

Traveller as Observer

*What To Observe ;  
Or  
The Traveller's Remembrancer.*

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The object of the present work is simply, as its title indicates, to point out to the uninitiated traveller what he should observe, and to remind the one who is well informed, of many objects which, but for a remembrancer, might escape him

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#### HISTORY.

Nothing so much increases the interest we take in a country as its history. The traveller, acquainted with the principal events which have illustrated a country ; who knows the epochs and the causes of its various revolutions, the spots rendered famous by battles, by treaties of peace, by successes or reverses, finds at every step he takes subjects for meditation and objects of interest. Here meeting with the ruins of a gothic pile, long the residence of some feudal baron, the terror of the neighbourhood, he is reminded of those dark and barbarous ages in which the few tyrannized over the many. Then coming upon gardens, orchards, and thriving hamlets, where formerly stagnant waters and pestilential marshes spread around their homicidal influence, he blesses the good king, the father of his people, who reigned but for their happiness, and effected those beneficial changes. Here a battle was fought which decided the fate of empires, there was signed a treaty of peace and amity between people that had long been at war with each other. Here was the retreat of a persecuted sage, there a tyrant was put to death ; here rose the pyre lighted by fanaticism, further on, there still flows the stream once reddened with the blood of human victims ; there was erected by a fanatic people the scaffold of a martyr king ; here a woman, superior to her sex, commanded victorious armies ; there is the voluptuous retreat that formerly echoed with the revelries of an effeminate prince ; there Damiens was torn upon the rack ; there the innocent Calas suffered an ignominious death ; here torture was first abolished ; there, judgment by jury was first established ; there perished Nero ; there lived Marcus Aurelius ; but wherefore this enumeration ? Who can travel over Syria without calling to mind the passion of our Saviour, and who can reflect upon what He suffered for us without becoming better. Who can wander over the classic land of Greece without feeling himself penetrated with enthusiasm for the fine arts. Who can visit the mines of Mexico and Peru without shedding a tear over the fate of Montezuma, Guatimosa, and Ataliba ? And thus it is that a knowledge of the history of the country traversed awakens, at every step, interesting objects of meditation.

The history of the several European nations is generally known, as are the principal events of that of the Asiatic nations ; but even were this not the case, it is not the province of the traveller to write history ; all that he can be expected to do in this respect is, if he be in a country whose history is well known, to satisfy himself, as far as possible, on the spot, and by an examination of such archives as he can get admittance to, of the truth of such historical facts as may appear problematical or obscure.

Whenever a traveller, however, remains sufficiently long among a people little known, she would do well to collect as many materials as possible for their history : with this view, the study of their monuments is indispensable. It is by the examination of these that she will be enabled to judge of the state of civilization to which the nation had arrived when they produced those several objects which come under the denomination of monuments ; such as ancient buildings, public and private, &c. It may be observed, however, of buildings, that scarcely any but those of a public nature are preserved for posterity ; for these being constructed by the united efforts of the people or by their sovereigns, are naturally proportionate to the greatness of the means employed in their construction, and they have therefore an extent and solidity which the private fortunes of individuals can but rarely accomplish. Moreover, the objects of their construction being national, the people have naturally endeavoured to render them worthy of their destination, by employing the ablest artists, the most precious and durable materials. Some monuments, it is true, seem to prove nothing but the vanity and magnificence of princes and great men, who perhaps displayed so much the greater wealth and power as the people possessed less of either ; but such monuments enlighten us just as much regarding the state of the arts at the time of their construction, as if their object had been quite different.

The public edifices to which we have alluded are such as Temples, Mausoleums, Palaces, Citadels, Public Baths, &c. Their number shows us the state of morals and religion, and their construction, the state of the arts at the time. We may also mention as monuments of the mechanical arts, such sculpture, engraved stones, coins, paintings, utensils, armour and arms, which have been preserved, despite the ravages of time.

Ancient writings are among the most authentic monuments of the liberal arts and of the sciences. Poetry is one of the first efforts of the imagination ; the dramatic art comes later. The subjects of which they both treat, and the way in which they are treated, throw great light in general on the taste of the people.

Scientific writings show the progress of logic or metaphysics, ethics and physics. The first, we need hardly say, treats of the operations of the intelligence, the second of morals, the third of the properties and qualities of bodies.

Where one is fortunate enough to find any writings relating to the laws and usages of a people, they should be regarded as monuments of the most valuable kind, and when, during the first ages of the existence of the people, of whose history we are seeking for materials, they had as yet no written character, we should endeavour to arrive at a knowledge of the signification of their hieroglyphs or symbols ; (which often contain the representation of certain ceremonies or the records of memorable events), by an acquaintance with their manners and usages, as deduced from the examination and the comparison of their other monuments.

As for hieroglyphs they are of different kinds, those in which we find represented a part of an object for the whole, are called *curiological* ; those in which we find an object put for another by reason of the analogy or resemblance that exists between them are called *tropical*,

all emblems are of this kind. A third kind called *phonetical* have a direct relation not to things but to a spoken language.

As there is an allegorical and an historical antiquity, so there are allegorical and historical monuments. The traveller should be careful to distinguish between them, otherwise he will be likely to commit great errors.

Oral traditions also are deserving of the greatest attrition ; but great sagacity is required to separate the falsehoods they contain from the truth. It often happens that the most important truths lie hidden under ingenious allegories. In endeavouring to explain them, the traveller must be particularly guarded against the errors of the imagination, and the spirit of systematizing.

Legends and old ballads, sung by the people, often contain the abridged history of remarkable events. Thus the fall of a tyrant, the disasters of some powerful family, the quarrels of tribes and nations and the results of such quarrels, their reconciliations, the happy or unfortunate loves of monarchs and princes, the valiant feats of chieftains, &c. are all subjects of song ; and as for legends, be their subjects what they may, they always present us with that local colouring which gives so lively an interest to history. We find in them the manners, the customs, the usages, and not unfrequently the very costume of old times.

The traveller will of course attend more or less to these objects, according to the time and opportunity he may have for studying them.

NOVELS AND TALES.— These works are very varied in character : of novels, properly so called, the first kind are those which pourtray the manners and customs, the prejudices, the virtues, the vices or the follies of society in general, or of the particular classes into which it is divided. These novels, in which the English excel, are not only highly interesting, as affording the faithful representation of what is going on in actual and every day life, but, when conceived in a proper spirit and properly executed, are eminently useful. Thus, when they expose the follies and the vices of mankind, and display to us the charms of virtue and propriety of conduct, they may be classed with the most valuable of moral works ; for they are read by thousands who would never open a book professedly treating of morals. The second kind, quitting the region of common life, delights in the extraordinary, and loves to paint the excesses of which the bad passions are capable, and the sufferings to which innocence is exposed. But although in such works the wicked are made to meet with retribution and the virtuous ultimately triumph, still the events detailed, though possible, are too far removed from the probable, to serve as cautions or examples for our conduct in life ; while, by displaying all the horrors of vice, they sully the innocent mind, and by the stimulus of extraordinary excitement, awaken passions and feelings which can hardly be indulged with impunity. Such works are dangerous in their tendency, rather than beneficial, and when they are common and eagerly read, they indicate a depraved taste, a morbid state of society, which greedily feeds on the most violent stimulants.

A third class of novels, more dangerous still, is that in which, under pretence of exposing the dangers of sensual indulgences, these are rendered so fascinating, that such works have the very contrary effect to what their authors would have it thought they intended to produce. The next kind of novels we shall notice are those called historical novels, a spurious breed which the great talent of Scott has brought into vogue in our own, and which has been greatly multiplied in other civilized countries. Of this kind of writing it may be said, that while the interest of the story is increased from a knowledge of its being founded on facts, it has the disadvantage of often mistating those facts and confusing dates and other historical data ; nor

are we quite sure, whether this disadvantage does not more than counterbalance the advantage of interest in the perusal.

A fourth kind is the so called philosophical novels, the most perfect type of which are those of Voltaire.

A fifth kind are the poetical novels, as Telemachus, the Incas, the Missionary, &c.

A sixth the didactic, as Rousseau's Emile.

A seventh, the novels or rather romances of knight errantry, such as Turpin, Amadis, Palmerin, King Arthur and his Knights of the Round Table, &c. ; a kind which has had its day, but to which Cervantes gave the death blow in his inimitable Don Quixote.

There are also satirical novels, and religious novels. In a word, novels are merely prose works of fiction, in which, by means of imaginary personages and circumstances, morals, manners and characters are developed, and opinions promulgated : they, therefore, as we have said, admit of great variety, and from the kind which predominates, the traveller will gain much insight into the character and sympathy of a people ; but independent of this these works must be considered by him as to their literary merit.

TALES are written with the same intention as novels; their object should be to instruct or amuse, or, more properly, to instruct by amusing. Like novels, *tales* admit of great variety ; in some, supernatural agency is introduced, as in the Arabian Nights, the Persian tales of the hundred and one days, the tales of Hamilton, &c. Some are licentious, as those of Boccaccio ; some satirical, some philosophical, and some didactic as Miss Martineau's about political economy. Some answer more purposes than one, as the Indian Cottage, of St. Pierre. No kind of writing offers greater advantages for conveying useful instruction and virtuous principles, and no kind of reading is more delightful, than well written tales. The Vicar of Wakefield is perhaps the first of moral tales.

FABLES, which derive their origin from the East, are a species of moral writing known to all. The most perfect work of this kind is beyond question the fables of La Fontaine. Truths of various kinds may be inculcated by fables, and the traveller will observe what are the predominant subjects and style of the fables of the day, in the country he examines. It is not always safe, in despotic countries, to speak truth, even clothed in allegory.

PHILOSOPHICAL WORKS.—Philosophy is divided into moral and natural. Moral philosophy is absolute and uniform in its principles, but relative in its application according to the manners, customs, and institutions of different countries, so that what passes for very moral in one country, appears very immoral in another. The only one true principle of morality is to *do the greatest good to the greatest numbers*. Now as this good is in a great measure relative, it follows, of course, that there will be much variety in the conventional moral code of different nations.

Natural philosophy is that which treats of the natural and physical sciences, and here, as well as elsewhere, we find the intimate relation we have before alluded to between a country and the direction taken by the mass of its inhabitants. The physical geography of a country has great influence on the extent to which natural philosophy is carried, and the branches of it which are particularly studied. In a country abounding in mountains and mines, the metals and minerals are objects of great importance, and, therefore, geology and mineralogy will be extensively cultivated, and there will be many works treating of these subjects. The animal and vegetable kingdoms, so universally distributed, offer, more or less, in every country, their

riches to man's industry ; and according as this industry is more or less advanced, there will be a greater or less number of writings on these branches of natural science.

The phenomena of nature, their physical laws, and the chemical combinations of matter, belong also to natural philosophy, and are, in these days, studied in the most successful manner, viz., by means of direct observation and experiment ; but it is chiefly in a literary point of view, that we are now to consider the writings on natural philosophy. Let the traveller, then, observe, whether they are conceived and executed in a manner strictly conformable to the subject ; if the style be pure and concise without being obscure, whether or not they contain those interesting views which invite us to the perusal, and attach us to the study, of these didactic writings. Do the natural philosophers of the country confine themselves to the observation and explanation of facts, without endeavouring to establish ridiculous systems or absurd hypotheses, or is the contrary remarkable in their writings ? Eloquence is by no means foreign to treatises professedly written in explanation of nature ; thus Buffon has lavished the charms of the finest writing in his works, and has thereby caused them to be read and admired by thousands, who otherwise would never have opened one of his volumes.

HISTORY.—History, with regard to time, is divided into ancient, that of the middle ages, and modern ; with regard to its subject, into ecclesiastical, political, of the fine arts, of the sciences, &c. History is also general or particular.

The general history of a country, retraces the principal events of which it has been the theatre, and whatever is connected with these. Particular history is that of the reign of some particular prince, or the circumstantial relation of the events of some particular epoch.

The history of almost every people, generally speaking, does little more than retrace the mode of life and particular acts of the sovereign, the intrigues of the court, or the wars civil and external, the persecutions, the convulsions, and the revolutions of states. The reason is, that historians consider as worthy of their pen, such events only as are capable of making a strong impression ; those peaceful reigns which roll on without noise, appear to them too monotonous and insipid, they hasten over them, delighting particularly, like great painters, in offering to us some harrowing representation ; but if the history of troublesome times has more interest in the perusal, that interest is in great measure destroyed by painful reflections on the evils the people have endured ; and the observation is a true one, “ Happy the people whose history is insipid.” It is not that an animated and delightful picture might not be traced of a happy peaceful people ; but historians do not generally give us such, or if they do, the very absence of soul-stirring events is a proof of quiet prosperity. It is pretended, that not only is interest excited by the relation of great events, but that such relation is abundantly useful, by the lessons thus given to tyrants and to the people ; but we much question whether tyrants or people have ever profited by example, while it is doing too much honour to the vicious, to secure them a place in the memory of men, even though their names are to be held in execration. It is a pity writers do not take more pleasure in detailing those events which do honour to human nature. How delightful would be the annals of honour and virtue, how glorious to have one's name inscribed in them. Shall we then never see the day when men will be guided by hope instead of fear. At least, if history must detail to us, in all their appalling truth, the crimes of princes and of nations, let it also indemnify us by the no less faithful picture of those rare and glorious exceptions of a few years of happiness. Let the historian, who has made us shudder at his recital of the horrors which have been committed in the world, reassure us by holding up to our admiration a patriotic sovereign, a grateful and a happy people !

There are two ways of writing history ; according to the first, the facts are stated in their chronological order without comment ; according to the second, which is the more philosophical, the historian, like Hume, Gibbon, &c., does not content himself with a dry statement of facts, but explains them, reasons upon them, and shows their mutual dépendance and relation, examines and discusses the various actions of the prince and of the people, censuring the bad and extolling the good. each of these ways of writing history has its advantages and its defects. We shall not here discuss their several merits, but merely remark, that even when history is confined to a mere relation of events, it is very differently treated in a free, from what it is in a despotic country.

Historians generally compile their works from the written documents furnished by those who are eye witnesses, and often actors, in the events they describe, and who were consequently imbued with the prejudices of the time, and biased in their judgment by a turn of mind conformable to the institutions which prevailed when they wrote. The compilers of these memoirs expunge from them such facts as are too personal to be of general interest ; but the tone of the history, the aspect under which the events are presented, remains frequently the same as in the original materials ; and hence, not only the same events are themselves differently represented, but the conclusions drawn from them often differ greatly, by reason of the difference in the views, opinions, prejudices and passions of the writers of the materials of history. But we are perhaps extending these considerations too far, when we remember that the history of all European nations is pretty well known, and our opinions already fixed, both as to the events related and the style and views of the principal historians. Nevertheless as newly written histories are ever and anon making their appearance, the traveller will do well to examine those of the countries he may happen to be visiting, under all their different aspects, as literary productions and veracious chronicles.

#### COLONIES.

By the word *Colony*, is generally understood a union of families established out of their native country, or sometimes in their own country, but at a distance from their birth-place ; the name is also applied to the territory so occupied.

Different circumstances lead to colonization : sometimes it is caused by a superabundant population ; sometimes the hope of deriving a greater advantage from one's industry or commerce ; sometimes religious, civil, or political persecution ; and sometimes people are lured away to mining countries, by the prospect of realizing great wealth. These several causes, exercise of themselves great influence on the prosperity of colonies, on their stability, on their fundamental laws, and political conduct.

When a superabundant population is the cause of emigration, the emigrants are generally of the poorer class ; they carry with them their simple manners, their frugal habits and their industry. Whatever may be their opinions or their religion, existence is their first care ; they unite as brothers, urged by the same fate towards the same object. If they have made choice of a virgin territory, they give themselves laws as simple as their own conceptions. They will be framed in a republican spirit, and the society will prosper till too great an inequality of fortune, or other circumstance, introduces into it luxury and ambition, or till some extraneous event shall disturb its quiet

Such a colony, in its infancy, has no foreign relations, but such as are necessary to the security of its existence : later, when their wealth increases, they think of commerce. If the country where the emigrants are established be already inhabited and governed by laws, the colonists are in general subjected, wholly or in part, to such existing laws ; a circumstance which naturally produces a considerable modification in their position.

If commercial advantages be the chief object of emigration, the colonists are generally families in comparatively easy circumstances and possessing a certain capital. They go in search of increased wealth, and usually lay the foundation of their future speculations in the mother country before their departure. When they have obtained a charter of possession of the new territory, they subsequently admit into it, such settlers only as cannot interfere with their interests : their fortunes made, these colonists return to their mother country, and new adventurers replace them. Colonies of this kind do not greatly increase their population, but others of the same nature may be established in their neighbourhood ; then jealousies spring up, by which they are mutually injured, and, unless they unite their interests, they exist amid continual alarm and discord, and sometimes go to war.

Colonies of planters are generally established in hot and unhealthy climates ; for it is in such principally, that those plants grow, whose produce is the object of their speculations. The colonists, therefore, either administer their affairs by agents, or remain in the colony, as do these agents themselves, only till they have realized a fortune.

Mining speculations, if successful, are more likely to be followed by the permanent settlement of the colonists, because when the precious metals are the objects of acquisition, avarice, which increases in proportion as it is fed, will seldom allow the possessors of mines, to confide their treasures to the superintendance of agents.

When religious, civil, or political persecutions oblige families to leave their native country, it is a particular party that expatriates. The several families which compose it, have the same religion, or the same civil or political principles. The party is composed of men of all classes ; rich and poor, start together ; the learned and the ignorant, the industrious and the idle.

Such colonists bring along with them to their new country, their passions, their habits and their prejudices ; the more powerful continue to command, the weaker to obey ; but a common misfortune unites them, the former are less despotic, the latter less subservient. Their laws will in the main be framed upon those of the mother country, with the exception of those clauses which have led to the evils that caused their emigration ; in place of which, such others will be substituted as shall secure the society from similar misfortunes ; and it is in the institutions conceived with this view, that the greatest obstacle exists against the admission of new comers of another religion, or professing other principles. The laws will be exclusive, perhaps even intolerant.

There is a great difference in the conduct of colonies, according as they result from religious, civil, or political persecutions. If the religion that is persecuted, is it self intolerant, and has merely succumbed for want of strength, the same intolerance will characterize its conduct towards strangers. If, on the contrary, it be a tolerant religion which is persecuted, it will be still tolerant in its principles, but will be wary and distrustful.

An aristocracy driven out by the people, tired at length with their tyranny, their exactions and their caprice, will difficultly divest themselves of their haughty bearing ; they will take it along with them, and testify one towards the other, that arrogance which they can no longer exercise upon submissive inferiors. Hence discord will soon be introduced, and the society thus composed must soon be broken up. But men who fly from tyranny and oppression will themselves be moderate in their principles and peaceful in their habits ; they will form a society of friends. Enemies to arbitrary rule, they will tolerate such authority only as is necessary for the maintenance of order, and this authority will be elective.

When the inhabitants of a conquered country, unable to live under the laws of the conqueror, seek out a new country, they will make no changes in the laws they have loved, and for which they have sacrificed so much ; such colonists carry along with them a determined independence of spirit, great energy of character, and a deadly hate towards the usurpers of their native soil ; their manners, their customs, their laws, every thing will be as it was, with the exception of such modifications as the climate and their new situation render necessary.

A colony founded for the working of mines being generally composed, for the greater part, of individuals thirsting for wealth which they hope to obtain with little trouble, will have a marked character of haughtiness and egotism. These colonists, given up to ungovernable passions, generally exercise unrelenting tyranny over their subordinates, whilst they themselves, surrounded by their heaps of gold, live in anarchy and disorder.

Of all colonies those founded for the working of mines are the most ruinous to the country which sends, and to the country which receives them. Who does not see the truth of this in the example of Spain and Portugal ? and the so long miserable provinces of Mexico and Peru ?

A colony may either take possession of new land, or seek refuge in the territory of some foreign power, whose interest it is to receive it. In the former case, it will assume one or other of the characters we have specified ; or perhaps the colony will be bound to recognize its dependence on the mother country. Indeed when it does not, it is no longer in strict parlance a colony. This dependence is, however, always a restraint, which is thrown off as soon as possible.

A country hardly yet civilized, or but thinly peopled, often derives an advantage in receiving colonies from countries that are more civilized and too thickly peopled. In such case, it is customary, in order to encourage strangers to bring into the country their fortune, their industry, and their knowledge, to grant them particular privileges and immunities beyond what the natives enjoy. Colonies formed in this way, will be in greater or less number, and more or less populous, as the country shall offer greater or less advantages in the form of its government, its laws, its manners, the fertility of its soil, the mildness of its climate, its commercial relations, &c.

By far the greater number of colonies, however, are the result of forced emigrations. The discontented, the unfortunate, the persecuted, the imprudent, fly from the theatre of their sufferings to seek a better fate far from their native country ; each individual, according to his principles, his religion, his taste, directs his steps toward the spot he thinks most likely to afford him the happiness he anticipates. Many individuals expatriate themselves, and disperse over different countries without forming colonies, but they tend to increase the population of such as are already formed.

Penal colonies are such as are established for the double purpose of sending bad characters out of the mother country, and peopling and settling new countries. Composed as are such colonies, of an unprincipled multitude or both sexes, they require to be governed with great firmness. The chief object of their government should be, less to punish for faults committed than to correct vicious habits and inspire principles of virtue, of order, and industry ; so as to form a community whose labours may be useful to itself, and beneficial to the mother country.

Having thus pointed out briefly the various cases of colonization, it is for the intelligent traveller to glean, from what we have said, the kind of observation he should make regarding colonies.



Thus he will ascertain what was the origin of the colony and its object, when and by whom founded, its situation, extent, and population, increasing, decreasing, or stationary ; its geographical and physical features ; its internal laws and government; its regulations regarding the admission of new settlers ; its relations with the mother country and with other states. Is it advantageous or the reverse to the mother country, and in what do the advantages or disadvantages consist ? When a colony is large, it may be regarded as a little independent nation and examined as such ; so that all the observations detailed in the several Chapters of the present work are, more or less, applicable to colonies.

Every thing peculiar to them, however, as colonies, such as their charter, &c. should be carefully noted ; and on no account should the traveller omit to notice the general advantages or disadvantages resulting from the mode in which the settlement is conducted. Of late years new principles for the formation and management of colonies, and the distribution of land, have been put in practice with great benefit ; but like in every thing else, the principle, though good, has been abused, to the injury of several who expected to profit by it. Thus, the sale of colonial land, intended for the benefit of the colonist, has become a jobbing concern, carried on to an enormous amount, &c.

Finally—what benefits have accrued from the colony to the country which sent it, to the country which received it, and to the colonists themselves ; has it been favourable, or is it likely to be favourable to the purposes of civilization, by spreading throughout a barbarous country, the arts, the sciences, the industry of Europe, and the Christian religion ?

DRESS.—The way in which different people clothe themselves, or their dress, depends in great part on the climate they inhabit. In cold countries they use furs, woollen stuffs, &c. In hot countries, on the contrary, they either go naked altogether, or use very slight clothing. In countries subject to great change of temperature there is a winter and a summer dress.

The mode of living, exercises an influence over the forms of dress ; thus the higher orders among the Turks, the Persians, and the people of the East Indies, wear wide and flowing dresses, such as are fit only for a sedentary and indolent class of people. Mountaineers, hunters, and tillers of the ground, as also certain handicraftsmen, are compelled by the very nature of their occupations to use vestments fitting to the body, and so made as not to incommode its movements.

The degree of civilization and wealth of a people determine the kind of materials used for dress ; among savages we find skins more or less prepared, or some coarse stuffs, made of the bark of trees, of grasses, &c., whilst in opulent nations we see fine cloths, muslins, silks, velvets, rich brocades interwoven with gold and silver, &c. With the former the ornaments are the gaudy feathers of birds, the tattooing of different parts of the body, collars and bracelets of fish bones, &c. With the latter the ornaments consist of gold and silver exquisitely wrought, precious stones cut and polished, pearls set with great art, &c. &c.

The laws also, in some countries, regulate wholly or in part the costume of the people : these sumptuary laws determine the materials, the colours, and the form of the habiliments for different orders, classes and ranks.

Among some people we find a national costume distinguishable either by the colour of the stuffs or the form of the dress, or both ; the manner of wearing the beard, of cutting the hair, &c., are in many cases peculiar.

In some countries dress is above all things subject to the caprices of fashion, while in others it never changes.

Thus the observations to be made by the traveller on the costume of a people must embrace the different objects we have enumerated ; she must specify the materials of which the clothing is made, its colours and forms, and the way in which it is worn : do the people go with heads uncovered, or what kind of caps, turbans, &c. do they wear ; how do they wear the hair and beard ; are the legs and feet uncovered, or what do they wear on them ? If religious injunctions, or sumptuary laws, or custom, which has often the force of law, determine the particular dress of different classes in the social hierarchy, how are these ranks or professions distinguished ? What is the difference between the winter and the summer dresses ? In what do the ornaments worn by the people or by particular classes consist ? Is it the men or the women only who wear ornaments, or both ; what is the difference in the ornaments worn by the two sexes ? Is there any difference, and what, between the dress of married and unmarried persons ? What is the mourning costume of the people, and how do they dress on festive occasions, &c. ? Do the men go armed ; and if so, what kind of arms do they habitually carry?

The gloomy or cheerful disposition of a people, their simplicity or pride, good sense or vanity, are strongly marked in their costume.

In civilized countries, the dress of the working classes is, to a certain extent, a criterion of their more or less easy circumstances. Food and indispensable clothing are the first requisites, and it is not till these are supplied, that men think of superfluities ; hence, when these latter are found among the lower classes either in the quantity or the quality of their apparel, they may be pronounced comfortably circumstanced.

We must not, however, rashly judge of the flourishing state of a people in general, from the display they make of ornament ; for it is sometimes true, as a judicious observer has remarked, that “ the lower orders in a country wear rings and trinkets of gold and silver only because they have not an opportunity of placing their savings advantageously.” Nevertheless, this is not an axiom ; one people may be more vain or less industrious than another, and may prefer an ostentatious display of their wealth to real comfort, or even to an increase of their fortune, when this is only to be secured by increase of fatigue, and the anxiety inseparable from speculation. . Besides the details of dress itself, the observer should notice whether or not it be suitable to the country or to the habits of life of those who wear it ; whether the fashions be domestic or foreign ; whether the materials be of domestic fabric, or brought from other countries, and whence.

Finally, is there any thing peculiarly advantageous or defective in the costume, and if the latter, how might it be remedied?

FOOD.—Physiologists tell us, from the inspection of the teeth and stomach of man, that he is omnivorous, and experience shows this to be in reality the case ; for if there be people who live entirely on vegetables, it is not from obedience to any law of nature, but in consequence of some superstitious observance, as with the Hindoos, or from want of the knowledge of the mode of procuring other kinds of food, as is the case with certain savage tribes, who find in berries and roots and other spontaneous fruits of the earth, the means of supporting a miserable existence ; there are some who, according to the relations of travellers, eat a kind of earth. Even in civilized Europe there are classes of men who seldom eat meat, such as the shepherds of the Alps, the Irish peasantry, &c. : but then this is from poverty, and not from inclination nor any physical inability in man for such nourishment, for they all eat meat when they can get it. The tribes which hunt, live on the flesh of the animals they kill, and clothe

themselves with the skins : many tribes live almost entirely on fish ; and herdsmen, on the meat furnished by their flocks ; while those who cultivate the land, feed indifferently on flesh and on the fruits of the earth.

As it is evident then, that man is so constituted as to feed on a great variety of aliments, it is probable that a just proportion of animal and vegetable food is more beneficial than either exclusively ; though against this presumption there exist some striking exceptions. If, however, there are people whose health does not seem to suffer from the exclusive use of animal or of vegetable diet, it is nevertheless true that the temperament and physical constitution of man are greatly and directly modified by the kind of food on which he habitually lives. Thus fish diet is said to render prolific, flesh to give strength, fruit and vegetables to render men mild, but timid ; strong liquors to make them quarrelsome and brutal, wine to make them cheerful, &c. ; and all together to give health, strength, and cheerfulness, provided that gluttony on the one hand, and abstemiousness on the other, be not pushed to excess.

It is with nourishment as with every thing else among civilized people ; not content with mere variety of food and simple cooking, they have learnt to dress their victuals in on endless variety of ways, and to excite their palled appetites by all sorts of stimulants ; thus taking into their surcharged stomachs substances whose effects are contradictory, they make themselves the willing slaves of the thousand ills which spring from intemperance, and render themselves incapable of enjoyment from a desire to enjoy too much, or from not knowing how to enjoy in moderation. This however is the case only with the opulent, the middle classes, which are the most numerous, being restrained by want of pecuniary means, are found to be more abstemious, and therefore enjoy better health, and are more robust.

We have said that in a well administered community all the parts of the great whole should harmonize, this is not the case where the rich revel in superfluities of every kind, whilst the industrious part of the nation, the tillers of the soil and the labourers, are in want of the necessities of life.

On the subject of food, then, the traveller should observe whether it consists generally of flesh, properly so called, or fowl or fish, or milk and its various preparations, or vegetables or fruit, or several of these, or all of them indifferently. Are the provisions eaten fresh or salted, raw or cooked, and if the latter, in what way ? When the food is different for different classes, the difference should be specified. Is the same kind of food eaten all the year round, or is it different according to the seasons ? Is there any species of food considered unpure, or which is prohibited by superstition or the ordinances of religion ; if so, what are the objects so prohibited ? What is the ordinary beverage of the several classes of the people, and what are their fermented liquors ? Are children allowed to eat of every thing like grown-up persons, or is there any difference in this respect, and what ?

Has the general food of the people, within known periods, undergone any change by the introduction of foreign usages or from other causes ; what are those changes, and what effect, if any, does that seem to have had on the physical constitution or moral character of the people ?

Is any thing eaten by the people observed to have any particularly deleterious effect : or do they eat any thing with impunity which is elsewhere considered unwholesome ?

Snuff and tobacco, opium, beng, &c. cannot be regarded as articles of food, but as when used habitually or in excess, they are perceived to have decided effects either on the head or on the digestive organs, the abuse of these stimulents should be mentioned.

## HABITATIONS.

Whenever men live together in fixed habitations, there is a first degree of civilization ; hunting tribes it is true, raise huts, but these are generally slight in construction and of temporary occupancy, as they live in them only so long as the neighbourhood can furnish them with game. Pastoral tribes have more solid habitations, and they reside longer on the same spot, for the vegetable productions of the plains where they encamp afford a greater supply of food for their cattle, and consequently for themselves, than is obtained by the meagre produce of the chase. These encampments consist of tents, or wooden houses upon wheels, as is the case with some of the Tartar hordes ; out still they are not fixed residences. Tribes of fishers have sometimes permanent abodes or towns ; but deriving their subsistence from the waters which they possess in common, they are hardly more civilized than wandering hordes.

In general the establishment of towns can belong only to a people who cultivate the earth, at least to a certain extent. Now as soon as the land is cultivated, notions of property prevail, whence regulations, laws, and those multiplied social relations which announce incipient civilization.

We must not however be deceived by names, or imagine that a town always means what we so designate in Europe, or that it is always a collection of houses disposed in streets, such as we are in the habit of seeing, no more than when speaking of a king, we are to conclude that he inhabits a palace, and is surrounded by the pageantry of the princes of civilized states. There are towns, and even principal towns far more insignificant than the poorest of our villages, and kings much poorer than the poorest of our peasants. By the word Town then, we understand generally any assemblage of dwellings, whether above or underground, where men habitually reside, and such we say announces civilization and furnishes the measure of it. It is in the cities and towns of all countries, from the most to the least civilized, that the traveller will be able to glean the greatest sum of information regarding the civilization of those countries. In them it is that he will find the chief establishments of every kind : and, accordingly in treating of cities and towns, we will take the largest and most flourishing as a type, and will endeavour to direct the traveller's attention not only to every thing regarding the towns themselves as collections of habitations, but also to those numerous establishments which are centralized in cities.

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