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# COLLECTION

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VOL. II.

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L O N D O N :

Printed by Assignment from Messrs. CHURCHILL,

For JOHN WALTHOE, over-against the *Royal-Exchange*, in *Cornhill*; THO. WOTTON, at the *Queen's-Head* and *Three Daggers* over-against *St. Dunstan's Church*, in *Fleetstreet*; SAMUEL BIRT, in *Ave-Mary-Lane*, *Ludgatestreet*; DANIEL BROWNE, at the *Black-Swan*, without *Temple-Bar*; THOMAS OSBORN, in *Gray's-Inn*; JOHN SHUCKBURGH, at the *Sun*, next the *Inner-Temple-Gate*, in *Fleetstreet*; and HENRY LINTOT, at the *Cross-Keys*, against *St. Dunstan's Church*, in *Fleetstreet*. M DCC XXXII.

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A N  
A C C O U N T  
O F  
C O C H I N - C H I N A.  
In TWO PARTS.

The FIRST Treats  
*Of the TEMPORAL STATE of that Kingdom.*

The SECOND,  
*Of what concerns the SPIRITUAL.*

Written in ITALIAN,  
By the R. F. CHRISTOPHER BORRI, a Milaneze, of the SOCIETY of JESUS, who was one of the First MISSIONERS in that Kingdom.

To the READER.

**T**HIS account is so short, it requires not much preface, or to say the truth, any at all; a little time sufficing the curious to inform himself of the value and contents of it. Who the author was appears by the title, and what the cause of his going into that kingdom, his profession and only business being to preach Christianity to the infidels: he lived five years among them, and learn'd their language to perfection; and therefore his relation is not like those of travellers, who just pass through a country; or merchants, that touch at ports upon the business of trade, and consequently deliver very fabulous accounts, either to make their travels the more surprizing, or for want of knowing better, taking things upon hear-say, and not understanding their language to get certain information. This father on the contrary frequently conversing with all sorts of people, and having a settled residence there for years, had the opportunity of knowing what he writ. He

gives the description of the kingdom, a considerable part whereof he travell'd over: he speaks of its product, which he had the benefit of for sustenance and cloathing: he tells us the temper and seasons of the air, which he several times felt: he relates the inundations which he often saw: he gives an account of their sects, which he learn'd from their priests, or omfays, whom he converted to Christianity: he sets down the power and government of the kingdom which he could be no stranger to, being familiar with several men in great authority: and to conclude, he particularizes how far the christian faith has been there propagated; which he well knows, as having been himself a labourer in the vineyard for the first five years; and after that, receiving it from those that succeeded him. In fine, the relation is curious, tho' short, and seems to carry all the air of truth imaginable, besides the general approbation it has always received in all parts, which is the greatest commendation that can be given it.

BORRI.

**BORRI.** standing himself all the while upright on his head: One time when I was upon him, with several others, the *nayre* beat him, as has been said, and every stroke he gave him, it looked as if we should have been all thrown down headlong. Generally they give him six or seven strokes on the middle of the forehead; but with such force, that the elephant quakes and yet bears all patiently. There is only one time when he obeys neither the *nayre*, nor any other body; which is when on a sudden he is inflamed with lust: for then, being quite besides himself, he bears with no body, but lays hold of the coach with all that are in it, killing, destroying, and beating every thing to pieces. But the *nayre* by certain signs discovers it a little before it comes, and getting down speedily with all the passengers, unloads him, taking down the coach, and leaves him alone in some by-place, till that fury be over: after which, being sensible of his error, and as it were ashamed of himself, he goes with his head low to receive the blows that are to be given him, thinking he has deserved them.

Now usefuls in war

Formerly the elephants were of great use in war, and those armies were formidable that carried great troops of them into the field; but since the *Portugueses* found out the way of using artificial fireworks to them, they are rather hurtful than otherwise: for not being able to endure those sparks of fire which get into their eyes, they betake themselves to flight, breaking their own armies, killing and confounding all that stands in their way.

The Rhinoceros.

The tame elephant fights with only two creatures, which are the wild elephant, and the abada, or rhinoceros; the latter it overcomes, by the first is generally conquered. The rhinoceros is a beast of shape between a horse and an ox, but as big as one of the smallest elephants, covered all over

with scales, as it were so many plates of armour. He has but one horn in the middle of the forehead, which is straight and pyramidal, and his feet and hoofs are like those of an ox. When I was at *Nuocmon*, a city in the province of *Pulucambi*, the governor went out to hunt a *rhinoceros*, that was in a wood near our dwelling place. He had with him above an hundred men, some a foot, and some a horseback, and eight or ten elephants. The rhinoceros came out of the wood, and seeing so many enemies, was so far from giving any tokens of fear, that it furiously encountered them all; who opened and making a lane, let the rhinoceros run through: It came to the rear, where the governor was a top of his elephant, waiting to kill it: the elephant endeavours to lay hold with his trunk, but could not by reason of the rhinoceros's swiftness and leaping, that striving to wound the elephant with its horn. The governor knowing it could receive no hurt, by reason of the scales, unless they struck it on the side, waited till leaping it laid open the naked place, and casting a dart, dexterously struck it through from side to side, with great applause and satisfaction of all the multitude of spectators; who without any more to do, laid it upon a great pile of wood, setting fire to it, leaped and danc'd about, whilst the scales were burning, and flesh roasting, cutting pieces as it roasted, and eating them. Of the entrails, that is the heart, liver, and brain, they made a more dainty dish, and gave it to the governor, who was upon a rising ground, diverting himself with their merriment. I being present obtained the hoofs of the governor; which are looked upon to have the same quality and virtue, as the claws of the great beast (or the hoof of the elk) and so the horn is good against poison, as is the unicorn's.

## CHAP. V.

*Of the Qualities, Customs, and Manners of the Cochin-Chineses; of their way of Living, their Habit and Cures.*

Colour and disposition of body of the Cochin-Chineses.

**T**HE *Cochin-Chineses* are in colour like the *Chineses*; that is, inclined to an olive-colour: I mean those that are nearest the sea; for those up the inland, as far as *Tonchin*, are as white as the *Europeans*. The shape of their faces is exactly like the *Chineses*, with flat noses, little eyes, but of an indifferent stature, not so small as the *Japoneses*, nor so tall as the *Chineses*. Yet they are stronger and more active than either of them, and braver than the *Chineses*, but are out-done by the *Japoneses* in one thing, which is the contempt of life in dangers and battles; the *Japoneses* seeming to make

no account of life, nor to apprehend the least fear of death.

The *Cochin-Chineses* are naturally the most courteous and affable of all the *Eastern* nations; and tho' on the one side they value themselves much upon their valour, yet on the other they look upon it as a great shame, to suffer themselves to be transported with passion. And whereas all the other *Eastern* nations, looking upon the *Europeans* as a profane people, do naturally abhor them, and therefore fly from us when first we come among them: in *Cochin-China* it falls out just contrary; for they

Their civility.