modified dialect of the Chinese, but so greatly changed and corrupted, that the spoken language is now wholly un­intelligible to a native of China, though the written charac­ter is understood, being the same in both countries. Print­ing is known in Tunquin, but the people generally are rude and uninformed ; such limited knowledge as they possess being confined to the mandarins. Their printing is of the rudest kind, their types being of wood, and not moveable ; but being rather a mode of stereotype, and every additional book requiring new plates and characters, few are printed, and these have in general a reference to religion and law. The historical works are inaccurate ; those on moral subjects are mostly translations from Chinese works, or commenta­ries on them ; and the sciences have remained stationary for nearly a thousand years. The people resemble the Chi­nese in their shape and features ; but the additional prac­tice which they have adopted of blacking their teeth, gives them a hideous appearance. The blackness of the teeth is, however, considered as singularly ornamental, and takes -place generally at the age of sixteen or seventeen. Like the Chinese, they allow their nails to grow to an immode­rate length. They differ however from the Chinese in their laborious habits, being extremely indolent, and not easily roused to any vigorous exertion ; and their task be­ing accomplished, they soon relapse into their former state of sloth and repose. They are remarkably coarse in their mode of eating, using for food what among other nations is rejected with disgust. Not only are particular parts of the rhinoceros and the elephant eaten, but grasshoppers, mon­keys, horses, and dogs, with mountain rats, lizards, and some kinds of worms and snakes. They refuse the milk of animals in any shape, holding it in extreme aversion. They have the same repugnance to fresh eggs. They eat all manner of odious reptiles and noxious animals, and prefer drinking water in a tepid state. Their laws and institutions bear all the marks of a rude and barbarous people. Punishments are decreed against all sorts of crimes with particular minuteness, but with little discrimination, being not at all proportioned to the nature of the offence ; those against manners being more rigorously punished than crimes dangerous to society. There is no proper security for natural rights; nor is life and property protected against the despotic rule of the emperor. It is dangerous, for ex­ample, to excel in any profession of art, as the talents of the artificer are immediately put in requisition to work gra­tis for the emperor, or the governor of a province, or even any common mandarin. They are restrained in many cases by a species of sumptuary laws. The bulk of the people are not allowed to build their houses of stone, or more than one story high ; and the larger edifices, such as temples and pa­laces, are generally constructed of wood, or of wood and brick mixed. The roads are generally very bad, there be­ing only one of a superior description from Backing, the capital of Tunquin, to the capital of Cochin-China, a dis­tance of nearly 500 miles.

Their religion is a modification of the Buddhist system, nearly resembling that which prevails in China, but blend­ed with many local and peculiar superstitions. The higher classes are described as adherents of Confucius, who sub­mit to the worship of images and other ceremonies through deference to public opinion. Some of the more barbarous tribes worship the tiger and the dog. To the first, human flesh is offered, and other disgusting oblations to the latter. Traces of the same worship are to be found among the mountaineers on the borders of lndia, as well as among the Indo-Chinese nations.

The Christian religion was first introduced by the Por­tuguese about the beginning of the seventeenth century, and subsequently by the French, while they had commer­cial establishments in the country. At an early period the Jesuits sent missionaries into the country, and had made considerable progress when they were expelled. During the eighteenth century, the exercise of the Christian reli­gion was generally prohibited, and at particular periods persecuted with the greatest cruelty. In Inter times, the missionaries have suffered more from the mandarins and inferior officers than from the emperor.

Tunquin, along with Cochin-China, Cambodia, and Siam- pa, are recorded to have anciently formed part of the Chi­nese empire ; but on the Mogul invasion of China from Tartary in the thirteenth century, the Chinese governors of Tartary took that opportunity to throw off the badge of dependence. In this manner several distinct kingdoms were created, the rulers of which continued to acknow­ledge for many years a nominal subjection to the authority of China. The Tunquinese rulers gradually assumed a greater degree of independence, and, about 1553, are said to have extended their dominion over Cochin-China. The subsequent history of this country is confused and obscure, consisting of a series of assassinations and revolts, und a per­petual fluctuation of boundaries. A revolution commenced about the year 1774 ; and it terminated after a sanguinary warfare of twenty-eight years, leaving the empire as it at present exists. Tunquin was finally conquered in 1800 by the emperor of Cochin-China, and has ever since continued under the delegated authority of that sovereign. (f*.*)

TUPPEL, a town of Hindustan, in the province of Del­hi. situated on the east side of the Jumna, forty-seven miles south-south-east from the city of Delhi. Long. 77. 30. E. Lat. 28. 5. N.

TUPTEE, a considerable river of Hindustan, formed by the union of numerous streams. It has its source near the village of Batool, among the Injardy Hills, whence it pur­sues a westerly course through the provinces of Khandesh and Gujerat, until it falls into the sea about twenty miles below Surat. It has a bending course of 500 miles, through a fertile country, which produces much of the cotton that is exported from Surat and Bombay.

TURA, a small river of Irkoutsk, in Asiatic Russia, which rises in the district of Nertschinsk, and falls into the Ingoda.

TURBAH, a town of Hindustan, in the province of Bahar, district of Chuta Nagpore. Long. 85. 5. E. Lat. 22. 32. N.

TURBAN, the head-dress of most of the eastern nations, lt consists of two parts, a cap, and a sash of fine linen or taffety artfully wound in divers plaits about the cap. The cap has no brim, is pretty flat, though roundish at top, and quilted with cotton, but does not cover the ears. There is a good deal of art in giving the turban a fine air ; and the making of this article is a particular trade. The sash of the Turks' turban is white linen ; that of the Persians’ red wool­len. These are the distinguishing marks of their different religions. Sophi king of Persia, being of the sect of Ali, was the first who assumed the red colour, to distinguish himself from the Turks, who are of the sect of Omar, and whom the Persians esteem heretics.

TURCÆ or Turci, supposed to be the *Tusci* of Ptole­my, whom he places between Caucasus and the Montes Ceraunii. The name is said to denote, “ to desolate or lay waste.” See Turkey.

TURCOMANS, a nomadic Tartar race, who are spread over many districts of Western Asia. Their native seat seems to be in the regions east of the Caspian, in the vast plains between it and the Aral. In their wars with the Kalmucs, the latter often proved victorious, and they were in consequence forced to fly into the Russian governments of Astracan, Oufa, and Orenburg, and there they con­tinued to reside till the year 1770, when they succeeded in freeing themselves from the Kalmuc yoke. the wan­dering tribes, who range over the unclaimed space that lies between the territories of Russia and China on the west