal* in public assemblies against the corruptions of the court. But a wise prince would rather choose to employ those who practise the last of these methods ; because such zealots prove always the most obsequious and subservient to the will and passions of their master. That these *ministers*, having all employments at their disposal, preserve themselves in power, by bribing the majority of a senate or great council ; and at last, by an expedient called an *act of indemnity* (whereof I described the nature to him) they secure themselves from after-reckonings, and retire from the public, laden with the spoils of the nation.

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

One day, in discourse, my master having heard me mention the *nobility* of my country, was pleased to make me a compliment, which I could not pretend to deserve ; that he was sure I must have been born of some noble family, because I far exceeded in shape, colour, and cleanliness, all the *yahoos* of his nation, although I seemed to 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

endued 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 Houyhnhms, the *white*, the *sorrel*, and the *iron-grey*, were not so exactly shaped as the *bay*, the *dapple-grey*, and the *black*; nor born with equal talents of mind, or a capacity 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 humble acknowledgments for the good opinion he was pleased to conceive of me; but assured him, at the same time, that my birth was of the lower sort, having been born of plain honest parents, who were just able to give me a tolerable education; that *nobility* 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: 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 production of such marriages are generally scrofulous, rickety, or deformed children; by which means the family seldom continues above three generations; that a weak diseased body, a meagre countenance, and sallow complexion, are the true marks of *noble blood*, and a healthy robust appearance is disgraceful in a man of quality. The imperfections of his

mind run parallel with those of his body, being a composition of spleen, dulness, ignorance, caprice, sensuality, and pride.

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

CHAPTER VII.

The Author's great love of his native country. His master's observations upon the constitution and administration of England, as described by the Author, with parallel cases and comparisons. His master's observations upon human nature.

THE reader may be disposed to wonder how I could prevail on myself to give a free representation of my own species among a race of mortals who are already too apt to conceive the vilest opinion of human kind, from that entire congruity betwixt me and their *yahoos*. But I must freely confess that the many virtues of those excellent *quadrupeds*, placed in opposite view to human corruptions, had so far opened my eyes, and enlarged 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 with us would never be numbered even among human infirmities. I had likewise learned from his example an utter detestation of all falsehood or disguise; and *truth* appeared so amiable to me that I determined upon sacrificing everything to it.

Let me deal so candidly with the reader as to confess that there was yet a much stronger motive for the freedom I took in my representation of things. I had not been a year in this country before I contracted such a love and veneration for the inhabitants that I entered on a firm resolution never to return to human kind, but to pass the rest of my life among these admirable Houyhnhnms in the contemplation and practice of every virtue, where I could have no example or incitement to vice. But it was decreed by fortune, my perpetual enemy, that so great a felicity should not fall to my share. However, it is now some comfort to reflect that in what I said of my countrymen, I *extenuated* their faults as much as I 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 bias and partiality to the place of his birth?

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

When I had answered all his questions, and his curiosity seemed to be fully satisfied, he sent for me one morning early, and 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, so 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 very successful in multiplying our original wants, and seemed to spend our whole lives in vain endeavours to supply them by our own inventions. That as to myself, it was manifest I had neither the strength nor agility of a common *yahoo*; that I walked infirmly on my hinder feet; had found out a contrivance to make my claws of no use or defence, and to remove the hair from my chin, which was intended as a shelter from the sun and the weather. Lastly, that I could neither run with speed nor climb trees like my *brethren* (as he called them), the *yahoos* in this country.

That our institutions of *government* and *law* were plainly owing to our gross defects in *reason*, and by consequence in *virtue*, because *reason* alone is sufficient to govern a *rational* creature, which was therefore a character we had no pretence to challenge, even from

the account I had given of my own people ; although he manifestly perceived that in order to favour them I had concealed many particulars, and often *said the thing which was not*.

He was the more confirmed in this opinion because he observed that, as I agreed in every feature of my body with other *yahoos*, except where it was to my real disadvantage, in point of strength, speed, and activity, the shortness of my claws, and some other particulars where Nature had no part ; so from the representation I had given him of our lives, our manners, and our actions, he found as near a resemblance in the disposition of our minds. He said the *yahoos* were known to hate one another more than they did any different species of animals : and the reason usually assigned was the odiousness of their own shapes, which all could see in the rest, but not in themselves. He had, therefore, begun to think it not unwise in us to *cover* our bodies, and, by that invention, conceal many of our deformities from each other, which would else be hardly supportable. But he now found he had been mistaken, and that the dissensions of those brutes in his country were owing to the same cause with ours, as I had described them. For if (said he) you throw among five *yahoos* as much food as would be sufficient for fifty, they will, instead of eating peaceably, fall together by the ears, each single one impatient to *have all to itself* ; and therefore a servant was usually employed to stand by, while they were feeding abroad, and those kept at home were tied at a distance from

each other ; that if a cow died of age, or accident, before a Houyhnhnm could secure it for his own *yahoos*, those in the neighbourhood would come in herds to seize it ; and then would ensue such a battle as I have described, with terrible wounds made by their claws on both sides, although they were seldom able to kill one another, for want of such convenient instruments of death as we had invented. At other times the like battles have been fought between the *yahoos* of several neighbourhoods, without any visible cause ; those of one district watching all opportunities to surprise the next before they are prepared. But if they find their project hath miscarried, they return home, and, for want of enemies, engage in what I call a civil war among themselves.

That in some fields of his country there are certain *shining stones*, of several colours, whereof the *yahoos* are violently fond ; and when part of these *stones* is fixed in the earth, as it sometimes 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 said he could never discover the reason of this unnatural appetite, or how these *stones* could be of any use to a *yahoo* ; but now he believed it might proceed from the same principle of *avarice* which I had ascribed to mankind : that he had once, by way of experiment, privately removed a heap of these *stones* from the place where one of his *yahoos* had buried it ; whereupon the sordid animal

missing his treasure, by his loud lamenting brought the whole herd to the place, there miserably howled, then fell to biting and tearing the rest ; began to pine away, would neither eat, nor sleep, nor work, till he ordered a servant privately to convey the *stones* into the same hole, and hide them as before : which, when his *yahoo* had found, he presently recovered his spirits and good humour, but took care to remove them to a better hiding-place, and hath ever since been a very serviceable brute.

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

He said it was common, when two *yahoos* discovered such a *stone* in a field, and were contending which of them should be the proprietor, a third would take the advantage, and carry it away from them both ; which my master would needs contend to have some kind of resemblance with our *suits at law* ; wherein I thought it for our credit not to undeceive him, since the decision he mentioned was much more equitable than many decrees among us : because the plaintiff and defendant there lost nothing beside the *stone* they contended for ; whereas our *courts of equity* would never have dismissed the cause while either of them had anything left.

My master, continuing his discourse, said there was nothing that rendered the *yahoos* more odious than their undistinguishing appetite to devour everything

that came in their way, whether herbs, roots, berries, the corrupted flesh of animals, or all mingled together: and it was peculiar in their temper that they were fonder of what they could get by rapine or stealth at a greater distance than much better food provided for them at home. If their prey held out, they would eat till they were ready to burst; after which Nature had pointed out to them a certain *root* as a cure.

There was also another kind of *root*, very *juicy*, but somewhat rare and difficult to be found, which the *yahoos* sought for with much eagerness, and would suck it with great delight; it produced in them 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 reel, and tumble, and then fall asleep in the mud.

I did indeed observe that the *yahoos* were the only animals in this country subject to any diseases; which, however, were much fewer than horses have among us, and contracted, not by any ill treatment they meet with, but by the nastiness and greediness of that sordid brute. Neither has their language any more than a general appellation for those maladies, which is borrowed from the name of the beast, and called *Anea-yahoo*.

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. This *favourite* is hated by the whole herd; and, therefore, to protect himself, keeps always *near the person of his leader*. He usually continues in office till a worse can be found; but the very moment he is discarded, his successor at the head of all the *yahoos* in that district, young and old, male and female, come in a body and insult him. 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 hath judgment enough to distinguish and follow the cry of the *ablest dog in the pack*, without being ever mistaken.

My master told me there were some qualities remarkable in the *yahoos*, which he had not observed me to mention, or at least very slightly, in the accounts I had given him of human kind. He said that the males would quarrel and fight with the females as fiercely as with each other; a practice of such brutality as no other sensitive creature ever arrived at.

Another thing he wondered at in the *yahoos* was their strange disposition to dirt; whereas there appears to be a natural love of cleanliness in all other animals.

As to the two former accusations, I was glad to let them pass without any reply, because I had not a word to offer upon them in defence of my species, which otherwise I certainly had done from my own inclinations. But I could have easily vindicated human kind from the imputation of singularity upon the last article, if there had been any *swine* in that country (as, unluckily for me, there were not), which, although it may be a *sweeter quadruped* than a *yahoo*, cannot, I humbly conceive, in justice, pretend to more cleanliness; and so his honour himself must have owned, 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 *yahoos*, and to him was wholly unaccountable. He said a fancy would sometimes take a *yahoo* to retire into a corner, to lie down, and howl and groan, and spurn away all that came near him, although he were young and fat, wanted neither food nor water; nor did the servants imagine what could possibly ail him. And the only remedy they found was to set him to hard work, after which he would infallibly come to himself. To this I was silent, out of partiality to my own kind; yet here I could plainly 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 *yahoo* would often stand behind a bank or a bush, to gaze on the young males passing by, and then appear

and hide, using many antic gestures and grimaces, and when any of the males advanced would slowly retire, looking often back, and, with a counterfeit show of fear, run off into some place, where she knew the male would follow her.

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

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

CHAPTER VIII.

The Author relates several particulars of the Yahoos. The great virtues of the Houyhnhnms. The education and exercise of their youth. Their general assembly.

As I ought to have understood human nature much better than I supposed it possible for my master to do, so it was easy to apply the character he gave of the *yahoos* to myself and my countrymen: and I believed I could yet make farther discoveries from my own observation. I therefore often begged

his honour to let me go among the herds of *yahoos* in the neighbourhood, to which he always very graciously consented, being perfectly convinced that the hatred I bore these brutes would never suffer me to be corrupted by them: and his honour ordered one of his servants, a strong sorrel nag, very honest and good-natured, to be my guard, without whose protection I durst not undertake such adventures. For I have already told the reader how much I was pestered by 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 to any distance without my hanger. And I have reason to believe they had some imagination that I was of their own species, which I often assisted myself, by stripping up my sleeves and showing my naked arms and breast in their sight, when my protector was with me. At which times they would approach as near as they durst, and imitate my actions after the manner of monkeys, but ever with great signs of hatred; as a tame *jackdaw*, with cap and stockings, is always persecuted by the wild ones, when he happens to 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.

By what I could discover, the *yahoos* appear to be the most unteachable of all animals, their capacities never reaching higher than to draw or carry burdens. Yet I am of opinion this defect 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 mischievous than the rest, whom yet they much exceed in strength and activity.

The Houyhnhnms keep the *yahoos* for present use in huts not far from the house; but the rest are sent abroad to certain fields, where they dig up roots, eat several kinds of herbs, and search about for carrion, or sometimes catch *weasels* and *luhimuh* (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, wherein they lie by themselves; only the kennels of the females are larger, sufficient to hold two or three cubs.

They swim from their infancy like frogs, and are able to continue long under water, where they often take fish, which the females carry home to their young. And upon this occasion I hope the reader will pardon my relating an odd adventure.

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 con-

sented, and I immediately stripped myself stark naked, and went down softly into the stream. It happened that a young *yahoo*, standing behind a bank, saw the whole proceeding, and came ruuning 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. I roared as loud as I could, and the nag came galloping towards me: whereupon the *yahoo* leaped upon the opposite bank, and stood gazing and howling all the time I was putting on my clothes.

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

As these noble Houyhnhnms are endued by Nature with a general disposition to all virtues, and have no conception 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, are evils unknown among the Houyhnhnms. In the like manner, when I used to explain to him our several systems of *natural philosophy*, he would laugh, that a creature pretending to *reason* should value itself upon the knowledge of other people's conjectures, and in things where that knowledge, if it were certain, could be of no use ; wherein he agreed entirely with the sentiments of Socrates, as Plato delivers them ; which I mention as the highest honour I can do that prince of philosophers. I have often since reflected what destruction such a doctrine would make in the libraries of Europe, and how many paths to fame would be then shut up in the learned world.

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

reason only that maketh a distinction of persons where there is a superior degree of virtue.

In their marriages they are exactly careful to choose such colours as will not make any disagreeable mixture. *Strength* is chiefly valued in the male, and *comeliness* in the female, 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, jointures, settlements have no place in their thoughts, or terms whereby to express them in their language. The young couple meet merely because it is the determination of their parents and friends: it is what they see done every day, and they look upon it as one of the necessary actions of a reasonable being. And the married pair pass their lives with the same friendship and mutual benevolence that they bear to 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 deserveth our imitation. These are not suffered to taste a grain of *oats*, except upon certain days, till eighteen years old, nor *milk* but very rarely; and in summer they graze two hours in the morning, and as many in the evening, which their parents likewise observe; but the servants are not allowed above half that time, and a great part of their grass is brought home, which they eat at the most convenient hours, when they can be best spared from work.

Temperance, industry, exercise, and cleanliness are

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

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

Every fourth year, at the *vernal equinox*, there is a representative council of the whole nation, which meets in a plain about twenty miles from our house, and continueth about five or six days. Here they inquire into the state and condition of the several districts: Whether they abound or be deficient in hay or oats, or cows, or *yahoos*? and wherever there is any want (which is but seldom) it is immediately supplied by unanimous consent and contribution.

CHAPTER IX.

A grand debate at the general assembly of the Houyhnhnms, and how it was determined. The learning of the Houyhnhnms. Their buildings. Their manner of burials. The defectiveness of their language.

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

The question to be debated was, whether the *yahoos* should be exterminated from the face of the earth. One of the *members* for the affirmative offered several arguments of great strength and weight, alleging, that as the *yahoos* were the most filthy, noisome, and deformed animal which Nature ever produced, so they were the most restive and indocile, mischievous, and malicious ; they would privately suck the milk from the Houyhnhnms' cows, kill and devour their cats, trample down their oats and grass, if they were not continually watched ; and commit a thousand other extravagances. He took notice of a general tradition, that *yahoos* had not been always in their country ; but that, many ages ago, two of these brutes appeared together upon a mountain ; whether produced by the heat of the sun upon corrupted mud and slime, or from the ooze and froth of the sea, was never known :

that these *yahoos* grew so numerous as to overrun and infest the whole nation: that the Houyhnhnms, to get rid of this evil, made a general hunting, and at last inclosed the whole herd; and destroying the elder, every Houyhnhnm kept two young ones in a kennel, and brought them to such a degree of tameness, as an animal so savage by nature can be capable of acquiring; using them for draught and carriage: that there seemed to be much truth in this tradition, and that those creatures could not be *Ylnhniamsky* (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 of the *yahoos*, had very imprudently neglected to cultivate the breed of *asses*, which are a comely animal, easily kept, more tame and orderly, without any offensive smell, strong enough for labour, although they yield to the other in agility of body; and if their braying be no agreeable sound, it is far preferable to the horrible howlings of the *yahoos*.

Several others declared their sentiments to the same purpose, when my master proposed an expedient to the assembly, whereof he had indeed borrowed the hint from me. He approved of the tradition mentioned by the *honorable member* who spoke before, and affirmed that the two *yahoos*, said to be the 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 savage than those of their own species in the country from whence these two originals came. The reason of this assertion was that he had now in his possession a certain wonderful *yahoo* (meaning myself), which most of them had heard of and many of them had seen. He then related to them how he first found me: That my body was all covered with an artificial composure of the skins and hairs of other animals; that I spoke in a language of my own, and had thoroughly learned theirs; that I had related to him the accidents which brought me thither; that when he saw me without my covering I was an exact *yahoo* in every part, only 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 a little more civilised by some tincture of reason, which, however, was in a degree as far inferior to the Houyhnhnm race as the *yahoos* of their country were to me. He concluded by exhorting the Houyhnhnms 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 Houyhnhms have no letters, and consequently their knowledge is all traditional. But there happening few events of any moment among a people so well united, naturally disposed to every virtue, wholly governed by reason, and cut off from all commerce with other nations, the historical part is easily preserved without burdening their memories. I have already observed that they are subject to no diseases, and therefore can have no need of physicians. However, they have excellent medicines, composed of herbs, to cure accidental bruises and cuts in the pattern 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 moon, but use no subdivisions into weeks. They are well enough acquainted with the motions of those two luminaries, and understand the nature of *eclipses*; and this is the utmost progress of their *astronomy*.

In *poetry* they must be allowed to excel all other mortals; wherein the justness of their similes, and the minuteness as well as exactness of their descriptions, are indeed inimitable. Their verses abound very much in both of these; and usually contain either

some exalted notions of friendship and benevolence, or the praises of those who were victors in races and other bodily exercises. Their buildings, although very rude and simple, are not inconvenient, but well contrived to defend them from all injuries of cold and heat. They have a kind of tree, which, at forty years old, loosens at the root, and falls with the first storm; it grows very straight, and being pointed like stakes, with a sharp stone (for the Houyhnhns 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 Houyhnhns use the hollow part between the pastern and the hoof of their fore-feet as we do our hands, and this with greater dexterity than I could at first imagine. I have seen a white mare of our family thread a needle (which I lent her on purpose) with that joint. They milk their cows, reap their oats, and do all the work which requires hands in the same manner. They have a kind of hard flints, which, by grinding against other stones, they form into instruments, that serve instead of wedges, axes, and hammers. With tools made of these flints they likewise cut their hay and reap their oats, which they grow naturally in several fields: the *yahoos* draw home the sheaves in carriages, and the servants tread them in certain covered huts, to get out the grain, which is kept in stores. They make a rude kind of earthen and wooden vessels, and bake the former in the sun.

If they can avoid casualties, they die only of old

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

They live generally to seventy, or seventy-five years, very seldom to fourscore ; some weeks before their death they feel a gradual decay, but without pain. During this time they are much visited by their friends, because they cannot go abroad with their usual ease and satisfaction. However, about ten days before their death, which they seldom fail in computing, they return the visits that have been made them by those who are nearest in the neighbourhood, being carried in a convenient sledge drawn by *yahoos* ; which vehicle they use. not only upon this occasion, but when they

grow old, upon long journeys, or when they are lamed by any accident. And, therefore, when the dying Houyhnhnms return those visits, they take a solemn leave of their friends, as if they were going to some remote part of the country, where they designed to pass the rest of their lives.

I know not whether it may be worth observing, that the Houyhnhnms have no word in their language to express anything that is *evil*, except what they borrow from the deformities or ill qualities of the *yahoos*. Thus they denote the folly of a servant, an omission of a child, a stone that cuts their feet, a continuance of foul or unseasonable weather, and the like, by adding to each the epithet of *yahoo*. For instance, *hlnm yahoo*, *wlnaholm yahoo*, *ynlkmndwihlma yahoo*, and an ill-contrived house, *ynholmhnmrohlnw yahoo*.

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 meantime, proceed to relate my own sad catastrophe.

CHAPTER X.

The Author's economy and happy life among the Houyhnhnms. His great improvement in virtue by conversing with them. Their conversations. The Author hath notice given him by his master that he must depart from the country. He falls into a swoon for grief, but submits. He contrives and finishes a canoe by the help of a fellow-servant, and puts to sea at a venture.

I HAD settled my little economy to my own heart's content. My master had ordered a room to be made for me after their manner about six yards from the house; the sides and floors of which I plastered with clay, and covered with rush mats of my own contriving. I had beaten hemp, which there grows wild, and made of it a sort of ticking: this I filled with the feathers of several birds I had taken with springes made of *yahoo* hair, and were excellent food. I had worked two chairs with my knife, the sorrel nag helping me in the grosser and more laborious parts. When my clothes were worn to rags, I made myself others with the skins of rabbits, and of a certain beautiful animal about the same size called *nnuhnoh*, the skin of which is covered with a fine down. Of these I also made very tolerable stockings. I soled my shoes with wood, which I cut from a tree, and fitted to the upper leather; and when this was worn out I supplied it with the skins of *yahoos* dried in the sun. I often got honey out of hollow trees, which I mingled with water, or eat it with my bread. No man could more

verify the truth of these two maxims, *That Nature is very easily satisfied*, and *That necessity is the mother of invention*. I enjoyed perfect health of body and tranquillity of mind. I did not feel the treachery or inconstancy of a friend, nor the injuries of a secret or open enemy. I had no occasion of bribing or flattering, to procure the favour of any great man, or of his minion. I wanted no fence against fraud or oppression; here was neither physician to destroy my body, nor lawyer to ruin my fortune; no informer to watch my words and actions, or forge accusations against me for hire; here were no gibbers, censors, backbiters, pickpockets, highwaymen, house-breakers, attorneys, buffoons, gamesters, politicians, wits, tedious talkers, controvertists, murderers, robbers, virtuoes; no leaders or followers of party and faction; no encouragers to vice by seducement or examples; no dungeons, axes, gibbets, whipping-posts, or pillories; no cheating shopkeepers or mechanics; no pride, vanity, or affectation; no fops, bullies, drunkards, or strollers; no expensive wives; no stupid, proud pedants; no importunate, overbearing, quarrelsome, noisy, roaring, empty, conceited, swearing companions; no scoundrels raised from the dust upon the merit of their vices, or nobility thrown into it on account of their virtues; no lords, fiddlers, judges, or dancing-masters.

I had the favour of being admitted to several Houyhnhns, 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 to a question, and then I did it with inward regret, because it was a loss of so much time for improving myself. But I was infinitely delighted with the station of an humble auditor in such conversations, where nothing passed but what was useful, expressed in the fewest and most significant words; where, as I have already said, the greatest *decency* was observed, without the least degree of ceremony; where no person spoke without being pleased himself, and pleasing his companions; where there was no interruption, tediousness, heat, or difference of sentiments. They have a notion that when people are met together, a short silence doth much improve conversation. This I found to be true; for, during those little intermissions of talk, new ideas would arise in their minds, which very much enlivened the discourse. Their subjects are generally on friendship and benevolence, on order and economy; sometimes upon the visible operations of Nature, or ancient traditions; upon the bounds and limits of virtue; upon the unerring rules of reason, or upon some 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 human kind: and for that reason, I shall not repeat what they said. Only I may be allowed to observe, that his honour, to my great admiration, appeared to understand the nature of *yahoos* much better than myself. He went through all our vices and follies, and discovered many which I had never mentioned to him, by only supposing what qualities a *yahoo* of their country, with a small proportion of reason, might be capable of exerting; and concluded, with too much probability, how vile, as well as miserable, such a creature must be.

I freely confess that all the little knowledge I 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 *yahoos*, and all other animals, bear towards them. But it grew upon me by degrees, much sooner than I imagined, and was mingled with a respectful love and gratitude, that they would condescend to distinguish me from the rest of my species.

When I thought of my family, my friends, my countrymen, or human race in general, I considered them as they really were, *yahoos* in shape and disposi-

tion: perhaps a little more 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 *yahoo* than of my own person. By conversing with the Houyhnhnms, and looking upon them with delight, I fell to imitate their gait and gesture, which is now grown into a habit; and my friends often tell me in a blunt way, that *I trot like a horse*; which, however, I take for a great compliment. Neither shall I disown, that in speaking, I am apt to fall into the voice and 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 affairs of the *yahoos* were entered upon, the representatives had taken offence at his keeping a *yahoo* (meaning myself) in his family, more like a Houyhnhnm than a brute animal. That he was known frequently to converse with me, as if he could receive

some advantage or pleasure in my company. That such a practice was not agreeable to reason or nature, or a thing ever heard of before among them. The assembly did, therefore, *exhort* him, either to employ me like the rest of my species, or command me to swim back to the place 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 alleged 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 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 in this country is expressed by the word *hnhloayn*, which signifies an *exhortation*, as near as I can render it, for they have no conception how a rational creature can be *compelled*, but only advised, or *exhorted*; because no person can disobey reason without giving up his claim to be a rational creature.

I was struck with the utmost grief and despair at my master's discourse, and, being unable to support the agonies I was under, I fell into a swoon at his feet: when I came to myself he told me that he concluded I had been dead (for these people are subject to no such imbecilities of Nature). I answered, in a faint voice, that death would have been too great a happiness; that although I could not blame the assembly's *exhortation* or the urgency of his friends, yet in my weak and corrupt judgment I thought it might consist with reason to have been less rigorous; that I could not swim a league, and probably the nearest land to theirs might be distant above a hundred. That many materials necessary for making a small vessel to carry me off were wholly wanting in this country; which, however, I would attempt in obedience and gratitude to his honour, although I concluded the thing to be impossible, and, therefore, looked on myself as already devoted to destruction; that the certain prospect of an unnatural death was the least of my evils; for, supposing I should escape with life by some strange adventure, how could I think with temper of passing my days among *yahoos*, and re-

lapsing into my old corruptions, for want of examples to lead and keep me within the paths of virtue ; that I knew too well upon what solid reasons all the determinations of the wise Houyhnhnms were founded, not to be shaken by arguments of mine, a miserable *yahoo* ; and, therefore, after presenting him with my humble thanks for the offer of his servant's 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 mechanics; let it suffice to say that in six weeks' time, with the help of the sorrel nag, who performed the parts that required most labour, I finished a sort of Indian canoe, but much larger, covering it with the skins of *yahoos*, well stitched together, with hempen threads of my own making. My sail was likewise composed of the skins of the same animal, but I made use of the youngest I could get, the older being too tough and thick; and I likewise provided myself with four paddles. I laid in a stock of boiled flesh, of rabbits and fowl, and took with me two vessels, one filled with milk, and the other with water.

I tried my canoe in a large pond near my master's house, and then corrected it in what was amiss, stopping all the chinks with *yahoos'* tallow, till I found it staunch, and able to bear me and my freight. And when it was as complete as I could

possibly make it, I had it drawn on a carriage very gently by *yahoos* to the sea-side, under the conduct of the sorrel nag and another servant.

When all was ready, and the day came for my departure, I took leave of my master and lady and the whole family, 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 to see me in my canoe, and got several of his neighbouring friends to accompany him. I was forced to wait above an hour for the tide, and then observing the wind very fortunately bearing towards the island to which I intended to steer my course, I took a second leave of my master. But as I was going to prostrate myself to kiss his hoof, he did me the honour to raise it gently to my mouth. I am not ignorant how much I have been censured for mentioning this last particular. Detractors are pleased to think it improbable that so illustrious a person should descend to give so great a mark of distinction to a creature so inferior as I. Neither have I forgotten how apt some travellers are to boast of extraordinary favours they have received. But if these censurers were better acquainted with the noble and courteous disposition of the Houyhnhnms, they would soon change their opinion.

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

CHAPTER XI.

The Author's dangerous voyage. He arrives at New Holland, hoping to settle there. Is wounded with an arrow by one of the natives. Is seized and carried by force into a Portuguese ship. The great civilities of the captain. The Author arrives at England.

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

My design was, if possible, to discover some small island uninhabited, yet sufficient by my labour to furnish me with the necessaries of life, which I would have thought a greater happiness than to be first minister in the politest court of Europe; so horrible was the idea I conceived of returning to live in the society, and under the government of *yahoos*. For, in such a solitude as I desired, I could at least enjoy my

own thoughts, and reflect with delight on the virtues of those inimitable Houyhnhns, without any opportunity of degenerating into the vices and corruptions of my own species.

The reader may remember what I related, when my crew conspired against me, and confined me to my cabin; how I continued there several weeks, without knowing what course we took; and, when I was put ashore in the long-boat, how the sailor told me with oaths, whether true or false, that they knew not in what part of the world we were. However, I did then believe us to be about 10° southward of the Cape of Good Hope, or about 45° southern latitude, as I gathered from some general words I overheard 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 eastward, hoping to reach the south-west coast of New Holland, and, perhaps, some such island as I desired, lying westward of it. The wind was full west, and by six in the evening I computed I had gone eastward at least eighteen leagues; when I spied a very small island, about half a league off, which I soon reached. It was nothing but a rock, with one creek naturally arched by the force of tempests. Here I put in my canoe, and climbing a part of the rock, I could plainly discover land to the east, extending from south to north. I lay all night in my canoe; and repeating my voyage early in the morning, I arrived in seven hours at 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 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 shore, and ate them raw, not daring to kindle a fire, for fear of being discovered by the natives. I continued three days feeding on oysters and limpets, to save my own 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 smoke. One of them spied me, and gave notice to the rest ; five of them advanced towards me, leaving the women and children at the fire. I made what haste I could to the shore, and, getting into my canoe, 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 *yahoo* race prevailed; and, turning my canoe, I sailed and paddled together to the south, and got into the same creek from whence I set out in the morning, choosing rather to trust myself among these barbarians, than live with European *yahoos*. I drew up my canoe as close as I could to the shore, and hid myself behind a stone by the little brook, which, as I have already said, was excellent water.

The ship came within half-a-league of this creek, and sent out her longboat with vessels to take in fresh water (for the place, it seems, was very well known); but I did not observe it, till the boat was almost on shore; and it was too late to seek another hiding-place. The seamen, at their landing, observed my canoe, and, rummaging it all over, easily conjectured that the owner could not be far off. Four of them, well-armed, searched every cranny and lurking-hole, till at last they found me flat on my face behind the stone. They gazed awhile in admiration at my strange, uncouth dress; my coat made of skins, my wooden-

soled shoes, and my furred stockings; from whence, however, they concluded I was not a native of the place, who all go naked. One of the seamen in Portuguese bid me rise, and asked who I was. I understood that language very well, and getting upon my feet, said I was a poor *yahoo*, banished from the Houyhnhns, 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 *yahoos* and Houyhnhns, and at the same time fell a-laughing at my strange tone in speaking, which resembled the neighing of a horse. I trembled all the while betwixt fear and hatred. I again desired leave to depart, and was gently moving to my canoe; but they laid hold 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 anything so unnatural; for it appeared to me as monstrous as if a dog or a cow should speak in England, or 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 the captain would 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 meantime, 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 laden with vessels of water, returned with the captain's command to fetch me on board. I fell on my knees to preserve my liberty; but all was in vain; and the men having tied me with cords, 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 *yahoo*. 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 canoe; but he ordered me a chicken and some excellent wine, and then directed that I should be put to bed in a very clean cabin. I would not undress myself, but lay on the bed-clothes, 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 *yahoos*; but one of the seamen prevented me, and having informed the captain, I was chained to my cabin.

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 which 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 five years' residence there; all which he looked upon as if it were a dream or a vision; whereat I took great offence; for I had quite forgot the faculty of lying, so peculiar to *yahoos* in all countries where they preside, and, consequently, the disposition of suspecting truth in others of their own species. I asked him whether it was the custom in his country to *say the thing which was not*? I assured him I had almost forgot what he meant by falsehood, and if I had lived a thousand years in Houyhnhnm-land, I should never have heard a lie 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. But he added, that, since I professed so inviolable an attachment to truth, I must give him my word and honour to bear him company in this voyage, without attempting anything against my life, or else he would continue me a prisoner till we arrived at Lisbon. I gave him the promise he required; but at the same time protested that I would suffer the greatest hardships rather than return to live among *yahoos*.

Our voyage passed without any considerable accident. In gratitude to the captain, I sometimes sat with him, at his earnest request, and strove to conceal my antipathy against human kind, although it often broke out; which he suffered to pass without observation. But the greatest part of the day I confined myself to my cabin, 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 clothes he had. This I would not be prevailed on to accept, abhorring to cover myself with anything that had been on the back of a *yahoo*. 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 November 5th, 1715. At our landing, the captain forced me to cover myself with his cloak, to prevent the rabble from crowding

about me. I was conveyed to his own house, and at my earnest request he led me up to the highest room backwards. I conjured him to conceal from all persons what I had told him of the Houyhnhnms, because the least hint of such a story would not only draw numbers of people to see me, but probably put me in danger of being imprisoned or burnt by the *inquisition*. The captain persuaded me to accept a suit of clothes, newly made; but I would not suffer the tailor to take my measure. However, Don Pedro being almost of my size, they fitted me well enough. He accoutred me with other 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 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 increase. 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 domestic affairs, put it upon me as a matter of honour and conscience that I ought

to return to my native country, and live at home with my wife and children. He told me there was an English ship in the port just ready to sail, and he would furnish me with all things necessary. It would be tedious to repeat his arguments and my contradictions. He said it was altogether impossible to find such a solitary island as I 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 merchantman, but who was the master I never inquired. Don Pedro accompanied me to the ship, and lent me twenty pounds. He took kind leave of me, and embraced me at parting, which I bore as well as I could. During this last voyage I had had no commerce with the master or any of his men; but, pretending I was sick, kept close in my cabin. On the 5th of December, 1715, we cast anchor in the Downs, about nine in the morning, and at three in the afternoon I got safe to my house at Rotherhithe.

My wife and family received me with great surprise and joy, because they concluded me certainly dead; but I must freely confess the sight of them filled me only with dislike, 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 *yahoos*, and to converse with Don Pedro de Mendez, yet my memory and imagination were

filled with the virtues and ideas of those exalted Houyhnhnms.

As soon as I entered the house, my wife took me in her arms and kissed me ; at which, not having been used to the touch of that odious animal for so many years, I fell into a swoon for almost an hour. At the time I am 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. 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 horses, which I kept 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.

CHAPTER XII.

The Author's veracity. His design in publishing this work. His censure of those travellers who swerve from the truth. The Author clears himself from any sinister end 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 concludeth.

THUS, gentle reader, I have given thee a faithful history of my travels for sixteen years and above seven months; wherein I have not been so studious of ornament as of truth. I could, perhaps, like others, have astonished thee with strange improbable tales; but I rather chose to relate plain *matter of fact* in the simplest manner and style, because my principal design was to inform, and not to amuse thee.

It is easy for us who travel into remote countries, which are seldom visited by Englishmen or other Europeans, to form descriptions of wonderful animals both at sea and land: whereas a traveller's chief aim should be to make men wiser and better, and 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 public, impose the grossest falsities on the unwary reader. I have perused several books of travels with great delight in my younger days ; but having since gone over most parts of the globe, and been able to contradict many fabulous accounts, from my own observation, it hath given me a great disgust against this part of reading, and some indignation to see the credulity of mankind so imprudently abused. Therefore, since my acquaintance were pleased to think my poor endeavours might not be unacceptable to my country, I imposed on myself, as a maxim never to be swerved from, that I would *strictly adhere to the truth* ; neither, indeed, can I be ever under the least temptation to vary from it while I retain in my mind the lectures and example of my noble master and the other illustrious Houyhnhnms of whom I had so long the honour to be an humble hearer.

—Nec si miserum fortuna Sinonem
Finxit, vanum etiam, mendacemque improba finget.

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

by the weight and bulk of those who come last, and therefore lie uppermost. And it is highly probable that such travellers who shall hereafter visit the countries described in this work of mine may, by detecting my errors (if there be any), and adding many new discoveries of their own, jostle me out of vogue, and stand in my place, making the world forget that I ever was an author. This, indeed, would be too great a mortification if I wrote for fame; but as my sole intention was the *public good*, I cannot be altogether disappointed. For who can read of the virtues I have mentioned in the glorious Houyhnhnms without being ashamed of his own vices, when he considers himself as the reasoning, governing animal of his country? I shall say nothing of those remote nations where *yahoos* preside; 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 be made against a writer who relates only *plain facts*, that happened in such distant countries, where we have not the least interest with respect either to trade or negotiations? I have carefully avoided every fault with which common writers of travels are often too justly charged. Besides, I meddle not the least with any *party*, but write without passion, prejudice, or ill-will against

any man or number of men whatsoever. I write for the noblest end, to inform and instruct mankind, over whom I may, without breach of modesty, pretend to some superiority, from the advantages I received by conversing so long among the most accomplished Houyhnhnms. I write without any view 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, reflectors, detectors, remarkers, will never be able to find matter for exercising their talents.

I confess it was whispered to me that I was bound in duty, as a subject of England, to have given in a memorial to a secretary of state, at my first coming over, because whatever lands are discovered by a subject belong to the crown. But I doubt whether our conquests in the countries I treat of would be as easy as those of 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 especially against missive weapons. However, supposing myself to be a minister of state,

I could never give my advice for invading them. Their prudence, unanimity, unacquaintedness with fear, and their love of their country, would amply supply all defects in the military art. Imagine twenty thousand of them breaking into the midst of 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, public spirit, fortitude, chastity, friendship, benevolence, and fidelity: The *names* of all which virtues are still retained among us in most languages, and are to be met with in modern, as well as ancient authors; which I am able to assert from my own small reading.

But I had another reason, which made me less forward to enlarge his Majesty's dominions by my discoveries. To say the truth, I had conceived a few scruples with relation to the distributive justice of princes upon those occasions. For instance, a crew of pirates are driven by storm, they know not whither; at length a boy discovers land from the topmast; they go on shore to rob and plunder; they see a harmless people, are entertained with kindness; they give the country a new name; they take formal possession of it for their king; they set up a rotten plank or a stone

for a memorial ; they murder two or three dozen of the natives, bring away a couple more by force for a sample, return home, and get their pardon. Here commences a new dominion, acquired with a title by *divine right*. Ships are sent with the first opportunity ; the natives driven out or destroyed ; their princes tortured to discover their gold ; a free licence given to all acts of inhumanity and lust ; the earth reeking with the blood of its inhabitants. And this execrable crew of butchers employed in so pious an expedition, is a *modern colony*, sent to convert and civilize an idolatrous and barbarous people.

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

But as those countries which I have described do not appear to have any desire of being conquered, and enslaved, murdered, or driven out by colonies ; nor

abound either in gold, silver, sugar, or tobacco ; I did humbly conceive they were by no means proper objects of our zeal, our valour, or our interest. However, if those whom it more concerns think fit to be of another opinion, I am ready to depose, when I shall be lawfully called, that no European did ever visit these countries before me (I mean if the inhabitants ought to be believed), unless a dispute may arise concerning the two *yahoos*, said to have been seen many ages ago upon a mountain in Houyhnhnm-land.

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

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

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

My reconciliation to the *yahoo*-kind in general might not be so difficult if they would be content with those vices and follies only which Nature hath entitled them to. I am not in the least provoked at the sight of a lawyer, a pickpocket, a colonel, a fool, a lord, a gamester, a politician, a physician, 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 anything 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 human nature as it showeth itself in other countries where that animal presides; but I, who had more experience,

could plainly observe some rudiments of it among the wild *yahoos*.

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

THE END.