the perſon they ſalute, is an expreſſion oſ tenderneſs. As nations decline from their ancient ſimplicity, much farce and grimace are introduced. Superſtition, the manners of a people, and their ſituation, influence the modes oſ ſalutation; as may be obſerved from the inſtances we collect.

Modes of ſalutation have ſometimes very different characters, and it is no unintereſting ſpeculation to ex­amine their ſhades. Many diſplay a refinement of de­licacy, while others are remarkable for their ſimplicity, or for their ſenſibility. In general, however, they are frequently the ſame in the infancy of nations, and in more poliſhed ſocieties. Reſpect, humility, fear, and eſteem, are expreſſed much in a ſimilar manner; ſor theſe are the natural conſequences of the organization of the body. Theſe demonſtrations become, in time, only empty civilities, which ſignify nothing: we ſhall notice what they were originally, without reflecting on what they are.

The firſt nations have no peculiar modes of ſaluta­tion; they know no reverences, or other compliments, or they deſpiſe and diſdain them. The Greenlanders laugh when they ſee an European uncover his head and bend his body before him whom he calls his ſuperior. The iſlanders, near the Philippines, take the hand or foot of him they ſalute, and with it they gently rub their face. The Laplanders apply their noſe ſtrongly againſt that of the perſon they ſalute. Dampier ſays, that at New Guinea they are ſatisfied in placing on their heads the leaves of trees, which have ever paſſed for ſymbols of friendſhip, and peace. This is at leaſt a pictureſque ſalute.

Other ſalutations are very incommodious and painful; it requires great practice to enable a man to be po­lite in an iſland ſituated in the Straits of the Sound. Houtman tells us, they ſaluted him in this odd way: “They raiſed his left foot, which they paſſed gently over the right leg, and from thence over his face. ” The inhabitants of the Philippines bend their body very low, in placing their hands on their cheeks, and raiſing at the ſame time one foot in the air, with their knee bent. An Ethiopian takes the robe of another, and ties it about his own waiſt, ſo that he leaves his friend half naked. This cuſtom of undreſſing on theſe occaſions takes other forms; ſometimes men place themſelves na­ked before the perſon whom they ſalute; it is to ſhow their humility, and that they are unworthy of appearing in his preſence. This was practiſed before Sir Joſeph Banks, when he received the viſit of two female Otaheitans. Their innocent ſimplicity, no doubt, did not appear immodeſt in the eyes of the *virtuoſo.* Some­times they only undreſs partially. The Japaneſe only take off a ſlipper; the people of Arracan, their ſandals in the ſtreet, and their ſtockings in the houſe.

In the progreſs of time, it appears ſervile to uncover one’s ſelf. The grandees oſ Spain claim the right of ap­pearing covered before the king, to ſhow that they are not ſo much ſubjected to him as the reſt of the nation; and (this writer obſerves) we may remark, that the Engliſh do not uncover their heads ſo much as the other nations of Europe. In a word, there is not ana­tion (obſerves the humorous Montaigne), even to the people who, when they ſalute, turn their backs on their friends, but that can be juſtiſied in their cuſtoms. It muſt be obſerved of the negroes, that they are lovers of

ludicrous actions, and thus make all their ceremonies farcical. The greater part pull the fingers till they crack. Snelgrave gives an odd repreſentation of the embaſſy which the king of Dahomy ſent to him. The ceremonies of ſalutation conſiſted in the moſt ridiculous contortions. When two negro monarchs viſit, they em­brace in ſnapping three times the middle finger.

Barbarous nations frequently imprint on their ſaluta­tions the diſpoſitions of their character. When the in­habitants of Carmena (ſays Athenaeus) would ſhow a peculiar mark of eſteem, they breathed a vein, and preſented for the beverage of their friend the blood as it iſſued. The Franks tore hair from their head, and preſented it to the perſon they ſaluted. The ſlave cut his hair, and offered it to his maſter. The Chineſe are Angularly affected in their perſonal civilities: they even calculate the number of their reverences. Theſe are their moſt remarkable poſtures. The men move their hands in an affectionate manner, while they are joined together on the breaſt, and bow their head a little. If they reſpect a perſon, they raiſe their hands joined, and then lower them to the earth in bending the body. If two perſons meet after a long ſeparation, they both fall on their knees, and bend the face to the earth, and this ceremony they repeat two or three times. Surely we may differ here with the ſentiment of Montaigne, and confeſs this ceremony to be ridiculous. It ariſes from their national affectation. They ſubſtitute artificial ce­remonies for natural actions. Their expreſſions mean as little as their ceremonies. If a Chineſe is aſked how he ſinds himſelf in health? he anſwers, *Very well; thanks to your abundant felicity.* If they would tell a man that he looks well, they ſay, *Proſperity is painted on your face;* or, *Your air announces your happineſs.* If you render them any ſervice, they ſay, *My thanks ſhould be immortal.* If you praiſe them, they anſwer, *How ſhall I dare to perſuade myſelf of what you ſay oſ me?* If you dine with them, they tell you at parting, *We have not treated you with sufficient distinction.* The va­rious titles they invent for each other it would be impoſſible to tranſlate.

It is to be obſerved, that all theſe anſwers are pre- ſcribed by the Chineſe ritual, or academy of compli­ments. There are determined the number of bows; the expreſſions to be employed; the genuflections; and the inclinations which are to be made to the right or left hand: the ſalutations of the maſter before the chair where the ſtranger is to be ſeated, for he ſalutes it moſt profoundly, and wipes the duſt away with the ſkirts of his robe; all theſe and other things are noticed, even to the ſilent geſtures, by which you are entreated to en­ter the houſe. The lower claſs of people are equally nice in theſe punctilios; and ambaſſadors paſs 40 days in practiſing them before they are enabled to appear at court. A tribunal of ceremonies has been erected, and every day very odd decrees are iſſued, to which the Chineſe moſt religiouſly ſubmit.

The marks of honour are frequently arbitrary; to be ſeated, with us, is a mark of repoſe and familiarity; to ſtand up, that of reſpect. There are countries, how­ever, in which princes will only be addreſſed by perſons who are ſeated, and it is conſidered as a favour to be permitted to ſtand in their preſence. This cuſtom pre­vails in deſpotic countries: a deſpot cannot ſuffer without diſguſt the elevated figure of his ſubjects; he is