

*Exceptions.*—I have already mentioned the African elephant, the North American reindeer, and the apparent, but not real, exception of the North American Turkey. To these must be added the South African eland, which inhabits an area occupied by those very races whom I have shown to be remarkable for the absence of the habit of keeping animals alive. It is not, however, proved as yet that the eland is truly domesticable. I should also mention the ducks and geese of North America, but I cannot consider them in the light of a very strong case, for a savage who constantly changes his home is not likely to carry aquatic birds along with him. Beyond these few, I know of no notable exceptions to my theory.

To conclude. I see no reason to suppose that the first domestication of any animal, except the elephant, implies a high civilisation among the people who established it. I cannot believe it to have been the result of a preconceived intention, followed by elaborate trials, to administer to the comfort of man. Neither can I think it arose from one successful effort made by an individual, who might thereby justly claim the title of benefactor to his race; but, on the contrary, that a vast number of half-unconscious attempts have been made throughout the course of ages, and that ultimately, by slow degrees, after many relapses, and continued selection, our several domestic breeds became firmly established.

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XIII.—*On the Punishment of Crucifixion in China.* By JAMES JONES, Esq, Corresponding Member of the Ethnological Society at Amoy.

(Read January 12th, 1864.)

MR. JONES witnessed the execution at Amoy, on the 28th October. The victim was a well-known thief, whose principal offence was that of stealing young girls and selling them for prostitutes. On his trial before his judge he refused to criminate himself, although repeatedly scourged until his back was raw. If a female witness fails in giving satisfactory evidence in a court of justice, she is beaten with a leather strap across the mouth. His wife, desirous of sparing her husband, refused to give evidence, but after two or three applications of the strap her courage gave way. She confessed his guilt, at the same time admitting that two hundred dollars of the money so derived was hidden in the sea near the

beach. Officers were sent to search, and finding the dollars in the place indicated, the prisoner was sentenced to decapitation—deemed by the Chinese the most severe of punishments, because they imagine that if a man leaves this world *minus* any of his members, he appears in the same condition in the next. The culprit therefore prayed to be crucified instead of being beheaded. The cross was of the Latin form, the foot being inserted in a stout plank, and the criminal, standing on a board, had nails driven through his feet, his hands stretched and nailed to the cross-beam. His legs were fastened to the cross with an iron chain, and his arms bound with cords, and on the cord round his waist was inserted a piece of wood on which was written his name and offence; a similar piece on his right arm contained his sentence—namely, to remain on the cross day and night until he died; another on his left arm had the name of the judge, with his titles and offices. The criminal was nailed to the cross inside the Yamun in the presence of the magistrate, and then carried by four coolies to one of the principal thoroughfares leading from the city, where he was left during the day, but removed at night inside the prison for fear of his friends attempting to rescue him, and again carried forth at daylight in charge of two soldiers. He was crucified at noon on the Wednesday, and Mr. Jones conversed with him at five in the evening. He complained of pain in the chest and thirst. On Thursday he slept for some hours when the cross was laid down within the gaol compound. No one was allowed to supply him with food or drink, and during the day there was quite a fair in front of the cross, people being attracted from a distance, and the sweetmeat vendors driving a large trade. On Saturday he was still alive, when the Taotai was appealed to by a foreigner to put an end to the wretch's sufferings, and he immediately gave orders that vinegar should be administered, which he expected would produce immediate death; but the result was otherwise, and at sunset, when the cross was taken within the gaol, two soldiers with stout bamboos broke both his legs and then strangled him. Mr. Jones says that all the Chinese with whom he has conversed assert that crucifixion is a modern punishment; and looking at the similarity of passages in the execution with the narratives of the New Testament, he conceives the idea may have been introduced through the Jesuits.

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