M Eggleston

1869

TRAVELS,

Between the Years 1768 *and* 1773,

THROUGH PART OF

AFRICA, SYRIA, EGYPT, AND ARABIA,

INTO

ABYSSINIA,

TO DISCOVER THE SOURCE OF

THE NILE.

Comprehending an interesting Narrative of

THE AUTHOR'S ADVENTURES IN ABYSSINIA,

And a circumstantial Account

OF THE

MANNERS, CUSTOMS, GOVERNMENT, RELIGION, HISTORY, &c. &c.

OF THAT COUNTRY,

BEING THE SUBSTANCE OF THE ORIGINAL WORK.

BY THE LATE

JAMES BRUCE, ESQ.

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PREFACE.

AMONG all the expeditions undertaken by modern adventurers, either for the extension of knowledge, the promotion of commerce, or the gratification of private curiosity, none ever excited more general interest than that of Mr. Bruce. Urged by an irresistible impulse, by a laudable ambition to accomplish a design which had for ages baffled all the efforts of mankind, he pursued with unshaken perseverance the end he had proposed; and his success was equal to his most sanguine expectations. Though the discovery of the source of the far-famed Nile had ever been a favorite object with men distinguished for science, talents, and enterprise, yet the fountains, which give birth to its fertilizing current, were destined to remain enveloped in the profoundest obscurity, till the daring genius of our traveller explored, and laid them open to the rest of the world. In the prosecution of this darling scheme, which occupied a period of several years, Mr. Bruce had to struggle with a variety of difficulties and dangers; he was involved in many ex-

traordinary adventures, and enjoyed an opportunity of witnessing the most singular, and before unheard of manners, habits, and customs: these subjects, blended with the useful information his work conveys, alternately excite sympathy and horror, astonishment, indignation and delight: and diffuse throughout his narrative a charm which must ever secure deserved popularity.

It is the lot of few, who by their virtues to their talents attract the notice of their contemporaries, to escape the shafts of envy, ignorance, and malevolence. Of this truth, Mr. Bruce afforded an additional example. Enemies and detractors were not wanting, who labored by means of every possible insinuation to throw a veil of suspicion over the veracity of his accounts, and even succeeded in depreciating him and his work, for a time, in the public estimation. The concurring testimony of subsequent travellers proved, however, the most complete vindication of Bruce's integrity, and effectually refuted the aspersions of ignorance and incredulity. His character acquired in the public opinion a brilliancy superior to what it before possessed: and his Travels continue daily to rise in reputation, so that it is with difficulty a copy can now be procured at any rate. This circumstance, and the high price of the original work, which occupies five large quarto volumes, induced the Editor of "The Universal Navigator, and Modern Tourist," to fix upon it for the second portion of

his collection, conceiving that the publication, at a moderate charge, of a judicious abridgment of a book, so replete with instruction and entertainment, would be conferring a real obligation on a very numerous class of readers. Anxious to render his performance as complete as possible, he has prefixed to it a Memoir of the Life of the celebrated Author, which he hopes will be thought a desirable accompaniment.

MEMOIR

OF THE

LIFE OF JAMES BRUCE, ESQ.

THE traveller, whose adventures are the subject of these volumes, was born in the year 1733, of parents who held a respectable rank among the gentry of the county of Stirling, in Scotland.—He received his education at some of the most distinguished seminaries in England. The languages of Greece and Rome; mathematics, and the sciences dependent on it; the arts of design; the most polished of the modern European tongues, and the gymnastic exercises, were comprehended among the accomplishments he there acquired; and his studies were succeeded by the usual course of travel on the continent.

He had just returned from this tour, in which he had particularly traversed the whole of Spain and Portugal, between which countries there was every appearance of an approaching rupture, when acci-

dent introduced him to the acquaintance of Mr. Pitt, the late Earl of Chatham. That minister entertained the design of bringing young Bruce into some employment in the public service, when he himself was suddenly necessitated to resign his office.

Among the members of the new administration, there were not wanting some who were willing to patronize the talents of Mr. Bruce; and as he discovered much of the adventurous spirit and passionate curiosity of a traveller, fitted to explore barbarous regions, it was recommended to him by Lord Halifax to explore the remains of ancient magnificence, of which Africa was supposed to contain many specimens, with which the curious in Europe were not all, or at least imperfectly acquainted. On this occasion, the discovery of the source of the Nile was likewise mentioned, but with a certain diffidence, as if to be expected only from a more experienced traveller. To facilitate the accomplishment of these objects, he was pressed to accept the office of British consul at Algiers, from which place he might undertake some bold enterprise, favorable to the promotion of the fine arts, and of general knowledge.

This opportunity was not to be rejected by Bruce, whose fondest wishes were gratified by such an undertaking. His first care now was, to supply himself with the best instruments for the purposes of the draughtsman and the astronomer; after which, he proceeded through France and Italy to

Algiers, whither some necessary assistants were engaged to follow him.

A year spent at Algiers, in the study of the language of the Moorish Arabians, enabled Mr. Bruce to appear in any part of the African continent without an interpreter. He then began to think of proceeding on his researches, and boldly committing himself to the faith of some wandering tribes, he advanced into regions, which no native of modern Eupore had before successfully explored. Having visited Tripoli, Tunis, and various places celebrated in ancient history as Roman colonies, he embarked at Ptolemais, in the prosecution of greater designs, for the Grecian Isles and the coast of Syria. An unfortunate shipwreck, from which he narrowly escaped with his life, damaged his valuable collection of instruments, but could not deter his resolute mind from its adventurous pursuits. He next surveyed the ruins of Palmyra and Balbeck, and executed many valuable drawings of those noble, but mutilated monuments of ancient art.—The time, during which he was obliged to await the arrival of various articles from Europe, without which he could not venture upon his grander enterprize, was passed in the hospitable society of European friends, whom he found in the commercial cities. During this period of leisure, he assiduously applied to the study of medicine, which he hoped would recommend him to the barbarous inhabitants of the regions he purposed to explore.

From Syria Mr. Bruce proceeded to Egypt: the great towns and pyramids; the sites and remains of its ancients cities; the inundations of its mighty river, the Nile: the comparison of its modern state with its ancient history; and the character of its government and inhabitants, afforded ample subjects for his curiosity and attention.—His attainments, combined with his manly dignity and firmness, the advantages arising from the recommendations with which he travelled, and some concurring accidents, introduced him to the notice and protection of the celebrated Ali Bey, then all-powerful in Egypt, and procured him facilities for observation and enquiry, rarely before possessed by Europeans.

Quitting Egypt, Mr. Bruce sailed southward on the Red Sea to Jidda, in Arbia Felix, and then embarked for Masuah, the maritime key of the entrance into Abyssinia.

After experiencing many dangers from the fierceness, the deceit, and the rapacity of the inhabitants, on this eastern frontier of the Abyssinian empire, our traveller happily made his way to a considerable mercantile town within its confines. The name of Ras Michael, to whom he was recommended, and who was at this time master both of the king and kingdom, now began to afford him all the security a stranger could expect, among a barbarous people involved in all the horrors of civil dissension, and he arrived in safety at Gondar, the capital of Abyssinia.

Mr. Bruce reached the Ayssinian metropolis in the midst of one of the most furious and destrctive civil wars which had ever laid waste that country. In these circumstances, and among such a barbarous race of people, the felicity of his genius proved his safety. The small-pox, a disease whose malignity has ever proved a dreadful scourge among uncivilized nations, was at that time outrivalling the havoc of war by its devastations.—The medical pretensions of our traveller introduced him to the household of the dreaded Ras Michael, at a moment when charms and prayers had proved equally ineffectual. He was sufficiently acquainted with the Turkish and English methods of treating this baleful distemper, and rescued from the brink of the grave several lives, whose preservation had been deemed hopeless. His successful treatment, and his gallant attentions, soon gained him the zealous friendship and protection of the most distinguished female characters at the Abyssinian court.

Michael and the young king, whom he sustained on the throne, soon afterwards returned from a successful campaign to Gondar, where the stranger was presented to them with such recommendations as secured him a highly flattering reception: his personal qualities soon accomplished the rest.—Eminently expert in the horsemanship of Britain and the Arabs; bold, daring, and intrepid; possessing true greatness of soul, and exhibiting a lofty disinterestedness of spirit, the British traveller at-

tracted the admiration and favour of all that was great in rank, and magnanimous in sentiment, at the Abyssinian court. The king and the minister conceived a warm partiality for him, and the accomplishments of his mind and person rendered him a distingished favourite among the ladies.—He endeared himself to the most eminent of the young nobility, by instructing them in some of the military exercises of Arabia and Europe. Offices of great honor were offered him, and to obtain the protection necessary to enable him to accomplish the purposes of his expedition, he accepted the government of a small province, and enrolled himself among the lords of the bed-chamber to the Abyssinian monarch.

He associated with the nobility in all their amusements; he did not refuse to feast with them on raw flesh, while yet quivering with life; to drink deeply of their bouza, mead, and wine, or to accept those favors which their noblest and fairest females were willing to bestow on such an accomplished stranger. He lived in an expensive style, not on their bounty but his own supplies, and maintained the medical character, even after he found that the custom of the country required the physician to give fees to his patients, rather than to enrich himself by receiving them. In a word, his conduct uniformly evinced, that all he desired to obtain of his hosts, was simply freedom and security in the prosecution of the object of his expedition. To facilitate this object, namely, to penetrate to the

sources of the Nile, and to make himself acquainted with every thing relative to the natural history of the country, all his enquiries had tended since he entered Abyssinia.

Obtaining, at length, a feudal grant of that very territory, in which the sources of the Nile had hitherto been concealed from the rest of the world, he set out to visit them, and finally attained that aim which, amidst so many difficulties and dangers; he had steadily and invariably pursued. Exulting in having achieved what had so long been vainly wished, and what the Jesuits falsely pretended to have accomplished, in narratives whose very tenor sufficiently betrayed their want of truth, he returned to the Abyssinian capital.

Having fulfilled the principal objects of his expedition, he was urged by every consideration to hasten his return to his native land. With great difficulty he obtained permission for his departure, which the custom of the Abyssinian court made it extremely unwilling to grant to a stranger, from whom much might be learned, and from whose services so many advantages were to be derived.

Fearing to put himself again in the power of the Naybe of Masuah, from whom he had before very narrowly escaped with his life, Bruce determined not to leave Abyssinia by the route by which he had entered that country. In consequence of this resolution, he was under the necessity of traversing the vast deserts that interpose between the territories of Abyssinia and the Egyptian frontier.—

There he encountered unparalleled dangers, and suffered incredible hardships, both from the ferocity of the wandering hordes and from natural obstacles; nor was it without extreme difficulty that he succeeded in saving the precious materials he had purchased with years of toil and laborious research. He, at last, reached the Egyptian frontiers, sailed down the Nile to Cairo, and proceeded to Alexandria, where he embarked, and arrived in safety in Europe.

By his countrymen, and indeed by the learned and curious of all nations, Bruce was received with eager admiration and applause, which, to a mind like his, seemed a sufficient remuneration for all the toils and perils he had undergone. But none of the congratulations which awaited his return were more grateful to the heart of our traveller, than those of the celebrated Buffon, whose studies qualified him to judge of the importance of his discoveries, who consulted him with the veneration of a disciple, and became the harbinger of his fame.

At the British court the African traveller's reception was extremely flattering. His drawings were accepted to enrich the cabinet of his sovereign, and in return he was presented with the sum of two thousand pounds. Proud of his adventures and discoveries, and delighted with the respect and admiration they had attracted, Bruce resigned himself to a temporary exultation, and cherished the fond hope, that a character tried in an enterprize so perilous and splendid, would not fail to recommend

him to some of the most honorable offices his sovereign could bestow: but in this he was destined to experience the most bitter disappointment. The spirit of invidious detraction was excited against him, and he disdained to vindicate himself against the aspersions of prejudice, ignorance, and incredulity. He would not meanly solicit that official employment to which he thought his abilities and experience a sufficient recommendation, and retired from public life to a residence on his patrimonial estate.

Mr. Bruce soon afterwards married a lovely woman, and amidst the delights of domestic life, the duties and amusements of a country gentleman, his vigorous and active mind was far from languishing in the obscurity of retirement. Unfortunately his domestic happiness was soon interrupted by the decease of his wife, in the bloom of youth and beauty. This stroke almost overpowered his fortitude. For some time he mourned her death, with that unspeakable anguish which refuses consolation: he honored her memory by the erection of a noble, funeral monument: then summoning the energies of his mind, he returned to the duties of life, and endeavored to soothe his sorrow by the education of his children.

The public was in the mean time highly dissatisfied with his delay to produce a complete narrative of his travels and discoveries. His friends feared, lest he should procrastinate a publication, so ardently desired, till death might perhaps frustrate their

hopes that he would give it to the world; while his enemies maliciously ascribed the delay to his consciousness of the falsehood of his pretensions. His veracity was impeached by De Tott; and though the calumny of that writer was refuted, in an ingenious paper by the Hon. Daines Barrington, yet nothing less than the long-expected narrative, from the traveller himself, would now satisfy the demands and suspicions of the public. The favorable reception of the works of Savary and Volney, who even anticipated him in the communication of many interesting facts, partly provoked Bruce's emulation, and partly encouraged his hopes. Induced by these motives he at length began to prepare his journals for the press.

This, notwithstanding all he had formerly done, was a task of no small difficulty and labor. A considerable period was spent in revising and arranging his materials, and in improving their form. In this business he was assisted by Mr. Fennell, then an actor on the Edinburgh stage, whom Mr. Bruce employed as his amanuensis. When completed, the work was carried to Edinburgh, and there printed at the author's expense. The cost of the engravings is said to have been defrayed by the king. Mr. Bruce has been heard to relate, that the queen condescended to express much solicitude concerning the time of the publication of this work, and that his details of Abyssinian manners might be written with such delicacy, as to render a book, which promised so much instruction and

amusement, not improper to be perused by the princesses. The whole edition, when ready for publication, was purchased by Messrs. Robinsons. Though the work consisted of five quarto volumes, yet it experienced a sale rapid almost beyond example. In France a translation was executed with such haste, as almost to anticipate the circulation of the original.

It was during the publication of his travels, that Mr. Bruce paid his last visit to the metropolis.—He soon afterwards returned to Scotland, where he passed the remainder of his life, either at Edinburgh, or at one of his seats in the country. Notwithstanding a certain degree of arrogance, which seemed to enter into his character, he carefully attended to every criticism on his work that appeared, and was preparing to make such alterations and corrections, of the propriety of which he was convinced, with the intention of publishing a new edition of his work in octavo, under his own immediate inspection. On this subject he consulted the critical taste of the late Dr. Blair, who, with friendly severity, recommended various alterations, which Mr. Bruce, respectully bowing to his judgment, consented to execute. This interview took place in 1794, and in May, the same year, having just risen from entertaining a company of friends at his house, at Kinnaird, he was turning round to conduct some of the ladies from his drawing-room to their carriage, when he was suddenly attacked with an apoplectic fit, and almost immediately expired.

As to the character of Mr. Bruce, it was extremely natural, that, during his long intercourse with savages, he should contract an arrogance, and an overweening notion of the superiority of his own knowledge and personal qualities, as well as a tincture of the irascible passions, which, on his return to the scenes of polished life, might prove somewhat offensive. His haughty disdain of those who ventured to throw out suspicions against his veracity, kept him for many years in a kind of sullen retirement from all but a select number of friends. But whenever he chose, no man could be more courteous and polite than he; and his attentions to the fair sex in particular were extremely flattering. He was a kind, and even a doting husband; a prudent and affectionate father; and a friend who knew how to attach his friends inviolably to himself.

Notwithstanding the multiplied charges of falsehood, brought against Mr. Bruce by a combination of malevolence, ignorance, and incredulity, yet those who knew him best declare, that a sacred regard for truth accompanied him through life.—In the defenders whom he found to protect his fame he was extremely fortunate. To be vindicated by such men as Sir William Jones, the Honorable Daines Barrington, and Buffon, was a gratification and an honor which far outweighed the chagrin occasioned by the accusations of those by whom his veracity had been impeached.

TRAVELS,

&c. &c.

CHAP. I.

Journey to Algiers—Dispute between the British Government and the Dey concerning passes—Mr. Bruce applies himself to the Study of Medicine and Surgery—Voyage to Minorca, and Return along the Coast of Africa—Bonea—Tabara—Tunis— Roman Ruins at Dugga—Hydra—Welled Sidi Bgooannim, a Tribe of Arabs, living on Lion's Flesh—Tipasa—Medrashem, the Sepulchre of the Numidian Kings—Jibbel Aurez, and a remarkable Tribe inhabiting those Mountains—Tezzoute—Lambesa—Elegant Remains of Antiquity at Spaitla—Muchtar—Second visit to Spaitla—Feriana—Amphitheatre at Gemme—Caravan of pilgrims—Bengazi, and Distresses of its Inhabitants—Shipwreck of Mr. Bruce—Return to Bengazi—Sails for Crete—Cyprus—Journey to Palmyra.

MR. BRUCE having been appointed to the office of British consul at Algiers, as has already been related in the account of his life, set out for Italy through France. On his arrival at Rome, he received orders to proceed to Naples, and there to await his majesty's farther commands. Having stopped a short time at that place, he returned to Rome, and thence hastened to Leghorn, where, embarking on board the Montreal

man of war, he set sail for Algiers, and took possession of his consulship.

During the first year of his residence at Algiers, constant conversation with the natives abroad, and at home with the Arabic books he had collected in Europe, enabled him to dispense with the assistance of an interpreter. The immediate prospect of commencing his journey to the interior of Africa made him double his diligence; neither by night nor day did he allow himself any relaxation from his studies, though he had never found the acquisition of a single language an object of time or difficulty. His desire to commence his proposed expedition was, however, disappointed by a dispute which arose with the Algerine government, concerning passports. A number of blank Mediterranean passes, for English ships, having fallen into the hands of the French governor of Minorca, they were filled up by him, and, with a desire to embroil the British government with the Barbary States, they were sold to Spaniards, Neapolitans, and other enemies of those corsairs. The fraud being in several instances detected, the pirates began to imagine that the passports of all vessels they fell in with, British as well as others, were false, and issued to protect their enemies. To remedy this, papers, called *Passavants*, were sealed with the arms of the English governor of Mahon, and signed with his name and that of his secretary. These papers contained a simple declaration, that the vessel which carried them were British property. The Algergine cruisers being uninstructed concerning this alteration, enquired as usual for the Mediterranean passes, and brought all vessels that were unprovided with them as good prizes into Algiers.—

These were immediately reclaimed by Mr. Bruce, on which the dey asked him—whether, on his word, as a christian and an Engliahman, these written passes were according to treaty, or whether the term *passavant* could be found in any of the treaties between Great Britain and the Barbary States? Mr. Bruce was obliged to admit, that they were not according to treaty, but represented that it was a measure of necessity, created by the situation of affairs in the Mediterranean. On this the dey, with great emotion, made the following remarkable reply: "The British govern-
"ment know that we can neither read nor write—no,
"not even our own language; we are ignorant sol-
"diers and sailors—robbers, if you please, though we
"do not wish to rob you; but war is our trade, and
"we live by that only. Tell me how my cruisers are
"to know that all these different writings and seals are
"Governor Mostyn's, or Governor Johnstone's, and
"not the Duke of Medina Sidonia's, or Barcelot's,
"captain of the King of Spain's cruisers?" Mr. Bruce found it impossible to reply to a question so simple and so direct. He was now in a critical situation: all that he could do was to employ expedients for gaining time. Admiralty passes came out, the matter was adjusted, and thus terminated one of the most dangerous affairs in which our traveller was ever engaged.

During this interval, Mr. Bruce applied himself with indefatigable assiduity to his studies. He likewise learned the art of bleeding from Mr. Ball, the king's surgeon at Algiers, who shewed him the manner of applying different kinds of bandages, and gave him an idea how to dress sores and wounds. His subse-

quent acquaintance with Dr. Russel, at Aleppo, tended greatly to enlarge his knowledge of physic and surgery. He possessed a small chest of medicines, a dispensary to teach him to compound others, and some short treatises on the acute diseases of tropical climates; from this provision he hoped to derive great advantages in his future travels.

Being obliged, by business of a private nature, to take a voyage to Mahon, Mr. Bruce sailed from Algiers, after taking leave of the dey, who furnished him with the necessary letters, and, in particular, strongly recommended him to the protection of the beys of Tunis and Tripoli. Being disappointed in his views at Mahon, he sailed in a small vessel from that port, and having a fair wind, in a short time made the coast of Africa, and landed at Bona, the ancient Aphrodisium. It is a considerable town, and stands on a large plain, part of which appears to have been once overflowed by the sea. Its present trade consists in the exportation of wheat, in plentiful years, when it is permitted by the government of Algiers. Proceeding along the coast, he passed the small island of Tabarca, which had recently belonged to the Genoese whose garrison was surprised and carried into slavery, by the regency of Tunis. The island is celebrated for its coral fishery; its coasts are covered with immense forests of lofty oaks, more than sufficient to supply the necessities of all the maritime powers in the Levant, if their quality be but equal to their size.

Having, out of respect to the memory of Cato, visited Utica, of which nothing remains but a heap of rubbish, and the site of ancient Carthage, Mr. Bruce proceeded to Tunis, which is only twelve miles distant

from the latter. Tunis is low, hot, and damp, but destitute of good water. The climate is far from being so good as that of Algiers; the inhabitants, however, are more civilized, and the government milder. Our traveller delivered his letters from the bey, and obtaining permission to visit the country in any direction, he set out on his inland journey through the kingdoms of Algiers and Tunis, accompanied by a French renegado and ten horse-soldiers, armed with fire-locks and pistols, who, as he says, were as eminent for cowardice as for horsemanship.

Proceeding along the river Majerda, he came to Dugga, where, among a large scene of ruins, he found one building that was easily distinguishable. It was a large temple of the Corinthian order, of Parian marble, with fluted columns, and the cornice highly ornamented in the best style of sculpture. In the tympanum is an eagle flying to heaven, with a human figure on his back, which, from the numerous inscriptions still remaining, appears to have been intended for the apotheosis of Trajan, to whom the temple was erected by Adrian, his successor. Mr. Bruce spent fifteen days in taking drawings of the architecture of this temple, the magnificent remains of which are perfectly unknown at Tunis.

Leaving Dugga, he continued his route through the pleasant plains, inhabited by the Welled Yagoube, and arrived at Hydra, a frontier place between the two kingdoms of Algiers and Tunis, inhabited by a tribe of Arabs, whose chief is a marabout, or saint.—They are called Welled Sidi Boogannim, sons of the father of flocks, and are immensely rich, as they pay no tribute either to Tunis or Algiers. The pretence

for this exemption is of a singular nature: By the direction of their founder, they are obliged to live on lion's flesh, as far as they can procure it, for their daily food. With this injunction they strictly comply, and, in consideration of the utility of their vow, they pay no taxes to the state. The consequence of their mode of life is, that they are excellent horsemen and undaunted hunters, which qualifications, together with their frontier situation, are supposed to have as much influence in procuring them exception from taxes as the utility of their vow. In the tents of these Arabs Mr. Bruce partook of their extraordinary fare. He ate with them part of three lions. One was a he-lion, whose flesh was lean, tough, smelled violently of musk, and had the taste which he imagined old horse-flesh would have. The second was a female, which had likewise a musky smell, but in a less degree, and had it not been for the prejudice of civilized life, and meat, when broiled, would not have appeared very bad. The third was a whelp, six or seven months old, and what is not a little extraordiary, it tasted the worst of the three.

From Hydra our traveller passed to Tipasa, an ancient Roman colony, exhibiting a very extensive scene of ruins. Among the rest there is a large temple and a four-faced triumphal arch, of the Corinthian order, and in the very best taste. Crossing the river Myskianah, which falls into the Majerda, or Bagrada, he entered the province of Constantina, belonging to Algiers, whose capital, of the same name, was the residence of the Numidian Syphax. It stands on a lofty, gloomy, and tremendous precipice. Only part of its aqueduct remains; the water, which was formerly car-

ried into the town, now discharges itself into a chasm, or narrow valley, from the summit of a cliff, four hundred feet in height.

The bey of Constantina being at this time at war with an Arab tribe in this province, was in his camp. Mr. Bruce joined his army, consisting of about 12,000 men, and four pieces of cannon, and after refreshing himself for several days, continued his journey, nearly in a south-east direction, till he arrived at Medrashem, a superb pile of building, the sepulchre of Syphax, and the other Numidian sovereigns, and where, as the Arabs imagine, their treasures were deposited. Passing over Jibbel Aurez, which is an assemblage of some of the most craggy steeps in Africa, our adventurer, to his great surprise, met with a tribe, called Nardie, who, though not so fair as the English, are a shade lighter than the natives of any country southward of Britain. They are a savage, independent people, who live in tribes, but have among the mountains huts built of mud and straw. Each of them has between the eyes a Greek cross, marked with antimony. Mr. Bruce imagines them to be a remnant of the Vandals, an army of whom, as we are informed by Procopius, was here defeated, after an obstinate resistance. They acknowledged with great pleasure, that their ancestors had been christians; they live in perpetual warfare with the Moors, pay no taxes to the bey, but live in constant defiance of his authority.

He next arrived at Tezzoute, which, by the numerous Latin inscriptions, is proved to have been the ancient Lambesa. Its ruins are very extensive: seven

gates are still standing, and large portions of the walls, solidly built with square masonry without lime. One building, supported by Corinthian columns, is in a good taste. From the dimensions of the gates, Mr. Bruce suspects that it might have been designed for a stable for elephants, or a repository for catapultæ, or other large military engines.

Travelling eastward, he again entered the kingdom of Tunis, and reached Spaitla. Here he found very extensive and elegant remains, among which are three temples, two of the Corinthian, and one of the Composite order. A great portion of these is entire.—During the eight days, he staid at Spaitla, he was much incommoded by the Welled Omran, a lawless, rapacious tribe. It was a fair match, says Mr. Bruce, between coward and coward. He and his company were inclosed in a square, formed by a high wall, which surrounded the three temples. The plunderers would have attacked him, had they not dreaded his fire-arms, and he would have run away, had he not been afraid of meeting their horse in the plain. In this situation he was almost starved, when Welled Hassan, and a friendly tribe of Dreeda, fortunately came to his relief, and brought him both safety and provision.

Muchtar, at which place our author next arrived, contains two triumphal arches; the largest of which is equal in mass, taste, and execution, to any thing of the kind he ever saw. The smaller is more simple, but extremely elegant. At Kissen there is likewise a triumphal arch, in a very good taste, and a small square temple, on which are carved various instruments of sacrifice, that are very curious. From Kissen he pro-

ceeded north-eastward to Musti and Tubersoke, thence to Dugga, and down the Bagrada to Tunis.

His next, which he calls his middle journey through Tunis, led by Zowan, a lofty mountain, with a large aqueduct, which formerly supplied the city of Carthage. Not satisfied with what he had already seen of Spaitla, Mr. Bruce passed five days more at that place, correcting and revising his designs. Independent of its architectural beauties, the town is situated in one of the most beautiful spots in Barbary, embosomed in juniper trees, and watered by a charming stream, which here sinks into the earth, and is seen no more.

Proceeding south-east, he came to Feriana, the ancient Thala, destroyed by Metellus in his pursuit of Jugurtha. Here was nothing worthy of notice but the baths of warm water without the town, in which were a number of fish, about four inches long, and resembling gudgeons. From the heat of the water Mr. Bruce was much surprized that they could exist in it. The bath is at the head of the fountain, and a stream runs off to a considerable distance. Into this stream, he was informed, the fish go down to a certain distance in the day, returning to the bath, the warmest and deepest water, at night.

Arriving on the lesser Syrtis, Mr. Bruce continued along the sea coast, northward to Inshilla, and turning again to the north-west, he came to El Gemme. Here he employed himself in taking drawings of a spacious amphitheatre, in perfect preservation, except the loss of four arches, which Mahomet Bey blew up from the foundation, that it might not be employed as a fortress by the rebel Arabs. Beneath this amphitheatre was a subterraneous building, constructed in such a manner

as to be filled with water by means of a sluice and aqueduct, which are still entire. At the exhibition of naumachia, or water-games, the water rose through a large square hole, faced with hewn stone in the middle of the arena.

Our traveller proceeded along the coast to Susa, through a fine country planted with olive-trees, and again arrived at Tunis. It was not long before he quitted that city, on a very serious journey across the desert to Tripoli. The coast along which he passed was destitute of tree or bush, or verdure of any kind, excepting the short grass which borders these countries before you enter the moving sands of the desert.

About four days journey from Tripoli he fell in with the caravan of pilgrims under the Emir Hadje, who was conducting them from Fes and Sus, in Morocco, all across Africa to Mecca. The emir, who was uncle to the emperor, was a middle aged man, with a disagreeable and stupid countenance. His caravan was composed of 3000 men, and, as his people informed Mr. Bruce, of 12,000 to 14,000 camels, some of which were laden with merchandize, and others with skins of water, flour, and other necessaries. These pilgrims were a disorderly, unarmed rabble, and when our traveller's horsemen, though but fifteen in number, overtook them in the grey of the morning, they shewed signs of great trepidation, and had begun to fly in confusion. When informed that it was not an enemy, their fears subsided, and after the manner of cowards they became extremely insolent.

From Tripoli Mr. Bruce dispatched an English servant to Smyrna, with his books, drawings, and supernumerary instruments; then crossing the gulf of Si-

dra, the Syrtis Major of the ancients, he arrived at Bengazi, or Berenice, built by Ptolemy Philadelphus. This place was under the command of the brother of the bey of Tripoli, a young man as weak in intellect as in constitution. The whole province was in extreme disorder. Two tribes of Arabs, occupying the territory westward of the town, to which they had before been the sources of wealth and plenty, were engaged, through the mismanagement of the bey, in a violent quarrel. The tribe that was reputed to be the weakest, had beaten the most numerous and nearest to the town, and driven them to seek shelter within its walls. For a year, previous to this event, the inhabitants of Bengazi had been afflicted with famine, and by this accident four thousand persons were added to their population. Being utterly destitute of every necessary, ten or twelve victims were every night found dead in the streets, and many are said to have supported life by means at which human nature shudders. Impatient to remove from these horrid scenes, he hastened from Bengazi, and proceeded by way of Arsinoe and Barea to Ras Sem, the petrified city, concerning which so many ridiculous tales were told in England at the beginning of the last century, by Cassem Aga, the Tripoline ambassador.

Approaching the sea-coast, Mr. Brucee arrived at Ptolemeta, the ancient Ptolemais, where he found a small junk, belonging to Lampedosa, a little island near Crete, which had been unloading corn, and was just ready to sail. Hearing that war, famine, and pestilence, were ravaging the country and places through which he had intended to continue his route, he resolved to shun these accumulated evils, and, if possible, to

preserve for the public that knowledge and entertainment he had already acquired. He accordingly embarked on board the Greek vessel, which, as he afterwards found, was very ill equipped. She had, it is true, plenty of sail, but not an ounce of ballast. A multitude of men, women, and children, flying from the same calamities as himself, crowded in unknown to our traveller; but the passage was short, the vessel light, and the master, as he imagined, well acquainted with those seas. He learned, however, when too late that the contrary was the case, that he was an absolute landsman, and though he was the proprietor of the vessel, this was only his first voyage.

It was the beginning of September.—They set sail at dawn of day, in favorable, pleasant weather: a light, steady breeze, though not exactly fair, promised a short and agreeable voyage. But it was not long before it began to blow fresh and cold, a violent shower of hail succeeded, and the gathering clouds menaced thunder. Mr. Bruce observed that the ship gained no offing, and hoped, if the weather proved unfavorable, to be able to persuade the captain to put into Bengazi, particularly as the latter soon discovered that he had not provisons on board for one day. The wind, however became contrary, and blew a violent storm. The ship being in her trim, with large latine sails, fell violently to leeward, and all at once struck on a sunken rock, on which she appeared to be fixed. The wind, at that instant, fell calm, but the moment the ship struck, our traveller began to think of his own situation. The vessel was not far from the shore, but there was a very great swell at sea. Two boats, that had not been hoisted in, still towed astern. The largest of

these was presently unlashed by Mr. Bruce's two servants, who had been in the navy, and all three got down into her, followed by a multitude of people whom they were unable to hinder. All they could do was to get away from the ship with all possible expedition, and two oars were procured to row the boat to shore. Mr. Bruce had stripped himself to an under-waistcoat and linen drawers; round him was wrapped a silk sash, or girdle; in the pocket of the waistcoat he had a pencil, pocket-book, and watch. Two English and two Moorish servants accompanied him, but the others with more prudence remained on board.

The boat had not proceeded twice its length from the vessel, when it was nearly filled by a wave. A howl of despair from his crew announced their helpless state, and their consciousness of a danger they could not shun. Mr. Bruce was sensible that their general fate must be decided by the very next wave that was rolling towards them, and apprehensive, lest some helpless being should lay hold of him, and involve him in his own destruction, he called to his servants, both in Arabic and English: "We are all lost; if you can swim, follow me;" on which he let himself down in the face of the wave. Whether that, or the next wave filled the boat he knew not, as he went to leeward to make his distance as great as possible. Though in the flower of life and health, an expert swimmer, and trained to every kind of exercise and fatigue, yet all these circumstances, which might have availed him much in deep water, were insufficient when he came to the surf. From the eddy wave and reflux he received a violent blow on the breast, which seemed as if given by a large branch of a tree, a thick cord, or some elas-

tic weapon. It threw him on his back, and made him swallow a considerable quantity of water, which had nearly suffocated him. The next wave he avoided, by dipping his head and letting it pass over; but he found himself breathless, weary, and exhausted. The land, however, was before him, and at no great distance.—A large wave floated him up. He now had the prospect of escape still nearer, and endeavoured to prevent his being carried back into the surf. His heart was strong, but his bodily strength failed in consequence of being twisted about, and struck on the face and breast by the ebbing wave. He was now ready to give up the struggle and to abandon himself to his fate but, as a last hope, he sunk to try if he could touch the bottom, and found that he reached the sand with his feet, though the water was still a little above his mouth. The result of this experiment infused into him renewed vigor; he strove manfully, floating only with the influx of the wave, and preserving his strength for the struggle against the ebb, which by sinking and touching the ground, he now rendered more easy. At length, finding his hands and knees upon the sand, he fixed his nails into it, and obstinately resisted the ebbing wave, crawling a few feet when the sea had retired. After creeping so far as to be out of the reach of the waves, he fainted, and remained for some time totally insensible.

What first awakened Mr. Bruce from this semblance of death was a blow with the butt-end of a lance, shod with iron, on the juncture of the neck with the backbone. This produced a sensation of violent pain; but it was mere accident that the blow was not given with the point; for the waistcoat, sash, and drawers,

being all made in the Turkish fashion, caused the Arabs, who had come down to the shore to plunder the vessel, to believe that he was a Turk. They therefore stripped him of the little clothing he had, and after bestowing many blows, kicks, and curses, they left him to look for the bodies of those who had been drowned in the boat.

After this discipline he walked, or rather crawled, up among some sandy hillocks, where he sat down, and endeavored to conceal himself as much as possible. It was then warm, but the evening, which was fast approaching, was likely to be cool. He was so confused that he did not at first recollect that he was able to speak the language of the natives, and in his present situation he durst not approach the tents for fear of still worse usage. At length an elderly man and several young Arabs approached the spot where he was sitting. He gave them the usual salute of *Salam Alicum!* which was returned by only one young man, in a tone that implied astonishment at his impudence. The old man asked whether he was a Turk, and what he was doing there; to which Mr. Bruce replied, that he was not a Turk, but a poor christian; a dervish, who was going about the world seeking to do good for God's sake; that he was then flying from famine, and going to Greece to get bread. He then inquired if he was a Cretan. Our traveller answered, that he had never been in Crete, that he came from Tunis, and had lost every thing he had by the wreck of the vessel.—He said this in a tone of such affliction, that the Arab entertained no doubt of the truth of the circumstance. A ragged, dirty baracan was immediately thrown over him, and he was conducted to a tent, at the end of

which stood a large spear, thrust through it as a mark of sovereignty.

Here the Shekh of the tribe, who was at peace with the bey of Bengazi, and also with the shekh of Ptolemeta, after many questions, ordered a plentiful supper for our snipwrecked traveller and his servants, none of whom had perished. After staying here two days, the shekh restored to the strangers all that had been taken from them, and provided them with camels and guides to return to Bengazi, where they arrived in the evening of the second day. From that place Mr. Bruce sent a compliment to the shekh by one of the bey's people, intreating him, at the same time, to use every possible means to recover some of his cases, for which he might rely on being handsomely rewarded. He returned abundance of promises and thanks, but Mr. Bruce never heard farther of his instruments. He lost on this occasion a sextant, a parallactic instrument, a time-piece, a reflecting and an achromatic telescope, with many drawings, a copy of de la Caille's Ephemerides, down to the year 1775, with manuscript marginal notes, a small camera obscura, some guns, pistols, and his pocket-book, containing all the astronomical observations he had made in Barbary.

At Bengazi Mr. Bruce found a small French sloop; for the master of this vessel he had, during his residence at Algiers, performed some little service, which he still recollected with gratitude. He had brought a cargo of corn to Bengazi, and was about to set sail for another. This supply, however, was nothing in comparison to the necessities of the place, where numbers were still dying every day. The harbor of Bengazi contains abundance of fish, of which Mr. Bruce's

company caught, with a small net and by the line, more than sufficient for their subsistence. They endeavored to instruct the inhabitants, gave them packthread and hooks, by means of which they might, with very little trouble and attention, have relieved the pressing necessities of hunger; but the infatuated wretches chose rather to perish in multitudes, picking up single grains of corn that happened to fall upon the beach, than to take the pains to watch one hour at the flowing of the tide, for excellent fish, which they were sure of catching in multitudes till it was high-water.

The captain of the vessel had disposed of his cargo to great advantage, and, though he was returning for another, he cheerfully offered our traveller what part of his money he might want. With this man Mr. Bruce sailed from Bengazi, and in four or five days landed at Canea, a fortified place at the western extremity at the island of Crete. Here he was seized with a dangerous illness, occasioned by the bathing, and his extraordinary exertions in the sea of Ptolemeta; nor was he any better for the treatment he had received from the Arabs, of which he bore the marks for a considerable time.

From Canea he sailed to Rhodes, where he met his books, and proceeded to Castelrosso, on the coast of Caramania. Here his illness increasing, he was obliged to relinquish the design he had formed of visiting some magnificent remains of ancient buildings, which he was informed were situated a short distance from the shore of the opposite continent. From Castelrosso he proceeded to Cyprus, where he made a very short stay, and next arrived at Sidon, where he was

received with the utmost politeness and humanity by the French consul, M. Clerambaut. His health still continued weak, but yet he made partial excursions into the interior of Syria, through Libanus and Anti-Libanus.

During our traveller's residence at Canea he wrote to particular friends, both in London and France, informing them of his unfortunate situation, and desiring them to send some instruments of which he was in want. From both places he received, nearly at the same time, the same answer: that all hands were employed in making instruments for foreign astronomers, and unless he waited an indefinite time, none could be procured that could be depended upon. He was likewise informed, that false accounts had been industriously circulated concerning him, in which he was represented as having relinquished the object of his expedition, and had the addition mortification of learning that these reports were believed.

Conceiving a violent indignation at what he considered such unworthy treatment, he was prevented from returning home by nothing but the desire of fulfilling his promise to his sovereign, and of adding the ruins of Palmyra to those of Africa. In his anger he renounced all thoughts of prosecuting the attempt to discover the sources of the Nile, and decided within his own mind that Palmyra should be the *ne plus ultra* of his researches.

With this view Mr. Bruce repaired to Tripoli, in Syria, and thence proceeded to Aleppo, where the skill and attention of Dr. Russel, physician to the British factory, restored him to health. Returning to Tripoli, he set out for Hamath, where he found an

Arab, whom he engaged as his conductor, and then proceeded to Hassia. On reaching the Orontes, he found that river so swollen with the rain that had fallen in the mountains, that the ford was no longer visible. Stopping at two miserable huts, inhabited by some individuals of a base tribe, called Turcomans, Mr. Bruce asked the master of one of them to shew him the ford, with which request he very readily complied. Our traveller went several yards on rough, but very hard and solid, ground. The current before him was so violent, that he had more than once a desire to return; but not suspecting any thing, he proceeded, till on a sudden his horse plunged with him out of his depth into the river. He had a rifle-gun slung across his shoulder, with a buff belt and swivel. As long as this held, it so embarrassed his hands and legs that he was unable to swim, and must have sunk to the bottom had not the swivel fortunately given way. Mr. Bruce and his horse swam separately to the shore, at a small distance from which was a turnpike, whither he repaired to dry himself. The man here told him, that the place where he had crossed was the remains of a stone bridge that had been carried away; that where he first entered was one of the wings of the bridge, from which he had fallen into the space occupied by the first arch, which was one of the deepest parts of the river; that the people who had misguided him were an infamous gang of banditti, and that he might be thankful he had escaped so well. Our traveller then persuaded the turnpike-man to shew his servants the right ford.

From Hassia he proceeded to Cariateen, where he found about two thousand of the tribe of Annecy en-

camped. These Arabs furnished him with camels, on which he and his attendants crossed the desert, between Cariateen and Palmyra, in a day and two nights, going constantly without sleeping. Just before Mr. Bruce came in sight of the ruins, he ascended a hill of white, gritty stone, at the top of which the astonishing spectacle of these magnificent remains of antiquity opened to the view. The whole plain, which is very extensive, seemed covered so thick with splendid buildings, that they seemed to touch each other. All these were of fine proportions, all of agreeable forms, all composed of white stones, which at a distance appeared like marble. At the extremity stood the Temple of the Sun, a structure worthy to close such a magnificent scene.

Having taken several views of these remarkable monuments, he proceeded to Baalbec, distant about 130 miles. That place is pleasantly situated in a plain, on the west of Anti-Libanus, finely watered, and abounding in gardens. It is about thirty miles from the nearest sèa-coast. The interior of the great temple, supposed to be that of the Sun, far surpasses any thing of the kind at Palmyra.

Passing through Tyre, merely for the purpose of gratifying his curiosity, Mr. Bruce was a melancholy witness of the truth of the prophecy: that Tyre, the queen of nations, should be a rock for fishers to dry their nets upon. Two wretched fishermen, with miserable nets, had just given over their occupation, with very little success, and he engaged them to drag in those places where they said shell-fish might be caught, in the hope of taking one of the celebrated purple-fish. In this, however, our traveller was dis-

appointed, and he conjectures the purple-fish of Tyre to have been only an artifice to conceal the knowledge of cochineal. Much fatigued, but gratified beyond measure with what he had seen, he arrived in perfect health at Sidon.

At that town he found letters from Europe, informing him that instruments had been sent out for his use, both from Paris and London; and this intelligence confirmed him in the resolution he had already taken of proceeding from Sidon to Egypt.

CHAP. II.

Mr. Bruce sails from Sidon—Touches at Cyprus—Arrives at Alexandria—Pompey's Pillar, &c.—Proceeds to Rosetto—Embarks on the Nile—Arrives at Cairo—Procures Letters from the Bey and the Greek Patriarch—Visits the Pyramids—Embarks on the Nile for Upper Egypt—Visits Metrahenny and Mohanna—Arrives at the Island of Holouan—False Pyramids—Ruins of Antipolis, at Ashmounein, Gowa, and Dendera—Arrives at Farshout—Visits Thebes, Luxor, and Carnac—Ruins at Edfu and Esne—Arrives at Seine—Visits the Cataract—Remarkable tombs—Proceeds for Kenne—Crosses Thebaid Desert—The Marble Mountains—Arrives at Cosseir, on the Red Sea—Voyage to Jibbel Gumred—Returns to Cosseir—Visits Jafeteen Islands—Arrives at Tor—Passes the Elanitic Gulf—Sees Raddua—Arrives at Yambo—Jidda—Polygamy—Sails from Konsdfay—Ras Heli—Arrives at Loheia—Proceeds to the Straits of the Indian Ocean—Returns to Loheia—Passes a Volcano—Comes to Dahaloe—Story of a Ghost—Arrives at Masuah.

ON Saturday, June 15, 1768 Mr. Bruce sailed from Sidon, bound for the island of Cyprus, the wind being favorable, and the weather clear, but exceedingly hot. A number of thin, white clouds, immensely high, were seen moving with great rapidity from S. to N. in direct opposition to the course of the Etesian winds.

On the 16th, at dawn of day, Mr. Bruce observed a high hill, which, from its particular form, described

by Strabo, he took for Mount Olympus. Soon after he saw the rest of the island, which appeared low. Lernica was scarcely perceived.

"It is very remarkable (says our traveller) that Cyprus was so long undiscovered: ships had been used in the Mediterranean 1700 years before Christ; yet, though a day's sailing fron the continent of Asia, on the N. and E. and little more from that of Africa, on the S. it was not known at the building of Tyre, a little before the Trojan War, that is 500 years after ships had been passing to and fro in the seas around it." Erastosthenes remarks, that it was so overgrown with wood that it could not be tilled; at present most parts of the island are destitute of wood, except Cacamo (Acamas), where it still remains thick and impervious, and where large stags, and wild boars of a monstrous size, shelter themselves unmolested.

Several medals, but of little value, are dug up at Cyprus; near Paphos are found silver ones, of excellent workmanship, though not much esteemed by antiquaries. There are some intaglios, part in very excellent Greek style, and generally upon better stones than usual in the islands.

June 17, about 4 o'clock in the afternoon, they left Lernica; this had been a very cloudy day, with a wind at N. E. which freshened as they got under weigh. A little before 12 o'clock the next day, a fresh and favorable breeze came from the N. W. and they pointed their prow directly, as they thought, upon Alexandria. A strong current sets constantly to the eastward, and the way the masters of vessels pretend to know their approach to the coast, is by a black mud which they find upon the plummet, at the

end of their sounding line, about 7 leagues distant from land. At midnight the captain pretended he had found this black sand; therefore, although the wind was very fair, he chose to lie-to till morning, thinking himself near the coast, although his reckoning, as he said, did not agree with what he inferred from his soundings.

Early in the morning of June 20, Mr. Bruce had a distant prospect of Alexandria, rising from the sea. On the first view of the city, the mixture of old monuments, such as the *Column of Pompey*, with the high Moorish towers and steeples, raise the visitor's expectations of great ruins, but on entering the port these hopes are disappointed; the immense Herculean works of ancient times, now few in number, are all surrounded with ill-constructed and imperfect buildings. There are two ports, the Old and New, which are by no means safe, as many vessels are frequently lost while riding at anchor.

Pompey's Pillar, the obelisks, and subterraneous cisterns, are all the antiquities now to be seen in Alexandria. The whole of the pillar is granite, but the capital is of another stone, and is near 9 feet high.—This magnificent monument appears, in taste, to be the work of that period between Hadrian and Severus; but though the former erected several large buildings in the East, it is observed he never put inscriptions upon them: this has had a Greek inscription.

Alexandria has been often taken since the time of Cæsar, and was at last destroyed by the Venetians and Cypriots upon, or rather after, the release of St. Lewis. The building of the present gates and walls

(thought by some to be antique) does not seem earlier than the last restoration in the thirteenth century: some parts may be of older date. The present Alexandria contains nothing beautiful or pleasant, except a handsome street of modern houses, where a number of very active and intelligent merchants live upon the miserable remnants of that trade which made its glory in the first times. It is thinly inhabited, and it is said that the natives intended to abandon it altogether, and retire to Rosetto, or Cairo, but that they had been dissuaded by the several saints from Arabia, who assured them that Mecca being destroyed, (as it must be, as they think, by the Russians) Alexandria is then to become the *Holy Place*, and that Mahomet's body is to be transported thither.

Our traveller, on his arrival at Alexandria, found that the plague had raged in that city and neighbourhood from the beginning of March, and that two days only before his arrival, the inhabitants had ventured to open their houses, and communicate with each other; but as St. John's Day was past, and the miraculous nucta, or dew, had fallen, every body now went about their business in safety, and without dread. Here Mr. Bruce received his instruments, and found them in a perfect state. Prepared now for any enterprize, he eagerly left this once famous capital.

The journey to Rosetto is always performed by land, as the mouth of the branch of the Nile, (called Bogaz) leading thereto, is very shallow, dangerous, and tedious; the journey by land is also dangerous: Mr. Bruce, however, placed his safety in his disguise and behaviour. They had all pistols at their girdles, but their large fire-arms were sent with their baggage

by the Bogaz. Mr. Bruce had also a small lance, called a jerid, in his hand: he and his servants left Alexandria in the afternoon. About three miles before they reached Aboukeer they met a man, apparently of some consequence; they passed near enough to give the usual salute, *(Salam Alicum)* to which the leader gave no answer, looking upon them as peasants, or country Arabs. Aboukeer has some inconsiderable ruins; also an inlet of the sea.

At Medea they saw no vegetable, except some scattered roots of Absinthium. Here were two or three gazels, or antelopes, walking one-by-one; also the jerboa, another inhabitant of these deserts. From hence their road lay through very dry sands; to avoid which they were obliged to ride up to the bellies of their horses in the sea. All Egypt is full of deep dust and sand, from the beginning of March till the first of the inundation. Heaps of stones, and trunks of pillars, are set up as a guide in the road (on leaving the sea), through moving sands, which stand in hillocks, in proper directions, and are a safeguard to Rosetto, surrounded on one side by hills of sand, which seem ready to cover it.

Rosetto is a large, neat town, upon the eastern side of the Nile, about three miles long, much frequented by studious and religious Mahometans: among these are several merchants, this being the entrepot between Cairo and Alexandria: here also the merchants have their factors, who superintend and watch over the merchandize which passes the Bogaz to and from Cairo. About Rosetto are many gardens and much verdure; the ground is low, and retains long the moisture it imbibes from the overflowing of the Nile.

Several curious plants and flowers are also brought here by merchants from different countries. This is a favorable halting-place of the christian travellers entering Egypt, and merchants established; but, though the people are reputed more mild and less avaricions than those of the two last-mentioned capitals, our traveller could not perceive much difference. The merchants, who trade at all hours of the day with Christians, are indeed more civilized and less insolent than the soldiers and the rest of the common people.

June 30, Mr. Bruce and his attendants embarked for Cairo, where they arrived in the beginning of July, and were recommended to the very hospitable house of Julian and Bertran, to whom our traveller imparted his resolution of pursuing his journey into Abyssinia. Struck with the wildness of the intention, they endeavoured all they could to dissuade him from it; but finding him determined, they kindly offered their most effectual services.

That part of Cairo, where the French are settled, is exceedingly commodious, and fit for retirement: it consists of one long street, where all the merchants of that nation live together. It is shut at one end by large gates, where there is a guard, and these are kept constantly close at the time of the plague. At the other end is a large garden, tolerably kept, in which there are several pleasant walks and seats.

The natives are very reserved: let their situation be ever so bad, they never fail to put on a cheerful face before a stranger. Wicked emissaries are constantly employed, by threats, lies, and extravagant demands, to teaze the Christians.

A more tyrannical and oppressive set of miscreants is not on earth, than are the members of the government of Cairo, which is said to consist of twenty-four beys. During Mr. Bruce's stay at Cairo there were seven, one, who commanded the whole. The beys are understood to be invested with the sovereign power of the country, yet sometimes a kaya commands absolutely, and, though of an inferior rank, he makes his servants beys or sovereigns. Here is a Venetian consul, and a house of that nation, called Pini, all excellent people.

In Cairo are, perhaps, about 400 inhabitants, who have absolute power, and administer what they call justice, in their own way, and according to their own views. Fortunately, in our traveller's time, this many-headed monster was no more; there was but one Ali Bey, and there was neither inferior nor superior jurisdiction exercised but by his officers only. This happy state did not last long: in order to be a bey, the person must have been a slave, and bought for money at a market. Every bey has a great number of servants, slaves to him, as he was to others before; these are his guards, and these he promotes in his household according to their merit. The hasnadar governs his whole household, and whenever his master, the bey, dies, whatever number of children he may have, they never succeed him; but this man marries his wife, and inherits his dignity and fortune. It is very extraordinary to find a race of men in power all agree to leave their succession to strangers, in preference to their own children, for a number of ages, and that no one has ever yet attempted to make his son successor to his estate

instead of a slave. The beys themselves have seldom children, and those they have seldom live.

The instant that our traveller arrived at Cairo was, perhaps, the only one in which he ever could have been allowed, single and unprotected as he was, to have made his intended journey. Ali Bey, lately known in Europe by various narratives of the last transactions of his life, after having undergone many changes of fortune, and been banished by his rivals from his capital, at last enjoyed the satisfaction of a return, and of making himself absolute in Cairo.

The bey, with all his good sense and understanding, was still a Mamaluke, and had the principles of a slave. Three men of different religions possessed his confidence, and governed his councils all at the same time. The one was a Greek, the other a Jew, and the third an Egyptian Copht, his secretary. The last, whose name was Risk, had the address to supplant the other two, at the time they thought themselves at the pinnacle of their glory; overawing every Turk, and robbing every Christian, the Greek was banished from Egypt, and the Jew bastinadoed to death.

Risk professed astrology, and the bey, like all other Turks, believed in it implicitly. The apparatus of instruments that were opened at the custom-house of Alexandria prepossessed him in favor of our traveller's superior knowledge in this art. The Jew who was master of the custom-house, was not only prohibited to touch or take them out of their places, but an order from the bey also arrived, that they should be sent to Mr. Bruce without duty or fees. A present likewise came from the secretary, with a message, setting forth his intention of paying Mr. Bruce a visit, for the pur-

pose of seeing him make use of these instruments; and, at the same time, assuring him that he was under the immediate protection of the bey, and that no one should dare molest him while he remained in Cairo.

Mr. Bruce, not having seen the bey, could not account for this politeness; but he soon learned from Bertran, (of whom Risk had enquired as to his knowledge of the stars,) the great expectations which had been formed of his superior science; and in a few days he received a letter, desiring him to go out to the Convent of St. George, about three miles from Cairo, where the Greek patriarch had ordered an apartment for him, and where he should receive the bey's orders.

Mr. Bruce went accordingly to St. George, a very solitary mansion, but large and quiet, very proper for study, and still more for executing a plan which he thought most necessary for his undertaking. Sometime after, Risk sent to him one night about nine o'clock, to come to the bey. This was the first time he saw him, and he was a much younger man than he conceived him to be: he was sitting upon a large sofa, covered with crimson cloth of gold; his turban, his girdle, and the head of his dagger, all thickly covered with fine brilliants; one in his turban, that served to support a sprig of brilliants also, was among the largest he had ever seen. He entered abruptly into discourse about the Russian and Turkish war, and enquired if he had calculated what would be the consequence thereof. Mr. Bruce assured him the Turks would be beat by sea and land. He also enquired whether Constantinople would be burned or

taken. Mr. Bruce answered, "Neither, for peace would be made after much bloodshed, with little advantage to either party."

Two or three nights after, the bey sent for him again: it was near eleven o'clock before Mr. Bruce got admittance to him; and having met the janissary Aga going out from him, our traveller not knowing him, passed him by without the usual ceremony. This is not usual, for whenever he mounts on horseback, as he was then just going to do, he has absolute power of life and death all over Cairo and its neighbourhood. He stopped Mr. Bruce at the threshold, and asked one of the bey's people who he was: however, understanding he was the *English Philosopher*, or *Physician*, he politely invited him to come and see him; but being told the bey was waiting for him, he said any time would do for him.

The bey was sitting, leaning forwards, with a wax taper in one hand, and reading a small slip of paper, which he held close to his face. He did not seem to observe Mr. Bruce till he was quite near him, and started when he said "Salam." Having read his paper, he complained that he was ill, that he vomited immediately after dinner, though he ate moderately; that his stomach was not yet quite settled; and he was afraid something had been given him to do him mischief. Mr. Bruce having felt his pulse, which was low and weak, but very little feverish, assured him he was in no danger, and insinuated, that he thought he had been guilty of some excess before dinner; at which he smiled, and said to some one standing by, "He is a devil!" Mr. Bruce then recommended him to drink some warm water, with (if he pleased) a

little green tea in it, till it made him vomit gently: afterwards to take a dish of strong coffee, or a glass of spirits, if he had any good, and go to bed. "Spirits! (said he with surprise) do you know I am a Mussulman?" "But, (answered Mr. Bruce) I am not—I tell you what is good for your body—I have nothing to do with your soul." He seemed vastly diverted, and pleased with this frankness.

Mr. Bruce was afterwards applied to by Risk to make this warm water, with the green tea in it: which having done, he was also requested to drink it, and vomit himself, in order to instruct the bey; but he excused himself from being patient and physician at the same time, but offered to vomit *him*, which would answer the same purpose. This Risk declined. They then agreed to vomit an old Greek priest, (Father Christopher) who came in at the same time; the father, however, would not consent, but produced a Coloyeros, or young monk, whom they absolutely *forced* to take the water.

Mr. Bruce's favor with the bey being now established by frequent interviews, he thought of leaving his solitary mansion. Accordingly he desired Mr. Risk to procure him peremptory letters of recommendation to Shekh Haman, to the Governor of Syene, Ibrim, and Deir, in Upper Egypt. He procured also the same from the janissaries to these three last places, as their garrisons are from that body at Cairo, which they call their port. He had also letters from the Bey of Suez to the Sherriffe of Mecca, to the Naybe (sovereign) of Masuah, and to the King of Sennaar and his minister. Thus provided, Mr. Bruce prepared for his journey.

On the other side of the Nile, from Cairo, is Geeza, which signifies the Passage; and about eleven miles beyond this are the Pyramids of Geeza. Engravings of them had been published in England, with plans of them upon a large scale, two years before our traveller visited Egypt: they were from drawings by Mr. Davidson, Consul of Nice, who discovered the small chamber above the landing-place, after you ascend through the long gallery of the great pyramid, on the left-hand; and he left the ladder by which he sscended for the satisfaction of other travellers. But there is nothing remarkable in the chamber. It has been believed, that the stones composing these pyramids, have been brought from the Lybian mountains, though any one, by removing the sand on the south side, will find the solid rock there hewn into steps. In the roof of the large chamber, where the sarcophagus stands, as also in the top of the roof of the gallery, as you go up into that chamber, may be seen large fragments of the rock, which prove that those pyramids were once huge rocks, standing where they now are; that some of them, the most proper from their form, were chosen for the body of the pyramid, and the others hewn into steps to serve for the superstructure and the exterior parts.

Mr. Bruce having taken leave of his friends, who were apprehensive they should never see him more, secured a boat to carry him and his attendants to Furshout, the residence of Haman, the Shekh of Upper Egypt. This sort of vessel is called a canja; it is safe and expeditious, though dangerous to view.—That on which they embarked, (Dec. 12) was about 100 feet from stem to stern, with two masts, main and

fore-masts, and two monstrous *latine* sails, the main sail yard being about 200 feet in length.

There are certain robbers peculiar to the Nile, who are constantly on the watch to rob boats: they generally approach them when it is calm, either swimming under water, or, when it is dark, upon goats' skins; and when they suppose the crew are off their guard, mount with the utmost silence, and take away whatever they can lay hold on: they generally attempt the boats when at anchor or under weigh, at night, in very moderate weather; but oftener when falling down the stream without masts.

Having applied to Risk concerning their captain, Hagi Hassan Abou Cussi, they obliged him to give his son, Mahomet, in security for his behaviour. The wind being contrary, they were under the necessity of advancing against the stream, by having the boat drawn by a rope. They advanced a few miles to two convents of Cophts, called Deireteen. Here they stopped to pass the night, having had a fine view of the pyramids of Geeza and Saccara; also of a prodigious number of others, built of white clay, and stretching far into the desert to the S. W. Two of these seemed as large as those of Geeza; one was of a very singular form, having a misshapen disproportioned head.

On the side of the Nile, opposite to their boats, a little farther to the south, was a tribe of Arabs encamped. These are subject to Cairo, or were then at peace with its government: they are called Howadat, being a part of the Atouni, a large tribe that possesses the Isthmus of Suez, and from that go up between the Red Sea and the mountains that bound the east part

of the Valley of Egypt. They reach to the length of Cosseir, where they border upon another large tribe, called Ababdé, which extends from thence up into Nubia. Both these are what were anciently called *Shepherds*, and are constantly at war with each other.

Our traveller now bargained with the Shekh of the Howadat to furnish them with horses to go to Metrahenny, or Mohannan, where once he said Mimf had stood, a large city, the capital of all Egypt. This was executed with great success. Early in the morning the Shekh of the Howadat had passed the Miniel, where there is a ferry, the Nile being very deep, and attended Mr. Bruce with five horsemen and a spare horse for himself, at Metrahenny, south of Miniel, where there is a great plantation of palm-trees.

About 8 o'clock in the morning of the 13th, they let out their vast sails, and passed a very considerable village, called Turra, on the east side of the river, and Shekh Atman, a small village, consisting of about thirty houses, on the west.

"The mountains, (says our traveller) which run from the castle to the eastward of south-east, till they are about five miles distant from the Nile east and by north of this station, approach again the banks of the river, running in a direction south and by west, till they end close on the banks of the Nile about Turra.

"The Nile here is about a quarter of a mile broad; and there cannot be the smallest doubt, in any person disposed to be convinced, that this is by very far the narrowest part of Egypt yet seen. For it certainly wants of half a-mile between the foot of the mountain

and the Libyan shore, which cannot be said of any other part of Egypt we had yet come to."

Desirous of looking for the ancient city of Memphis here, Mr. Bruce left their boat at Shekh Atman, accompanied by the Arabs, pointing nearly south. Our travellers now entered a large and thick wood of palm-trees, whose greatest extension seemed to be south by east. They continued in this course till they came to one, and then to several large villages, (called Metrahenny) all built among the plantation of date-trees, so as scarce to be seen from the shore. They continued due west to the plantation that is called Mohannan.

"Having (says Mr. Bruce) gained the western edge of the palm-trees at Mohannan, we have a fair view of the pyramids at Geeza, which lie in a direction nearly S. W. We saw great mounds and heaps of rubbish, and calishes that were not of any length, but were lined with stone, covered and choked up in many places with earth. We saw three large granite pillars S. W. of Mohannan, and a piece of a broken chest or cistern of granite, but no obelisks, or stones with hieroglyphics, and we thought the greatest part of the ruins seemed to point that way, or more southerly.

"These, our conductor said, were the ruins of Mimf, the ancient seat of the Pharaohs, kings of Egypt, that there was another Mimf, far down in the Delta, by which he means Menouf, below Terrane and Bath el Baccara. Perceiving now that I could get no further intelligence, I returned with my kind guide, whom I gratified for his pains, and we parted content with each other."

It was near four o'clock in the afternoon when they returned to their boatmen. By the way they met one

of their Moors, who told them they had drawn up the boat opposite to the northern point of the palm-trees of Metrahenny.

All the people in the date-villages seemed to be of a yellower, and more sick-like colour, than any our traveller had ever seen; besides, they had an inanimate, dejected, grave countenance, and seemed rather to avoid than wish for conversation.

On the 13th of Dec. in the morning, while drinking coffee preparatory to their leaving Metrahenny, an Arab arrived from the Howadat with a letter and a few dates. This Arab had been sick, and wanted to go to Kenne, in Upper Egypt. The shekh expressed his wish that Mr. Bruce would take him with him, give him medicines, cure his disease, and maintain him all the way.

"On these occasions (observes our traveller), there is nothing like ready compliance. He had offered to carry me the same journey, with all my people and baggage, without hire; he conducted me with safety and great politeness to the Saccara; I therefore answered instantly,—'You shall be very welcome—upon my head be it.' Upon this the miserable wretch, half naked, laid down a dirty clout, containing about ten dates, and the Shekh's servant that had attended him returned in triumph."

With a fair fresh wind, rather a little on their beam, they cheerfully hoisted their main and fore-sails, leaving the point of Metrahemny. They saw the pyramids of Saccara still S. W. and several poor miserable villages on both sides of the river.

After sailing about two miles, they saw three men fishing, whose singular manner and situation our traveller thus describes:

"They were on a raft of palm branches, supported on a float of clay jars, made fast together. The form was like an isosceles triangle, or face of a pyramid; two men, each provided with a casting-net, stood at the two corners, and threw their nets into the stream together; the third stood at the apex of the triangle or third corner, which was foremost, and threw his net the moment the other two drew theirs out of the water. And this they repeated, in perfect time, and with surprising regularity. Our Rais thought we wanted to buy fish, and letting go his mainsail, ordered them on board with a great tone of superiority. They were in a moment alongside of us, and one of them came on board, lashing his miserable raft to a rope at our stern. In recompence for their trouble we gave them some large pieces of tobacco, and this transported them so much, that they brought us a basket of several different kinds of fish, all small, excepting one laid on the top of the basket, which was a clear, salmon-coloured fish, silvered upon its sides, with a shade of blue upon its back. It weighed about 10 lib. and was most excellent, being perfectly firm and white like a perch.—There are some of this kind 70 lib. weight. I examined their nets, they were rather of a smaller circumference than our casting-nets in England; the weight, as far as I could guess, rather heavier in proportion than ours, the thread that composed them being smaller.---I could not sufficiently admire their success in a violent stream of deep water, such as the Nile; for the river was at least twelve feet deep where they were fishing, and the current very strong.

"These fishers offered willingly to take me upon the raft to teach me; but I cannot say my curiosity

went so far. They said their fishing was merely accidental, and in course of their trade, which was selling these potter earthen jars, which they got near Ashmounein; and after having carried the raft with them to Cairo, they untie, sell them at the market, and carry the produce home in money, or in necessaries upon their back. A very poor economical trade, but sufficient, as they said, from the carriage of crude materials, the moulding, making, and sending them to market, to Cairo, and to different places in the Delta, to afford occupation to two thousand men."

They reached the point of an island about two o'clock in the afternoon, where were several villages with date-trees on both sides, the ground overflowed by the Nile and cultivated: the current very strong. They passed a village, called Regnagie, and another named Zaragara, on the E. side of the Nile. They then reached the village of Caphar el Hayat, or the Toll of the Tailor, where there were great plantations of dates, and very large.

The wind having failed about four o'clock, they passed the night at Halouan, on the S. W. point of the island, between Caphar el Hagat and Gizier Azali. It is now divided into a number of small islands by calishes being cut through it, and, under different Arabic names, they still reach very far up the stream. Mr. Bruce landed to see if there were remains of the olive-tree, which, according to Strabo, grew here. His search, however, was fruitless; but as there is a village, called Zeitoon, or the *Olive-Tree*, opposite to one of the divisions, into which this large island is broken, he thinks it probable that there was something of the kind.

The weather being nearly calm, Dec. 15, they left the N. end of the island: their course was due S. the line of the river, and three miles farther they passed Woodan, and a collection of villages (all going by that name) upon the E.; to the W. were small islands.

"The ground (says our traveller) is all cultivated about this village, to the foot of the mountains, which is not above four miles: but it is full eight on the west, all overflowed and sown. The Nile is here but shallow, and narrow, not exceeding a quarter of a mile broad, and three feet deep: owing, I suppose, to the resistance made by the island in the middle of the current, and by a bend it makes, thus intercepting the sand brought down by the stream. The mountains here come down till within two miles of Suf el Woodan, for so the village is called. We were told there were some ruins to the westward of this, but only rubbish, neither arch nor column standing."

They passed by several villages on each side, all surrounded with palm-trees, verdant and pleasant, but evincing a want of variety. The Nile, however, is full a mile broad here: the wind seemed to be exasperated by the resistance of the stream, and blew fresh and steadily. With great velocity they passed Nizelet Embarak, Cubabac, Nizelet Omar, Racca Kibeer, Racca Seguier, and at length came in sight of Atfia, a large village, at some distance from the Nile, which is here deep, all the valley green, and the palm groves beautiful. Notwithstanding, the prospect is far from pleasing, for the whole ground that is sown, to the sandy ascent of the mountains, (which here begin to have a moderate degree of elevation, and which bound this narrow valley) are

white, gritty, sandy, irregular, and destitute of all kind of verdure.

The little village of Racca Seguier was somewhat remarkable, being surrounded with trees of a different nature and figure from palms. Mr. Bruce believed they were pomegranate-trees, as with his glass, he thought he saw some reddish fruit upon them: they had passed a village called Rhoda; a name given in Egypt to pomegranates: Saleah is on the opposite or E. side of the river. The Nile divides above the village. Here they passed the night of the 15th, as it fell calm, keeping, as usual, a very good watch all night.

The morning of the 16th was exceedingly hazy, though it cleared about ten o'clock. This, and other examples of the kind, which Mr. Bruce witnessed, sufficiently contradicted the opinion that the Nile emits no fogs. In the afternoon the people went on shore to shoot pigeons; they were very bad and black, as it was not the season of grain.

While Mr. Bruce was arranging his journal, the Howadat Arab suddenly entered, and sat down close to him. On being asked the reason for this intrusion, he pulled out a rag from within his girdle—said he was going to Mecca, and had taken that with him—that he was afraid the boatmen would rob him, and throw him into the Nile, and that one of the Moors had been feeling for his money the night before, when he thought him asleep. Mr. Bruce made him count his sum, which amounted to the value of about half-a-crown, which he promised to take care of for him, assuring him he should be his servant, and lie before the door of his dining-room all night.

"The pyramids, (observes Mr. B.) which had been on our right-hand at different distances since we passed the Saccara, terminated here in one of a very singular construction. About two miles from the Nile, between Suf and Woodan, there is a pyramid, which at first sight appears all of a piece; it is of unbaked bricks, and perfectly entire; the inhabitants call it the False Pyramid. The lower part is a hill exactly shaped like a pyramid for a considerable height. Upon this is continued the superstructure in proportion till it terminates like a pyramid above, and at a distance it would require a good eye to discern the difference, for the face of the stone has a great resemblance to clay, of which the pyramids of the Saccara are composed."

About 8 o'clock in the morning of the 17th, having a calm S. wind, they prepared to get on their way.—The vessel moved but very slowly.

After passing Comadreedy the Nile is again divided by another fragment of the island, and inclines rather to the westward. On the E. is a village, called Sidi Ali el Courani, which has only two palm-trees; consequently a deserted appearance: however, the wheat upon the banks was more advanced than any they had seen, being five inches high. The mountains on the E. side came down to the banks of the Nile; they were bare, white, and sandy, and on this side there was no appearance of villages. The river here is about two or three furlongs broad. Mr. Bruce could neither night nor day procure an instant for observation, on account of the thin white clouds which continually confused the heavens.

They now passed a convent of Cophts, a solitary,

miserable building, with a dome like a saint's, and a small plantation of palms. About four miles from this is the village of Nizclet el Arab, consisting of miserable huts.

"Here (says our author) begin large plantations of sugar-canes, the first we had yet seen; they were then loading boats with these to carry them to Cairo. I procured from them as many as I desired. The canes are about an inch and a quarter in diameter; they are cut in round pieces about three inches long, and after having been slit, they are steeped in a wooden bowl of water. They give a very agreeable taste and flavour to it, and make it the most refreshing drink in the world, whilst, by imbibing the water, the canes become more juicy, and lose a part of their heavy clammy sweetness, which would occasion thirst. I was surprized at finding this plant in such a state of perfection so far to the northward. We were now scarcely arrived in lat. 29°, and nothing could be more beautiful and perfect than the canes were.

"Sugar, tobacco, red-podded or Cayenne pepper, cotton, some species of solanum, indigo, and a multitude of others, have not as yet their origin well ascertained. Prince Henry of Portugal put his discoveries to immediate profit, and communicated what he found new in each part of Europe, Asia, Africa, and America, to where it was wanting. It will be soon difficult to ascertain to each quarter of the world the articles that belong to it, and fix upon those few that are common to all. Even wheat, the early produce of Egypt, is not a native of it. It grows under the line, within the tropics, and as far north and south as we know. Severe northern winters seem to be necessary

to it, and it vegetates vigorously in frost and snow. But whence it came, and in what shape, is yet left to conjecture. Though the stripe of green wheat was continued all along the Nile, it was interrupted for about half a mile on each side of the Coptish convent. These poor wretches know, that though they may sow, yet, from the violence of the Arabs, they shall never reap, and therefore leave the ground desolate.

"On the side opposite to Sment, the stripe begins again, and continues from Sment to Mey-Moon, about two miles, and from Mey-Moon, to Shenuiah, one mile further. In this small stripe, not above a quarter of a mile broad, besides wheat, clover is sown, which they call bersine. I do not think it equals what I have seen in England, but it is sown and cultivated in the same manner. Immediately behind this narrow stripe the white mountains appear again, square and flat on the top like tables. They seem to be laid upon the surface of the earth, not inserted into it, for the several strata that are divided lie as level as it is possible to place them with a rule; they are of no considerable height."

Our traveller next arrived at the village of Boush, on the W. side of the Nile, two miles S. of Shenuiah; and, a little further Beni Ali, a large village, where they had a momentary view of the mountains on the W. side of the Nile, running in a line nearly S. and very high. Zeytoom, adjoining Beni Ali, is still a large village on the western shore. About five miles from Boush is Maniareish, a village on the E. side of the river, where the mountains on that side end. A little farther S. is Baiad, where was an engagement between Hussein Bey and Ali Bey, then in exile, in

which the former was defeated, and the latter restored to the government of Cairo.

From Maniareish to Beni Suef is two miles and a half, which, though no better built than any other town or village our travellers had passed, is still interesting by its extent, being the most considerable place they saw since they left Cairo. It is a market-town, and has a cacheff, and a mosque with three large steeples. Opposite this town the mountains appear again of considerable height about twelve miles distant.

The surrounding country is well cultivated, and apparently fertile, and the inhabitants better clothed, and seemingly less miserable than those nearer Cairo. The Nile at Beni Suef is very shallow, and the current strong. They touched several times in the middle of the stream, and came to an anchor at Baha, (about two furlongs above Beni Suef) where they passed the night. They kept a strict watch, having been told there were robbers on the E. side of the river, who had lately plundered some boats: however our travellers saw none.

The next day brought fine weather and a fair wind. The villages had still a beggarly appearance: they passed Mansura, Gardami, Magaga, Malatiah, and other small ones, some of which did not consist of fifteen houses; afterwards Gundiah and Kerm, on the W. side of the river, with a large plantation of dates, and (four miles farther) Sharuni. From this to Abou Azeeze frequent plantations of sugar-cane were now cutting. All about Kafoor is sandy and barren: Etfa is on the W. side of the Nile, which here again makes an island. In the evening they arrived at Zohora,

which consists of three plantations of dates. Here they passed the night.

There was nothing remarkable till they came to Barkaras, a village planted with thick groves of palm-trees, on the side of a hill. The wind was so high they could scarcely carry their sails; the current was strong at Shekh Temine, and they went with terrible violence through the water. They passed on the western shore Feshne, a considerable place, then Miniel, or the ancient Phylœ, a large town which had been fortified towards the water; also Rhoda, when they saw the magnificent ruins of the ancient city of Antinous, built by Adrian.

"I asked (says Mr. Bruce) the Rais what sort of people they were? He said that the town was composed of very bad Turks, very bad Moors, and very bad Christians; that several devils have been seen among them lately, who had been discovered by being better and quieter than any of the rest. The Nubian geographer informs us, that it was from this town Pharaoh brought his magicians, to compare their powers with those of Moses; an anecdote worthy that great historian.

"I told the Rais, that I must of necessity, go ashore. He did not seem to be fond of the expedition; but hauling in his main-sail, and with his fore-sail full stood S. S. E. directly under the ruins. In a short time we arrived at the landing-place: the banks are low, and we brought up in a kind of bight, or small bay, where was a stake; so our vessel touched very little, or rather swung clear. Abou Cuffi's son, Mahomet, and the Arab, went on shore, under pretence of buying some provision, and to see how the land lay;

but after the character we had of the inhabitants, all our fire-arms were brought to the door of the cabin.—In the mean time, partly with my naked eye, and partly with my glass, I observed the ruins so attentively as to be perfectly in love with them.

"The columns of the angle of the portico (continues our traveller) were standing fronting to the north; part of the tympanum, cornice, frize, and architrave, all entire, and very much ornamented; thick trees hid what was behind. The columns were of the largest size and fluted; the capitals Corinthian, and in all appearance entire. They were of white Parian marble probably, but had lost the extreme whiteness, or polish, of the Antinous at Rome, and were changed to the colour of the fighting gladiator, or rather to a brighter yellow. I saw indistinctly also a triumphal arch, or gate of the town, in the very same style; and some blocks of very white shining stone, which seemed to be alabaster, but for what employed I do not know. No person had yet stirred, when all on a sudden we heard the noise of Mahomet and the Moor in strong dispute. Upon this the Rais, stripping off his coat, leaped ashore, and slipped off the rope from the stake, and another of the Moors stuck a strong perch, or pole, into the river, and twisted the rope round it.—We were in a bight, or calm place, so that the stream did not move the boat.

"Mahomet and the Moor came presently in sight; the people had taken Mahomet's turban from him, and they were apparently on the very worst terms. Mahomet cried to us, that the whole town was coming, and getting near the boat, he and the Moor jumped in with great agility. A number of people was assem-

bled, and three shots were fired at us very quickly, the one after the other. I cried out in Arabic: 'Infidels, thieves, and robbers! come on, or we shall presently attack you;' upon which I immediately fired a ship-blunderbuss with pistol small bullets, but with little elevation, among the bushes, so as not to touch them. The three or four men that were nearest fell flat upon their faces, and slid away among the bushes on their bellies, like eels, and we saw no more of them. We now put our vessel into the stream, filled our fore-sail, and stood off, Mahomet crying: Be upon your guard; if you are men, we are the Sanjack's soldiers, and will come for the turban to-night. More we neither heard nor saw.

"We were no sooner out of their reach, than our rais, filling his pipe, and looking very grave, told me to thank God that I was in the vessel with such a man as he was, as it was owing to that only I escaped from being murdered ashore. Mahomet said: They had not seen us come in, but had heard of us ever since we were at Metrahenny, and had waited to rob or murder us; that upon now hearing we were come, they had all ran to their houses for their arms, and were coming down immediately to plunder the boat; upon which he and the Moor ran off, and being met by these three people and the boy on the road, who had nothing in their hands, one of them snatched the turban off. He likewise added, that there were two parties in the town; one in favour of Ali Bey, the other friends to a rebel Bey, who had taken Miniet; that they had fought two or three days ago among themselves, and were going to fight again, each of them having called Arabs to their assistance.

"Hassan and his son, Mahomet, were violently exasperated, and nothing would serve them but to go in again near the shore, and fire all the guns and blunderbusses among the people. But, besides that I had no inclination of that kind, I was very loth to frustrate the attempts of some future traveller, who may add this to the great remains of architecture we have preserved already."

The Rais was solicitous for Mr. Bruce to land at Reremont, a Coptic Christian town, where there are a great number of Persian wheels to draw the water for the sugar-canes, which belong to Christians. The water thus brought up from the river runs down to the plantations below or behind the town, after being emptied on the banks above.

They passed Ashmounein, a large town, which gives the name to the province, where there are magnificent ruins of Egyptian architecture: they then reached Melawe, which is larger, and better built and inhabited than Ashmounein, the residence of the Cacheff. At that time Mahomet Aga was here with troops from Cairo; he had taken Miniet, and by the friendship of Shekh Hamam, the great Arab, governor of Upper Egypt, kept all the people on that side of the river in their allegiance to Ali Bey. Here Mr. Bruce received about a gallon of brandy, and a jar of lemons and oranges, preserved in honey; also a lamb, and some garden-stuffs. Among the sweetmeats was some horse-radish preserved like ginger. Our traveller gave a large piece of it, well wrapt in honey, to the Rais, who, half an hour after, coughed and spit, crying he was poisoned.

They passed Mollé, a small village, with a great number of acacia trees intermixed with the plantations of palms. A large plantation of dates reaches all along the W. side, and ends at a village, called Masara. Here the river, though broad, happened to be very shallow, and by the violence with which they went, they stuck so fast upon a sand-bank, that it was after sun-set before they could get off.

Early in the morning of the 20th they again set sail, and passed two villages, Welled Behi and Salem, on the W. side of the river. They also passed Deirout: Zohor, surrounded with palms, and Sirade, on the E. side; notwithstanding it was the month of December, and the mornings very cold, the trees were in full flower. Monfalout, a large town on the western shore, was once an old Egyptian town, and a place of great trade. Siout is another large town, built with the remains of the ancient city Isiu: it is some miles in land, upon the side of a large calish, over which there is an ancient bridge. Three miles beyond, the wind turned directly S. so they were obliged to stay at Tima the rest of the day. Mr. Bruce, wearied with continuing in the boat, went on shore.

Tima is a small town, surrounded like the rest with groves of palm-trees. Below it is Bandini. The Nile here is full of sandy islands. Our traveller walked into a desert behind the village, and shot a considerable number of the bird called gooto, and several hares; he sent one of his servants loaded to the boat. He then walked down, past a small village, called Nizelet el Himma, and returned by a still smaller one, called Shuka.

"The people in these villages (says our author) were in appearance little less miserable than those of the villages we had passed. They seemed shy and surly at first, but, upon conversation, became placid enough. I bought some medals from them of no value, and my servants telling them I was a physician, I gave my advice to several of the sick. This reconciled them perfectly, they brought me fresh water and some sugar-canes, which they split and steeped in it. If they were satisfied, I was very much so. They told me of a large scene of ruins that was about four miles distant, and offered to send a person to conduct me, but I did not accept their offer, as I was to pass there next day."

The next day, in the morning, they reached Gawa, where is the second scene of ruins of Egyptian architecture, after leaving Cairo. Mr. Bruce went on shore, and found a small temple of three columns in front, with the capitals entire, and the columns in several separate pieces. The whole was covered with hieroglyphics, and the temple is filled with rubbish and dung of cattle. There are two villages of this name, opposite each other; viz. Gawa Shergieh, i. e. the Eastern Gawa, and Gawa Garbieh, the Western Gawa: the former is much the larger.

Having passed three villages, Shaftour, Commawhaia, and Zinedi, they anchored off Shaftour, within sight of Taahta, which is large, and has several mosques. On the E. is a mountain, called Jibbel Heredy, from a Turkish saint, who was turned into a snake, has lived several hundred years, and is to live for ever. On the 22d, at night, they arrived at Achmim. Mr. Bruce landed his quadrant and instru-

ments, in order to observe an eclipse of the moon; but, immediately after her rising, the whole heavens were so covered with clouds and mist, that not a star was visible.

"Achmim (says our traveller) is a very considerable place; it belonged once to an Arab prince of that name, who possessed it by a grant from the Grand Signior, for a certain revenue to be paid yearly. That family is now extinct, and another Arab prince, Hamam, Shekh of Furshout, now rents it for his life-time, from the Grand Signior, with all the country (except Girgé) from Siout to Luxor. The inhabitants are of a very yellow, unhealthy appearance, probably owing to the bad air, occasioned by a very dirty calish that passes through the town. There are, likewise, a great many trees, bushes, and gardens, about the stagnated water, all which increase the bad quality of the air.

"Here is what is called an Hospice, or Convent of religious Franciscans, for the entertainment of the converts, or persecuted Christians in Nubia, *when they can find them*. One of the last princes of the house of Medicis, all patrons of learning, proposed to furnish them with a complete observatory, with the most perfect and expensive instruments; but they refused them, from a scruple least it would give umbrage to the natives. The fear that it should expose their own ignorance and idleness, I must think, entered a little into the consideration. They received us civilly, and that was just all. I never knew a number of priests met together, who differed so little in capacity and knowledge, having barely a routine of scholastic disputation, on every other subject inconceivably ignorant. But I

understood afterwards, that they were low men, all Italians; some of them had been barbers, and some of them tailors, at Milan; they affected to be all Anti-Copernicans, upon scripture principles, for they knew no other astronomy. These priests lived in great ease and safety, were much protected and favoured by this Arab prince, Hamam; and their acting as physicians reconciled them to the people. They told me there were about eight hundred Catholics in the town, but I believe the fifth part of that number would never have been found, even such Catholics as they are. The rest of them were Cophts and Moors, but a very few of the latter, so that the missionaries live perfectly unmolested.

"There was a manufactory of coarse cotton cloth in the town to considerable extent; and great quantity of poultry, esteemed the best in Egypt, was bred here, and sent down to Cairo. The reason is plain, the great export from Achmim is wheat; all the country about it is sown with that grain, and the crops are superior to any in Egypt. Thirty-two grains pulled from the ear was equal to forty-nine of the best Barbary wheat gathered in the same season; a prodigious disproportion of it holds throughout. The wheat, however, was not much more forward in Upper Egypt than that lower down the country, or farther northward. It was little more than four inches high, and sown down to the very edge of the water. The people *here*, wisely pursuing agriculture, so as to produce wheat in the greatest quantity, have dates only about their houses, and a few plantations of sugar-cane near their gardens. As soon as they have reaped their wheat they sow for another crop, before the

sun has drained the moisture from the ground. Great plenty of excellent fish is caught here, particularly a large one, called the binny. I have seen them about four feet long, and one foot and a half broad. The people seemed to be very peaceable and well-disposed, but of little curiosity. They expressed not the least surprise at seeing my large quadrant and telescopes mounted. We passed the night in our tent upon the river side, without any sort of molestation, though the men are reproached with being very great thieves. But seeing, I suppose, by our lights, that we were awake, they were afraid.

The women seldom marry after sixteen; we saw several with child, who they said were not eleven years old. Yet I did not observe that the men were less in size, less vigorous and active in body, than in other places. This, one would not imagine, from the appearance these young wives make. They are little better coloured than a corpse, and look older at sixteen than many English women at 60."

Having left Achmim, Dec. 24, they passed Shekh Ali, Hamdi, Aboudaral, Salladi, and several other villages. At three in the afternoon they reached Girgé, a considerable town. All the country, on both sides of the Nile, to Girgé, is but one continued grove of palm trees, in which are several villages, almost united, and which have a very picturesque appearance among the trees, on account of the many pigeon-houses that are on the tops of them. At night they anchored between two villages, Beliani and Mobanniny.

Impatient to visit the most magnificent ruins in Upper Egypt, they set out the next morning, (Dec. 25,)

and arrived at Dendera about ten in the forenoon. They had two letters from the bey to the two principal men here, commanding them to have a special care, that no mischief befel them; also another to Shekh Hamam, at Furshout, in whose territory they were; consequently, though they had heard many evil reports of the inhabitants, they were not very apprehensive.

Mr. Bruce pitched his tent by the river side, and sent word to the two chiefs, that he had to deliver to them the bey's injunctions. After some delay two men came, bringing each a sheep, and receiving the letters went back with speed. Soon after they returned with a horse and three asses, to take our traveller to the ruins.

"Dendera (says Mr. Bruce) is a considerable town at this day, all covered with thick groves of palm-trees, the same that Juvenal describes it to have been in his time. It is governed by a cacheff, appointed by Shekh Hamam. A mile south of the town are the ruins of two temples, one of which is so much buried under ground that little of it is to be seen; but the other, which is by far the most magnificent, is entire, and accessible on every side. It is also covered with hieroglyphics, both within and without, all in relief; and of every figure, simple and compound, that ever has been published, or called an hieroglyphic.

The form of the building is an oblong square, the ends of which are occupied by two large apartments, or vestibules, supported by monstrous columns, all covered with hieroglyphics likewise. Some are in form of men and beasts; some seem to be the figures

of instruments of sacrifice, while others, in a smaller size, and less distinct form, seem to be inscriptions in the current hand of hieroglyphics. They are all finished with great care. The capitals are of one piece, and consist of four huge human heads, placed back to back against one another, with bat's ears, and an ill-imagined, and worse-executed, fold of drapery between them. Above these is a large, oblong, square block, still larger than the capitals, with four flat fronts, disposed like pannels; that is, with a kind of square border round the edges, while the faces and fronts are filled with hieroglyphics, as are the walls and cielings of every part of the temple. Between these two apartments, in the extremities, there are three other apartments, resembling the first in every respect, only that they are smaller. The whole building is of common white stone, from the neighbouring mountains, only those two in which have been sunk the pirns for hanging the outer doors, (for it seems they had doors even in those days) are of granite, or black and blue porphyry.

"The top of the temple is flat; the spouts to carry off the water are monstrous heads of sphinxes; the globes with wings, and the two serpents, with a kind of shield or breast-plate between them, are here frequently repeated; such as we see them on the Carthaginian medals. The hieroglyphics have been painted over, and great part of the colouring yet remains upon the stones; red, in all its shades, especially that dark dusky colour, called Tyrian purple; yellow, very fresh; sky-blue, (that is, near the blue of an eastern sky) several shades lighter than ours; green of different shades; these are all the colours preserved."

"Dendera (adds our author) stands on the edge of a small but fruitful plain; the wheat was thirteen inches high, now at Christmas; their harvest is in the end of March. The valley is not above five miles wide, from mountain to mountain. Here we first saw the doom-tree in great profusion, growing among the palms, from which it scarcely is distinguishable at a distance. Its stone is like that of a peach, covered with a black bitter pulp, which resembles a walnut over-ripe.

"A little before we came to Dendera we saw the first crocodile, and afterwards hundreds, lying upon every island like large flocks of cattle, yet the inhabitants of Dendera drive their beasts of every kind into the river, and they stand there for hours. The girls and women too, that come to fetch water in jars, stand up to their knees in the water for a considerable time; and if we guess by what happens, their danger is full as little as their fear, for none of them, that ever I heard of, had been bit by a crocodile. However, if the Denderites were as keen and expert hunters of crocodiles, as some historians tell us they were formerly, there is surely no part in the Nile where they would have better sport than here, immediately before their own city."

Mr. Bruce, having rewarded those who had conducted him to the ruins, returned to his tent. He saw, at some distance, a well-dressed man, with a white turban and yellow shawl covering it, and a number of ill-looking people about him; but, supposing it was some quarrel among the natives, took no notice thereof. The Rais however told him, that a begging fellow, who called himself a saint—"but,

(added he) it is the Cadi, and no one else," insisted upon taking away the boat. Our traveller now went to see him: he was sitting upon the ground, on a carpet, moving his head backwards and forwards, and saying prayers with beads in his hands. On Mr. Bruce's saluting him, he beheld him with great contempt.—" I am (said he) going to Girgé, and this holy saint is with me, and there is no boat but your's bound that way; for which reason I have promised to take him with me." The pretended saint had now got into the boat; he was an ill-favored, sickly man, and seemed almost blind. Mr. Bruce, however, told him that he was not going to Girgé, nor should either saints or cadies accompany; then returning to his tent, he sent the Rais with half-a-crown (as in charity), which the saint cheerfully accepted, and went his way singing. The cadi also departed, and the mob dispersed. A Moor was now ordered to proclaim:—" That all people should, in the night-time, keep away from the tent, or they would be fired at."

While they were striking their tent, a great mob came down, but without the cadi. As Mr. Bruce commanded his people to take their arms in their hands, they kept at a considerable distance; however, the pretended saint got into the boat again, with a yellow flag in his hand, and sat down at the foot of the main-mast, saying, with a vacant smile, " That they might fire, for he was out of the reach of the shot."—Some stones were thrown, but they did not reach them. Hereupon Mr. Bruce ordered two of his servants, with large brass ship-blunderbusses, to get upon the top of the cabin. He then pointed a wide-mouthed Swedish blunderbuss from a window, threatening to

fire if another stone was thrown. As soon as the blunderbuss appeared they all ran away, and before they could collect themselves to return, their vessel was in the middle of the stream.

The saint, who had been singing all this while, now began to show some apprehensions. They carried him about a mile up the river, when, having approached a landing-place, Mr. Bruce asked him if he would go ashore on his own accord, or be thrown into the Nile? then ordering him to be put out, the saint, who he supposed was blind and weak, placed one foot upon the gunnel of the boat, (then within three feet of the shore) and leaped upon land. They then slacked their vessel down the stream a few yards, filling their sails and stretching away, while the saint (apparently the tool of the cadi) remained on shore in a most violent rage.

Having arrived the same afternoon at Furshout, they visited a convent of Italian friars, who, like those at Achmim, are of the order of the reformed Franciscans. Furshout is in a large cultivated plain, nine miles over to the foot of the mountains, all sown with wheat. Here are likewise plantations of sugar-canes. It is said the town contains above 10,000 people.

They waited upon the Shekh Hamam, a large, handsome man, about sixty. He was dressed in a large fox-skin pelisse over the rest of his clothes, and had a yellow Indian shawl wrapt about his head like a turban. He received Mr. Bruce with great politeness, asking him more about Cairo than about Europe.—This man was immensely rich, having gradually united in his own person all the separate districts of Upper

Egypt, each of which formerly had its particular prince. His interest was so great at Constantinople as to create great jealousy among the beys of Cairo. He had on farm from the Grand Signior, almost the whole country between Siout and Syene.

During our traveller's stay at Furshout, it rained the whole night till about nine o'clock the next morning, which occasioned much alarm, lest the whole town should be destroyed. As it is very rare to see rain here, the prophets said it portended a dissolution of government, which was indeed verified soon afterwards.

Early in the morning, Jan. 7, 1769, they left Furshout. At first their wind was but scant, but towards noon it freshened up. They passed a large town on the W. side of the Nile, called How, and about four o'clock in the afternoon arrived at El Gourni, a small village, which has a temple of old Egyptian architecture. This, and two adjoining heaps of ruins, Mr. Bruce imagines to have been part of the ancient Thebes.

" Shaamy and Taamy (observes our author) are two colossal statues, in a sitting posture, covered with hieroglyphics. The southmost is of one stone, and perfectly entire. The northmost is a good deal more mutilated. It was probably broken by Cambyses, and they have since endeavoured to repair it. The other has a very remarkable head-dress, which can be compared to nothing but a tye-wig, such as worn in the present day. These two, situated in a very fertile spot belonging to Thebes, were apparently the Nilometers of that town, as the marks which the water has left upon the bases sufficiently shew. The bases of

both of them are bare and uncovered to the bottom of the plinth, or lowest member of their pedestal, so that there is not the eighth of an inch of the lowest part of them covered with mud, though they stand in the middle of a plain, and have stood there certainly above three thousand years; since which time, if the fanciful rise of the land of Egypt by the Nile had been true, the earth should have been raised so as fully to conceal half of them both. These statues are covered with inscriptions of Greek and Latin; the import of which seems to be, that there were certain travellers, or particular people, who heard Memnon's statue utter the sound it was said to do, upon being struck with the rays of the sun.

"Nothing remains of the ancient Thebes but four prodigious temples, all of them in appearance more ancient, but neither so entire, nor so magnificent, as those of Dendera. The temples at Medinet Tabu are the most elegant of these. The hieroglyphics are cut to the depth of half a foot in some places, but we have still the same figures, or rather a less variety, than at Dendera. The hieroglyphics are of four sorts: first, such as have only the contour marked, and, as it were, scratched only in the stone. The second are hollowed, and in the middle of that space rises the figure in relief, so that the prominent part of the figure is equal to the flat, unwrought surface of the stone, and seems to have a frame round it, designed to defend the hieroglyphic from mutilation. The third sort is in relief, or basso-relievo, as it is called, where the figure is left bare and exposed, without being sunk in, or defended by any compartment cut round it in the stone. The fourth are those mention-

ed in the beginning of this description, the outlines of the figure being cut very deep in the stone. All the hieroglyphics but the last mentioned, which do not admit it, are painted red, blue, and green, as at Dendera, and with no other colours.

"Notwithstanding all this variety in the manner of executing the hieroglyphical figures, and the prodigious multitude which I have seen in the several buildings, I never could make the number of different hieroglyphics amount to more than five hundred and fourteen, and of these there were certainly many which were not really different, but from the ill execution of the sculpture only appeared so. From this I conclude, certainly, that it can be no entire language which hieroglyphics are meant to contain; for no language could be comprehended in five hundred words; and, it is probable, that these hieroglyphics are not *alphabetical*, or *single letters* only; for five hundred would make *too large* an alphabet. The Chinese, indeed, have many more letters in use, but have no alphabet—but *who is it that understands the Chinese?*

"There are three different characters which, I observe, have been in use at the same time in Egypt; Hieroglyphics, the Mummy character, and the Ethiopic. These are all three found, as I have seen, on the same mummy, and therefore were certainly used at the same time. The last only I believe was a *language.*

"The mountains immediately above, or behind Thebes, are hollowed out into numberless caverns, the first habitations of the Ethiopian colony which built the city. I imagine they continued long in these

habitations, for I do not think the temples were ever intended but for *public* and *solemn* uses; and in none of these ancient cities did I ever see a wall or foundation, or any thing like a private house; all are temples and tombs, if temples and tombs in those times were not the same thing. But vestiges of houses there are none, whatever Diodorus Siculus may say; building with stone was too expensive for individuals; the houses probably were all of clay, thatched with palm branches, as they are at this day. This is one reason why so few ruins of the immense number of cities we hear of remain.

"Thebes, according to Homer, had a *hundred gates.* We cannot, however, discover yet the foundation of any wall that it had; and as for the horsemen and chariots it is said to have sent out, all the Thebaid sown with wheat would not have maintained *one half* of them.

"Thebes, at least the ruins of the temples, called Medinet Tabu, are built in a long stretch of about a mile broad, most parsimoniously chosen at the sandy foot of the mountains. The Horti Pensiles, or hanging gardens, were surely formed upon the sides of these hills, then supplied with water by mechanical devices. The utmost is done to spare the plain, and with great reason; for all the space of ground, this ancient city has had to maintain its myriads of horses and men, is a plain of three quarters of a mile broad, between the town and the river; upon which plain the water rises to the height of four and five feet, as we may judge by the marks on the statues, Shaamy and Taamy. All this pretended populousness of ancient Thebes I therefore believe fabulous.

"It is a circumstance very remarkable, in building the first temples, that, where the side-walls are solid, that is, not supported by pillars, some of these have their angles and faces perpendicular, others inclined in a very considerable angle to the horizon. Those temples, whose walls are inclined, you may judge by the many hieroglyphics and ornaments, are of the first ages, or the greatest antiquity. From which, I am disposed to think, that singular construction was a remnant of the partiality of the builders for their first domiciles; an imitation of the slope, or inclination of the sides of mountains; and that this inclination of flat surfaces to each other in building, gave afterwards the first idea of pyramids.

"A number of robbers, who much resemble our gypsies, live in the holes of the mountains above Thebes. They are all out-laws, punished with death if elsewhere found. Osman Bey, an ancient governor of Girgé, unable to suffer any longer the disorders committed by these people, ordered a quantity of dried faggots to be brought together, and, with his soldiers, took possession of the face of the mountain, where the greatest number of these wretches were: He then ordered all their caves to be filled with this dry brushwood, to which he set fire, so that most of them were destroyed; but they have since recruited their numbers without changing their manners.

"About half a mile north of El Gourni, are the magnificent, stupendous sepulchres of Thebes. The mountains of the Thebaid come close behind the town; they are not run in upon one another like ridges, but stand insulated upon their bases, so that you can get round each of them. A hundred of these,

it is said, are excavated into sepulchral, and a variety of other apartments. I went through seven of them with a great deal of fatigue. It is a solitary place, and my guides, either from a natural impatience and distaste, that these people have at such employments, or, that their fears of the banditti, that live in the caverns of the mountains, were real, importuned me to return to the boat, even before I had begun my search, or got into the mountains, where are the many large apartments of which I was in quest. In the first one of these I entered is the prodigious sarcophagus, some say of Menes, others of Osimandyas; possibly of neither. It is sixteen feet high, ten long, and six broad, of one piece of red granite; and, as such, is, I suppose, the finest vase in the world. Its cover is still upon it, (broken on one side,) and it has a figure in relief on the outside. It is not probably the tomb of Osimandyas, because Diodorus says, that it was ten stadia from the tomb of the kings, whereas this is one among them.

"There have been some ornaments at the outer pillars, or outer entry, which have been broken and thrown down. Thence you descend through an inclined passage, I suppose, about twenty feet broad; I speak only by guess, for I did not measure. The side walls, as well as the roof of this passage, are covered with a coat of stucco, of a finer and more equal grain, or surface, than any I ever saw in Europe. I found my black-lead pencil little more worn by it than by writing upon paper.

"Upon the left-hand side is the crocodile seizing upon the apis, and plunging him into the water. On the right-hand is the scarabæus thebaicus, or the The-

baic beetle, the first animal that is seen alive after the Nile retires from the land, and therefore thought to be an emblem of the resurrection. My own conjecture is, that the apis was the emblem of the arable land of Egypt; the crocodile, the typhon, or cacodæmon, the type of an over-abundant Nile; that the scarabæus was the land which had been overflowed, and from which the water had soon retired, and has nothing to do with the resurrection or immortality, neither of which at that time were in contemplation.

"Farther forward, on the right-hand of the entry, the pannels, or compartments, were still formed in stucco, but, in place of figures in relief, they were painted in fresco. I dare say this was the case on the left-hand of the passage, as well as the right. But the first discovery was so unexpected; and I had flattered myself that I should be so far master of my own time, as to see the whole at my leisure, that I was rivetted, as it were, to the spot by the first sight of these paintings, and I could proceed no further.

"In one pannel were several musical instruments strewed upon the ground, chiefly of the hautboy kind, with a mouth-piece of reed. There were also some simple pipes, or flutes. With them were several jars, apparently of potter-ware, which, having their mouths covered with parchment, or skin, and being braced on their sides like a drum, were probably the instruments called the *tabor*, or *tabret*, beat upon by the hands, coupled in earliest ages with the harp, and preserved still in Abyssinia, though its companion, the last-mentioned instrument, is no longer known there.

"In three following pannels were painted, in fresco, three harps, which merited the utmost attention; whe-

ther we consider the elegance of these instruments in their form, and the detail of their parts, or confine ourselves to the reflection that necessarily follows, to how great perfection music must have arrived, before an artist could have produced so complete an instrument."

"These harps, (our author afterwards remarks) in my opinion, overturn all the accounts hitherto given of the earliest state of music and musical instruments in the east; and are altogether in their form, ornaments, and compass, an incontestible proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this instrument was made; and that the period, from which we date the invention of these arts, was only the beginning of the æra of their restoration."

Mr. Bruce's conductors, finding it was his intention to sit in this cave all night, and visit the others next morning, began to lose all their patience. They dashed their torches against the largest harp, and made the best of their way out of the cave, leaving him and his people in the dark. Much chagrined, he mounted his horse to return to the boat. The road lay through a very narrow valley, the sides of which were covered with loose stones. As soon as he got down to the bottom he heard a deal of loud speaking, and, soon after, a number of large stones were rolled down upon him. Mr. Bruce dismounted, and ordered the Moor to get on horseback, which he did, and soon galloped out of danger. Having listened till he heard some voices, and resolved upon revenge before he left these banditti, our traveller levelled his gun, and fired one bar-

rel among them. A loud howl ensued, whereupon he took his servant's blunderbuss, and discharged it where he heard the sounds; then keeping along the dark side of the hill, came to the mouth of the plain, where they reloaded their firelocks, and made the best of their way to the river.

About twelve at night a gentle breeze began to blow, which wafted them up to Luxor, where there was a governor, for whom Mr. Bruce had letters.—Having made him a small present, he furnished them with provisions, and, among several other articles, some brown sugar; and as they had seen limes and lemons in great perfection here, they were resolved to indulge themselves with some punch, in remembrance of Old England.

Luxor and Carnac are by far the largest and most magnificent scenes of ruins in Egypt. Here are two obelisks of great beauty, and in good preservation; they are less than those at Rome, but not at all mutilated. The pavement, which is made to receive the shadow, is still so horizontal that it might be used in observation. The top of the obelisk is semi-circular.

At Carnac they saw the remains of two vast rows of sphinxes, one on the right-hand, the other on the left, (their heads were mostly broken) and a little lower a number of termini, as it should seem. They were composed of basaltes, with a dog or lion's head, of Egyptian sculpture; they also stood in lines, as if to conduct, or serve as an avenue to some principal building.

Upon the outside of the walls, at Carnac and Luxor, there seems to be an historical engraving instead

of hieroglyphics; this our travellers had not met with before. It is a representation of men, horses, chariots, and battles; some of the attitudes are well drawn, but rudely scratched upon the surface of the stone. The weapons, the men make use of, are short javelins. There is also distinguished among the rest, the figure of a man on horseback, with a lion fighting furiously by him. This whole composition is worthy the traveller's attention.

Having taken leave of the Shekh of Luxor, on the 17th they sailed with a fair wind. On the eastern shore are Hamdé Maschergarona, Tot, Senimi, and Gibeg. In the evening they came to an anchor, nearly opposite to Esné. Some of Mr. Bruce's people had landed to shoot, but did not arrive till the sun was setting: they were loaded with hares, pigeons, and gootos, all very bad game. Mr. Bruce shot two geese, beautiful in plumage, but disagreeable eating. The next morning they passed over to Esné. "It is (says our author) the ancient Latopolis, and has very great remains, particularly a large temple, which, though the whole of it is of the remotest antiquity, seems to have been built at different times, or rather out of the ruins of different ancient buildings. The hieroglyphics upon this are very ill executed, and are not painted. The town is the residence of an Arab Shekh, and the inhabitants are a very greedy, bad sort of people; but as I was dressed like an Arab, they did not molest, because they did not know me.

Having left Esné, on the 18th they passed the town of Edfu, where there are considerable remains of Egyptian architecture. The wind failing, they were obliged to stop in a very poor, desolate, and danger-

ous part of the Nile, called Jibbel el Silselly, where a boom, or chain, was drawn across the river, to hinder, as supposed, the Nubian boats from committing piratical practices in Egypt, lower down the stream. The stones on both sides, to which the chain was fixed, are very visible.

About noon they passed Coom Ombo, a round building like a castle, and then arrived at Daroo, a most miserable village. They next came to Shekh Ammer, the encampment of the Arabs, Ababdé.—This is not one, but a collection of villages, composed of miserable huts, containing about 1000 effective men; they possess few horse, and are mostly mounted on camels. These were friends to Shekh Hamam, governor of Upper Egypt, and consequently to the Turkish government at Syene.

Our travellers were introduced to their shekh, who was sick in a corner of a hut, where he lay upon a carpet, with a cushion under his head. This chief of the Ababdé, called Nimmer, *i. e.* the Tiger, was about sixty years of age, exceedingly tormented with the gravel. The conversation between him and Mr. Bruce was very friendly, but uninteresting to the reader.

On the 20th they sailed with a favorable wind till about an hour before sun rise, and at nine o'clock came to an anchor on the S. end of the palm-groves, and N. end of Syene, nearly opposite to an island, in which there is a small, handsome, Egyptian temple, nearly entire. It is the temple of Cnuphis. Adjoining to the palm-trees was a very comfortable house, belonging to Hussein Schourbatchie, the man that used to be sent from that place to Cairo, to receive

the pay of the janissaries in garrison at Syene, upon whom Mr. Bruce had credit for a small sum.

Our traveller was not well arrived, before a janissary came, in long Turkish clothes, without arms, to tell him that Syene was a garrison-town, and that the Aga was at the castle, ready to give him audience.—After taking about two hours' rest, at four o'clock in the afternoon they went to the Aga. The fort is built of clay, with some small guns mounted on it.

Mahomet Aga was sitting in a small keoosk, or closet, upon a stone bench covered with carpets. Mr. Bruce having delivered him a letter from the Bey of Cairo, after much ceremony in reading, or pretending to read it, the Aga called for a pipe and coffee.—Mr. B. then told him, that he was bearer of a confidential message from Ali Bey, of Cairo, which he wished to deliver to him in private. The room was accordingly cleared, and our traveller then gave him a present he had brought him from Cairo. The Aga seemed very sensible of this delicacy. Our travellers passed out at the S. gate of the town into the first small sandy plain. " A little to our left, (observes Mr. Bruce) there are a number of tomb-stones, with inscriptions in the Cusic character, which travellers erroneously have called *unknown* language and letters, although it was the only letter and language known to Mahomet, and the most learned of his sect in the first ages. The Cusic characters seem to be all written in capitals, which one might learn to read much more easily than the modern Arabic, and they more resemble the Samaritan. We read there—Abdullah el Hejazi el Ansari—Mahomet Abdel Shems el Taiefy

el Ansari—i. e. Abdullah born in Arabia Petrea, and Mahomet, the slave of the sun, born in Taief. Now both of these are called *Ansari*, or Helpers. But this honorable name was extended afterwards to all those who fought under Mahomet in his wars, and after, even to those who had been born in his lifetime.—These were of the army of Haled Ibn el Waalid, whom Mahomet named, Saif Ullah, the 'Sword of God,' and who, in the califat of Omar, took and destroyed Syene, after losing great part of his army before it.—It was afterwards rebuilt by the Shepherds of Beja, then Christians, and again taken in the time of Salidan, and, with the rest of Egypt, ever since hath belonged to Cairo. It was conquered by, or rather surrendered to, Selim, Emperor of the Turks, in 1516, who planted two advanced posts (Deir and Ibrim) beyond the cataract in Nubia, with small garrisons of janissaries likewise, where they continue to this day.

"Their pay is issued from Cairo; sometimes they marry each other's daughters, rarely marry the women of the country, and the son, or nephew, or nearest relation of each deceased, succeeds as janissary in room of his father. They have lost their native language, and have indeed nothing of the Turk in them, but a propensity to violence, rapine, and injustice; to which they have joined the perfidy of the Arab, which they sometimes inherit from their mother. An Aga commands these troops in the castle. They have about two hundred horsemen, armed with firelocks; with which, by the help of the Ababdé, encamped at Shekh Ammer, they keep the Bishareen, and all these numerous tribes of Arabs, that inhabit the Desert of Sennaar, in tolerable order.

"The inhabitants, merchants, and common people of the town, are commanded by a cacheff. There is neither butter nor milk at Syene, (the latter comes from Lower Egypt); the same may be said of fowls. Dates do not ripen at Syene; those that are sold at Cairo come from Ibrim and Dongola. There are good fish in the Nile, and they are easily caught, especially at the cataract, or in broken water; there are only two kinds of large ones which I have happened to see, the binny and the boulti.

"After passing the tomb-stones without the gate, we come to a plain about five miles long, bordered on the left by a hill of no considerable height, and sandy like the plain, upon which are seen some ruins. The distance from the gate of the town to Termissi, or Marada, the small villages on the cataract, is exactly six English miles. After the description already given of this cataract in some authors, a traveller has reason to be surprised, when arrived on its banks, to find that vessels sail up the cataract, and consequently the fall cannot be so violent as to deprive people of their hearing.

"The bed of the river, occupied by the water, was not then half a mile broad. It is divided into a number of small channels, by large blocks of granite, from thirty to forty feet high. The current, confined for a long course between the rocky mountains of Nubia, tries to expand itself with great violence. Finding, in every part before it, opposition from the rocks of granite, and forced back by these, it meets the opposite currents. The chafing of the water against these huge obstacles, the meeting of the contrary currents

one with another, creates such a violent ebullition, and makes such a noise and disturbed appearance, that it fills the mind with confusion rather than with terror.

"We saw the miserable Kennouss, (who inhabit the banks of the river up into Nubia, to above the second cataract, to procure their daily food) lying behind rocks, with lines in their hands, and catching fish; they did not seem to be either dexterous or successful in the sport. They are not black, but of the darkest brown; are not woolly-headed, but have hair. They are small, light, agile people, and seem to be more than half-starved. I made a sign that I wanted to speak with one of them; but seeing me surrounded with a number of horse and fire-arms, they did not choose to trust themselves. I left my people behind with my firelock, and went alone, to see if I could engage them in a conversation. At first they walked off; finding I persisted in following them, they ran at full speed, and hid themselves among the rocks."

On the 22d of January, and the two succeeding days being at Syene, in a house immediately E. of the small island in the Nile, by a mean of three observations of the sun in the meridian, Mr. Bruce concluded the latitude of Syene to be 24°. 0′. 45″. N. "Tho' Syene (says our author), by its situation should be healthy, the general complaint is a weakness and soreness in the eyes; and this not a temporary one only, but generally ending in blindness of one, or both eyes; you scarce ever see a person in the street that sees with both eyes. They say it is owing to the hot wind from the desert; and this I apprehend to be true, by the violent soreness and inflammation we were trou-

bled with in our return home, through the great desert, to Syene."

On the 26th they embarked at the N. end of the town; they now no longer enjoyed the advantage of their prodigious main-sail; not only their yards were lowered, but their masts were taken out, and they floated down the current, making the figure of a wreck. The current pushing against one of their sides, and the wind, directly contrary, pressing us on the other, they went down broad-side foremost: but so steadily as scarce to be sensible the vessel was in motion.

Jan. 31, they arrived at Negadé, the fourth settlement of the Franciscan friars in Upper Egypt, for the pretended mission in Ethiopia. This is a small village covered with palm-trees, and mostly inhabited by Cophts, none of whom the friars have yet converted, nor ever will, unless by small pensions, which they give to the poorest of them to be decoy-ducks to the rest.

Opposite to Negadé, on the other side of the river, about three miles, is Cus, a large town, but without antiquities. Mr. Bruce returned to Badjoura on the 2d of February; and as he was now about to launch in that part of his expedition, in which he was to have no further intercourse with Europe, he examined all his observations, and put his journal in such forwardness by explanations where necessary, that the labor and pains he had hitherto been at might not, should he perish in the dangerous journey, be totally lost to the public. As soon as finished, he conveyed them to his friends, Messrs. Julian and Rosa, at Cairo, to remain in their custody till his return, or till they heard something of him.

On Thursday, Feb. 16th, they heard the caravan was ready to set out from Kenné. From hence their road was first E. for half an hour, to the foot of the hills, which here bound the cultivated land, then S. E. when, at 11 o'clock in the forenoon, they reached Sheraffe, a dirty small village. All the way from Kenné, close on their left, were desert hills, on which not the least verdure grew, except a few plants, of a large species of solanum, called burrumbree. At half past two they came to a well, call Bir Ambar, (the well of spices), and a dirty village of the same name, belonging to the Azaizy, a poor inconsiderable tribe of Arabs. "They live (says Mr. Bruce) by letting out their cattle for hire to the caravans that go to Cosseir, and attending themselves when necessary. It got its name, I suppose, from its having formerly been a station of the caravans from the Red Sea, loaded with this kind of merchandise from India. The houses of the Azaizy are of a very particular construction, if they can be called houses. They are all made of potters-clay, in one piece, in shape of a bee-hive; the largest is not above ten feet high, and the greatest diameter six.—There are no vestiges here of any canal, mentioned to have been cut between the Nile and the Red Sea.—The cultivated land here is not above half a mile in extent from the river, but the inundation of the Nile reaches much higher, nor has it left behind it any appearance of soil."

Having passed Bir Ambar, about four o'clock they pitched their tent at Gabba, near Cuft, on the borders of the desert, where they passed the night. This is no town, but composed of some sand and a few bushes.

At eight o'clock in the morning of the 17th, Mr Bruce, having mounted his servants all on horseback, and taken the charge of their own camels, (for there was a strange confusion in their caravan, and their guards he knew were but a set of thieves) they advanced slowly into the desert. There were about two hundred men on horseback, armed with firelocks, said to be as fierce as lions, but, as our traveller was informed, great cowards.

"Our road (says Mr. B.) was all the way in an open plain, bounded by hillocks of sand, and fine gravel, perfectly hard, and not perceptibly above the level of the plain country of Egypt. About twelve miles distant there is a ridge of mountains, of no considerable height, perhaps the most barren in the world. Between these our road lay, through plains never three miles broad, but without trees, shrubs, or herbs—There are not even the traces of any living creature, neither serpent nor lizard, antelope nor ostrich, the usual inhabitants of the most dreary deserts. There is no sort of water on the surface, brackish or sweet.—Even the birds seem to avoid the place as pestilential, not having seen one of any kind so much as flying over. The sun was burning hot, and, upon rubbing two sticks together, in half a minute they both took fire, and flamed; a mark how near the country was reduced to a general conflagration!"

They pitched their tent, about half past 3 o'clock, at a place called Legeta, near some draw-wells, the water of which was very bitter. Here they were obliged to pass the night, and all next day, till the arrival of the caravans of Cus, Esné, and part of those of Kenné and Ebanout.

"In the evening (says our author) came twenty Turks from Caramania, which is that part of Asia Minor immediately on the side of the Mediterranean, opposite to the coast of Egypt; all of them neatly and cleanly dressed like Turks, all on camels, armed with swords, a pair of pistols at their girdle, and a short neat gun; their arms were in very good order, with their flints and ammunition stowed in cartridge-boxes, in a very soldier-like manner. A few of these spoke Arabic, and my Greek servant, Michael, interpreted for the rest. Having been informed, that the large tent belonged to an Englishman, they came into it without ceremony. They told me, that they were a number of neighbours and companions, who had set out together to go to Mecca, to the Hadje; and not knowing the language or customs of the people, they had been but indifferently used since they landed at Alexandria, particularly somewhere (as I guessed) about Achmim; that one of the Owam, or swimming thieves, had been on board of them in the night, and had carried off a small portmanteau, with about 200 sequins in gold; that, though a complaint had been made to the Bey of Girgé, yet no satisfaction had been obtained; and that now they had heard an Englishman was here, whom they reckoned their *countryman*, they had come to propose, that we should make a common cause to defend each other against all enemies. What they meaned by countrymen was this:—There is in Asia Minor, somewhere between Anatolia and Caramania, a district which they call Caz Dagli, corruptly Caz Dangli, and this the Turks believe was the country from which the English first drew their origin; and on this account they never fail to claim

kindred with the English wherever they meet, especially if they stand in need of their assistance.

"I told them I was well satisfied that, armed as we were, on foot, we were more than sufficient to beat the Atouni, after they had defeated the clownish caravan of Egypt, from whose courage we certainly had nothing to expect.

"These Turks seemed to be above the middling rank of people; each of them had his little cloak-bag very neatly packed up, and they gave me to understand that there was money in it. These they placed in my servants' tent, and chained them all together, round the middle pillar of it; for it was easy to see the Arabs of the caravan had those packages in view, from the first moment of the Turks' arrival."

They did not leave Legeta till six in the morning of the 19th, waiting for the junction of the caravans. Their journey, all that day, was through a plain, never less than a mile broad, and never broader than three; the hills, on their right and left, were higher than the former, and of a brownish calcined color, like the stones on the sides of Mount Vesuvius, but without any herb or tree upon them.

Having passed a mountain of green and red marble, they entered a plain, where they first observed the sand red, with a purple cast like that of porphyry, on which account the valley is called Hamra. Here Mr. Bruce dismounted to examine of what the rocks were composed, and with great pleasure discovered, that the quarries of porphyry began here without the mixture of any other stone; but it was imperfect brittle and soft. He had not been engaged in this pursuit an hour, before they were alarmed with a report, that

the Atouni had attacked the rear of the caravan.—They were soon at the head of it, and found they were only thieves, who had attempted to steal some loads of corn from camels that were weak or fallen lame. During the remainder of the afternoon, they saw mountains of a perfectly purple colour, all of them porphyry. About four o'clock they pitched their tent at a place called Main el Mafarek. The color of the valley, El Hamra, continued to this station; and it was very singular that the ants (the only living creatures they had yet seen) were all of a beautiful red colour, like the sand.

At ten o'clock of the 20th, they came to the mouth of the defiles, and at eleven began to descend, having had a very imperceptible ascent from Kenné all the way. On each side of the plain they found different sorts of marble. At noon they came to a plain planted with acacia trees, at equal distances. On the right-hand side they found porphyry and granite of very beautiful kinds. At a quarter past four they encamped at Koraim, a small plain, quite barren, consisting of fine gravel, sand, and stones, with a few acacia trees, interspersed throughout.

At ten o'clock on the 21st, they passed several defiles, perpetually alarmed by a report, that the Arabs were approaching, none of whom they ever saw.—They then proceeded through several other defiles, into a long plain that turns to the E. then N. E. and N. at the end of which they came to a mountain, the greatest part of which was of the beautiful marble, called in Rome, verde antico. They had now mountains on both sides, particularly on their right, which continued to Mesag el Terfowey, where they encamped at

twelve o'clock; they were obliged to bring their water from about five miles to the S. E.

"This water (says our traveller) does not appear to be from springs; it lies in cavities and grottos in the rock, of which there are twelve in number, whether hollowed by nature or art, or partly by both, is more than I can solve. Great and abundant rains fall here in February. The clouds, breaking on the tops of these mountains, in their way to Abyssinia, fill these cisterns with large supplies, which the impending rocks secure from evaporation. It was the first fresh water we tasted since we left the Nile, and the only water of any kind since we left Legeta. But such had been the foresight of our caravan, that very few resorted thither, having all laid in abundant store from the Nile, and some of them a quantity sufficient to serve them till their return. This was not our case. We had water, it is true, from the Nile, but we never thought we could have too much, as long as there was room in our water-skins to hold more; I therefore went early with my camel-drivers, expecting to have seen some antelopes, which every night come to drink from the well, having no opportunity to do it throughout the day.

"I had not concealed myself half an hour, above a narrow path leading to the principal cave, before I saw, first one antelope, walking very stately alone, then four others, closely following him. Although I was wholly hid as long as I lay still, he seemed to have discerned me from the instant that I saw him. I should have thought it had been the smell that had discovered me, had not I used the precaution of carrying a piece of burnt turf along with me, and left one

with my horse likewise; perhaps it was this unusual smell that terrified him. Whatever was the cause, he advanced apparently in fear, and seemed to be trusted with the care of the flock, as the others testified no apprehension, but were rather sporting or fighting with each other. Still he advanced slower, and with greater caution; but, being perfectly within reach, I did not think proper any longer to risk the whole, from a desire to acquire a greater number. I shot him so justly, that, giving one leap five or six feet high, he fell dead upon his head. I fired at the others, retiring all in a croud, killed one likewise, and lamed another, who fled among the mountains, where darkness protected him. We were perfectly content with our acquisition, and the nature of the place did not prompt us to look after the wounded.

"We returned near midnight with our game and our water. We found our tents all lighted, which, at that time of night, was unusual. I thought, however, it was on account of my absence, and to guide me the surer home. We were however surprised, when, coming within a moderate distance of our tent, we heard 'the word' called for; I answered immediately, 'Charlotte;' and, upon our arrival, we perceived the Turks were parading round the tents in arms, and soon after our Howadat Arab came to us, and with him a messenger from Sidi Hassan, desiring me to come instantly to his tent, while my servants advised me first to hear what they had to say to me in mine. I soon, therefore, perceived that all was not well, and I returned my compliments to Hassan, adding, that, if he had any thing to say to me so late, he would do well to come, or send, as it was past my hour of visiting in

the desert, especially as I had not eat, and was tired with having the charge of the water. I gave orders to my servants to put out all the extraordinary lights, as that seemed to be a mark of fear, but forbade any one to sleep, excepting those who had the charge of our beasts, and had been fetching the water.

"I found that, while our people had been asleep, two persons had got into the tent, and attempted to steal one of the portmanteaus; but, as they were chained together, and the tent-pole in the middle, the noise had awakened my servants, who had seized one of the men; and that the Turks had intended instantly to have dispatched him with their knives, and with great difficulty had been prevented by my servants, according to my constant orders; for I wished to avoid all extremities, upon such occasions, when possible. They had, indeed, leave to deal with their sticks as freely as their prudence suggested to them, and they had gone, in this case, fully beyond the ordinary limits of discretion, especially Abdel Gin, who was the first to seize the robber. In short, they had dealt so liberally with their sticks, that the thief was only known to be living by his groans, and they had thrown him at a small distance for any person to own him that pleased. It appeared, that he was a servant of Sidi Hassan, an Egyptian slave, or servant to Shekh Hamam, who conducted or commanded the caravan, if there was any *conduct* or *command* in it.

"There were with me ten servants, all completely armed, twenty-five Turks, who seemed worthy to be depended upon, and four janissaries, who had joined us from Cairo, so that there were of us forty men perfectly armed, besides attendants on the cattle. As we

had people with us who knew the wells, and also a friend who was acquainted with the Atouni, nothing, even in a desert, could reasonably alarm us.

" With great difficulty we pulled down an old acacia-tree, and procured some old-dried camel's dung, with which we roasted our two antelopes: very ill-roasted they were, and execrable meat, though they had been ever so well dressed, and had had the best sauce of Christendom. However, we were in the desert, and every thing was acceptable. We had some spirits, which finished our repast that night: it was exceedingly cold, and we sat thick about the fire.

" Opposite to where we were encamped is Terfowey, a large mountain, partly green marble, partly granite, with a red blush upon a grey ground, with square oblong spots. About forty yards within the narrow valley, which separates this mountain from its neighbour, we saw a part of the fust, or shaft of a monstrous obelisk of marble, very nearly square, broken at the end and towards the top. It was nearly thirty feet long, and nineteen feet in the face; about two feet of the bottom were perfectly insulated, and one whole side separated from the mountain. The gully had been widened and levelled, and the road made quite up to underneath the block. We saw likewise, throughout the plain, small pieces of jasper, having green, white, and red spots, called in Italy, diaspo sanguineo.—All the mountains, on both sides of the plain, seemed to be of the same sort; whether they really were so or not, I will not say, having had no time to examine them."

At half past one in the morning of the 22d, they set out, and continued in a direction nearly east, till at

three they came to the defiles; but it was so dark, that it was impossible to discern of what the country on each side consisted.

" At day-break (says our traveller), we found ourselves at the bottom of a mountain of granite, bare like the former. We saw quantities of small pieces of various sorts of granite, and porphyry scattered over the plain, which had been carried down by a torrent, probably from quarries of ancient ages; these were white, mixed with black spots; red, with green veins, and black spots. After this, all the mountains on the right-hand were of red marble, in prodigious abundance, but of no great beauty. They continued, as the granite did, for several miles along the road, while the opposite side was all of dead-green, supposed serpentine marble. It was one of the most extraordinary sights I ever saw. The former mountains were of considerable height, without a tree, or shrub, or blade of grass upon them; but these now before us had all the appearance, the one of having been sprinkled over with Havannah, the other with Brazil snuff. I wondered, that, as the red is nearest the sea, and the ships, going down the Abyssinian coast, observe this appearance within lat. 26°. writers have not imagined this was called the *Red Sea* upon that account, rather than for the many weak reasons they have relied upon.

" About eight o'clock we began to descend smartly, and, half an hour after, entered into another defile like those before described, having mountains of green marble on every side of us. At nine, on our left, we saw the highest mountain we had yet passed. We found it, upon examination, to be composed of serpen-

tine marble, and, through about one-third of the thickness, ran a large vein of jasper, green, spotted with red. Its exceeding hardness was such, as not to yield to the blows of a hammer; but the works of old times were more apparent in it, than in any mountain we had seen. Ducts, or channels, for carrying water transversely, were observed evidently to terminate in this quarry of jasper: a proof that water was one of the means used in cutting these hard stones."

Our travellers, still descending very rapidly, with green marble and jasper on each side, about ten o'clock had the first prospect of the Red Sea, and arrived at Cosseir at a little past eleven.

"Cosseir (Mr. Bruce says) is a small mud-walled village, built upon the shore, among hillocks of floating sand. It is defended by a square fort of hewn stone, with square towers in the angles, which have in them three small cannon of iron, and one of brass, all in very bad condition; of no other use but to terrify the Arabs, and hinder them from plundering the town when full of corn, going to Mecca in time of famine. The walls are not high, nor was it necessary, if the great guns were in order. But as this is not the case, the ramparts are heightened by clay, or by mud-walls, to screen the soldiers from the fire-arms of the Arabs, that might otherwise command them from the sandy hills in the neighbourhood. There are several wells of brackish water on the N. W. of the castle, which, for experiment's sake, I made drinkable, by filtering it through sand; but the water in use is brought from Terfowey, a good day's journey off.

"The port, if we may call it so, is on the south-east of the town. It is nothing but a rock, which runs out

about four hundred yards into the sea, and defends the vessels, which ride to the west of it, from the north and north-east winds, as the houses of the town cover them from the north-west. There is a large inclosure, with a high mud-wall, and within every merchant has a shop, or magazine, for his corn and merchandise: little of this last is imported, unless coarse India goods, for the consumption of Upper Egypt itself, since the trade to Dongola and Sennaar has been interrupted."

"I found, (adds Mr. Bruce) by many meridian altitudes of the sun, taken at the castle, that Cosseir is in lat. 26° 7′ 51″ N.; and, by three observations of Jupiter's satellites, I found its longitude to be 34° 4′ 15″ E. of the meridian of Greenwich.

At this time the caravan from Syene arrived, escorted by 400 Ababde, each armed with two short javelins, and riding upon camels in a very whimsical manner, having two small saddles on each camel, and sitting back-to-back.

Mr. Bruce took up his quarters in the castle, and as the Ababde had told strange stories about the Mountain of Emeralds, he was determined to make a voyage thither. It was impossible to ascertain the distance by report: sometimes it was twenty-five miles, and at other times from that to a hundred and more. Having chosen a man, who had been twice at these mountains, about an hour before the dawn of day, with the best boat in the harbour, they sailed from Cosseir, March 14, the wind at N. E. Their vessel had one sail, like a straw-mattress, made of the leaves of a kind of palm-tree, which they called doom. It was fixed above, and drew up like a curtain, but did not lower with a yard, like a sail; so that, upon stress of

weather, if the sail was furled, it was so top-heavy, the ship must founder, or the mast be carried away. But, by way of indemnification, the planks of the vessel were sewed together, and there was not a nail, nor a piece of iron, in the whole vessel; so that, when you struck upon a rock, seldom any damage ensued.—They kept coasting along with a very moderate wind, highly entertained with the red and green appearances of the marble mountains upon the coast.

About nine o'clock of the 15th, Mr. Bruce saw a large high rock, like a pillar, rising out of the sea, which, at first, he took for a part of the continent; but on advancing nearer, the sun being very clear, and the sea calm, he took an observation, and as their situation was lat. 26°. 6′. and the island about a league distant, to the S. S. W. of them, he concluded its latitude to be nearly 25°. 3′. N.

"This island (observes Mr. Bruce) is about three miles from the shore, of an oval form, rising in the middle. It seems to me to be of granite, and is called, in the language of the country, Jibbel Siberget, which has been translated, the Mountain of Emeralds. Siberget, however, is a word in the language of the Shepherds, who, I doubt, never in their lives saw an emerald; and though the Arabic translation is Jibbel Zumrud, and that word has been transferred to the emerald, a very fine stone, oftener seen since the discovery of the new world, yet I very much doubt, that either Siberget or Zumrud ever meant Emerald in old times. My reason is this, that we found, both here and in the continent, splinters, and pieces of green pellucid crystaline substance; yet, though green, they were veiny, clouded, and not at all so hard as rock-crystal; a mineral production certainly, but a little

harder than glass; and this, I apprehend, was what the Shepherds, or people of Beja, called Siberget, the Latins Smaragdus, and the Moors Zumrud."

At day-break on the 16th, Mr. Bruce took the Arab of Cosseir with him, who knew the place, and landed on a point perfectly desert. Having advanced above three miles farther, in a complete desert country, with only a few acacia-trees scattered here and there, they came to the foot of the mountain; where, or about seven yards up from the base of it, are five pits, or shafts scarcely 4 feet in diameter, called the Zumrud Wells, from which the ancients are said to have drawn the emeralds. They were unprovided with materials, and indeed had no inclination to descend into any one of them, where the air was probably bad. Mr. Bruce picked up the nozzels, and some fragments of lamps similar to those in Italy; also some worn, but very small fragments of that brittle green crystal, which is the siberget and bitur of Ethiopia.

Having satisfied his curiosity, and without having seen a living creature, Mr. B. returned to his boat, where he found an excellent dinner of three kinds of fish prepared. The first seems of the oyster kind, but the shells are both equally curved and hollow, and open with a hinge on the side, like a mussel; it has a large beard, like an oyster, which is not eatable.—The second is the concha veneris, with large projecting points, like fingers. The third, called the breasts of the virgin, is a beautiful shell, perfectly pyramidal, generally about four inches in height, and beautifully variegated with mother-of-pearl and green. All these kinds of fish have a peppery taste..

Having a fair wind, on the 17th, about eleven o'clock, they were about two leagues astern of a small island, called Jibbel Macouar: it is at least four miles from the shore, and is a high land, so that it may be seen at a distance at sea. The land here, after running from Jibbel Siberget to Macouar, in a direction nearly N. W. and S. E. turns round in shape of a large promontory, and changes its direction to N. E. S. W. and ends in a small bay or inlet, which, as it is thought to resemble a man's nose, is whimsically called the Cape of the Nose. The mountains within land are of a dusky, burnt colour, broken into points, as if intersected by torrents.

About three o'clock in the afternoon, they continued with an easy sail, having a favorable wind and fine weather along the coast, but saw no appearance of any inhabitants. The mountains were broken and pointed, advancing and receding as the shore itself did.

At day-break, on the 18th, Mr. Bruce was alarmed at seeing no land, for he had no confidence in the skill of his pilot. About an hour after sun-set he observed a high rugged rock, called Jibbel by the pilot, i. e. a rock. They bore down upon it, and about four o'clock came to an anchor. The S. of this island was apparently high and rocky; the N. is low, and ends in a tail, or sloping bank, but is exceedingly steep, and without soundings.

Early on the 9th they saw the land, stretching all the way northward, and soon after distinctly discerned Jibbel Siberget upon their lee-bow. Soon after the wind become so boisterous, that the pilot was quite alarmed. About two o'clock it seemed to fail, but

half an hour after was more violent than eve three it fell calm. They now saw distinctly the cliffs of the two mountains above Old Cosseir, and a little before sun-set arrived safely at New Cosseir.

On the 5th of April, having made his last observation of longitude at Cosseir, Mr. Bruce embarked on board a vessel of Sidi Ali el Meymoum, which, though small, was high and well rigged; had sails of canvas, and had navigated in the Indian Ocean; the Rais (who, though near sixty, was a vigorous, active man) had four stout men on board, apparently good sailors.—For the first two days they had hazy weather, with little wind; in the evening the wind fell calm. They saw a high land S.W. very rugged and broken, which seemed parallel to the coast, and higher in the middle than at either end. In the night they brought to, behind a small low cape, though the wind was fair; but the Rais was afraid of encountering the Jaffeteen islands. They caught a great quantity of fish this night, some weighing fourteen pounds.

Early on the 6th they made the Jaffeteen Islands.—"They are (says Mr. B.) four in number, joined by shoals and sunken rocks. They are crooked, or bent, like half a bow, and are dangerous for ships sailing in the night, because there seems to be a passage between them, to which, when pilots are attending, they neglect two small, dangerous, sunken rocks, that lie almost in the middle of the entrance, in deep water."

Having cleared the eastermost of those islands, on the 7th they passed Shedrian, and on the 9th arrived at Tor, a small straggling village, with a convent of Greek monks, belonging to Mount Sinai. "Tor (says our author) may be known at a distance by two

hills that stand near the water-side, which, in clear weather, may be seen six leagues off. Just to the south-east of these is the town and harbour, where there are some palm-trees about the houses, the more remarkable, as they are the first you see on the coast. There is no danger in going into Tor harbour, the soundings in the way are clean and regular; and by giving the beacon a small birth on the larboard hand, you may haul in a little to the northward, and anchor in five or six fathoms. The bottom of the bay is not a mile from the beacon, and about the same distance from the opposite shore. There is no sensible tide in the middle of the Gulf, but by the sides it runs full two knots an hour. At springs, it is high-water at Tor nearly at twelve o'clock.

"Don John de Castro took this town when it was walled and fortified, soon after the discovery of the Indies by the Portuguese; it has never since been of any consideration. It serves now only as a watering-place for ships going to, and from Suez. From this we have a distinct view of the points of the mountains, Horeb and Sinai, which appear behind and above the others, their tops being often covered with snow in winter."

They sailed from Tor on the 11th of April, the Rais being eager to depart. At first they were becalmed in, at the point of the bay S. of Tor town; but the wind freshening about eight o'clock, they stood through the channels of the first four shoals, and then between a smaller one. They made the mouth of a small bay, formed by Cape Mahomet, and a low sandy point to the E. of it; about half a mile from which, they struck upon a coral-bank, which, though it was not of any

great consistence, or solidity, did not fail to make their mast nod.

"At night (says our author) I, by an observation of two stars in the meridian, concluded the latitude of Cape Mahomet to be 27°. 54′. N. It must be understood of the mountain, or high land, which forms the cape, not the low point. The ridge of rocks, that run along behind Tor, bound that low sandy country, called the Desert of Sin, to the eastward, and end in this cape, which is the high land observed at sea; but the lower part, or southermost extreme of the cape, runs about three leagues off from the high land, and is so low, that it cannot be seen from deck above three leagues."

Mr. Bruce went ashore here to gather shells, and shot a small animal among the rocks, called Daman Israel, or Israel's Lamb, though it has no resemblance to the sheep kind.

Just as the sun appeared, on the 12th, they sailed from Cape Mahomet, and passed the island of Tyrone, in the mouth of the Elanitic Gulf, which divides it nearly equally in two, or rather the N. W. side is the narrower. The direction of the gulf is nearly N. and S. about six leagues over. They passed the second of these islands, called Senaffer, about three leagues to the northward, and another small island, which has no name, about the same distance: they then ranged along three black rocks on the S. W. of the island, called Sufange el Bahar, or the Sea Spunge. As the vessel made some water, and the wind had been very strong all the afternoon, the Rais wished to bring up to the leeward of this island, or between this and a cape of land, called Ras Selah; but not being able to find

soundings here, he set sail again, doubled the point, and came to anchor under the S. cape of a fine bay, called Kalaat el Moilah, the castle or station of water.

Having, in the night of the 13th, repaired the vessel, they set sail about seven o'clock in the morning, and passed a conical hill on the land, called Abou Jubbé. They came to an anchor at El Har on the 15th, where they saw high, craggy, and broken mountains, called the Mountains of Raddua. "These (says Mr. B.) abound with springs of water; all sort of Arabian and African fruits grow here in perfection, and every kind of vegetable that they will take the pains to cultivate. It is the paradise of the people of Yambo; those of any substance have country-houses there; but, strange to tell, they stay there but for a short time, and prefer the bare, dry, and burning sands about Yambo, to one of the finest climates, and most verdant pleasant countries, that exists in the world. The people of the place have told me, that water freezes there in winter, and that there are some of the inhabitants who have red hair and blue eyes, a thing scarcely ever seen but in the coldest mountains in the East."

About 10 o'clock on the 16th, they passed a mosque, or shekh's tomb, on the main land, on their left-hand, called Kubbet Yambo, and anchored in the mouth of the port in deep water before it.

"Yambo, (says our traveller) corruptly called Imbo, is an ancient city, now dwindled to a paltry village.—After the conquest of Egypt, under Sultan Selim, it became a valuable station, for supplying their conquests in Arabia with warlike stores from Suez, and for the importation of wheat from Egypt to their garri-

sons, and the holy places of Mecca and Medina.—On this account a large castle was built there by Sinan Basha; for the ancient Yambo of Ptolemy is not that which is called so at this day. It is six miles farther south, and is called Yambo el Nachel, or, Yambo among the palm-trees, a great quantity of ground being there covered with this sort of plantation.—Yambo, in the language of the country, signifies a fountain or spring, a very copious one of excellent water being found there among the date-trees, and it is one of the stations of the Emir Hadje in going to, and coming from Mecca. The advantage of the port, however, which the other has not, and the protection of the castle, have carried trading vessels to the modern Yambo, where there is no water, but what is brought from pools, dug on purpose to receive the rain when it falls. There are two hundred janissaries in the castle, the descendants of those brought thither by Sinan Basha; who have succeded their fathers. The inhabitants are deservedly reckoned the most barbarous of any upon the Red Sea, and the janissaries keep pace with them in every kind of malice and violence."

"Yambo, (adds our author) or at least the present town of that name, I found, by many observations of the sun and stars, to be in latitude 24°. 3′. 35″. north, and in longitude 38°. 16′. 30″. east from the meridian of Greenwich."

The many delays of loading the wheat, and the desire of *doubling* the quantity our traveller was permitted to take, detained him here all the 27th of April, very much against his inclination. For he was not a little uneasy at thinking among what banditti he lived,

whose daily wish was to rob and murder him, from which they were restrained only by fear; and this, a fit of drunkenness, or a piece of bad news, (such as a report of Ali Bey's death) might remove in a moment. Indeed they were allowed to want nothing. A sheep, some bad beer, and some very good wheat-bread, were delivered to them every day from the Aga, which, with dates and honey, and a variety of presents from those that Mr. Bruce attended as a physician, made them pass their time comfortably enough; they went frequently in the boats to fish at sea, and, as he had brought with him three fizgigs of different sizes, with the proper lines, he seldom returned without killing four or five dolphins. The sport with the line was likewise excellent. They caught a number of beautiful fish from the very house where they lodged, and some few good ones. They had vinegar in plenty at Yambo; onions, and several other greens, from Raddua; and, being all cooks, they lived well.

In the morning of the 28th, Mr. Bruce sailed with a cargo of wheat that did not belong to him, and three passengers instead of one, for whom only he had undertaken. There was a rumbling, disagreeable swell, and the wind seemed dying away. One of their passengers was very sick, and at his request they anchored at Djar, a round small port, whose entrance is at the north-east. It is about three fathoms deep throughout, unless just upon the south side, and perfectly sheltered from every wind. They saw here, for the first time, several plants of rack-tree, growing considerably within the sea-mark, in some places with two feet of water upon the trunk. They sailed from hence at five o'clock in the morning of the 29th. At eight

they passed a small cape, called Ras el Himma; and the wind turning still more fresh, they passed a kind of harbour, called Maibeed, where there is an anchoring-place, named El Horma. At ten they passed a mountain on land, called Soub; at two, the small port of Muftura, under a mountain whose name is Hajoub; at half past four they came to an anchor at a place, called Harar.

They sailed at eight in the morning of the 30th, but the wind was unfavourable. They were surrounded with a great many sharks, some of which seemed to be large. Though Mr. Bruce had no line but upon the small fizgigs for dolphins, he could not refrain from attempting one of the largest, for they were so bold, that some of them, they thought, intended to leap on board. He struck one of the most forward of them, just at the joining of the neck; but as they were not practised enough in laying their line, so as to run out without hitching, he leaped above two feet out of the water, then plunged down with prodigious violence, and, their line having taken hold of something standing in the way, the cord snapped asunder, and away went the shark. All the others disappeared in an instant.

The wind freshening and turning fairer, at noon they brought to, within sight of Rabac, and at one o'clock anchored there. This is a small port in lat. 22 deg. 35m. 30s. north. The entry is E. N. E. and is about a quarter of a mile broad. The port extends itself to the east, and is about two miles long. The mountains are about three leagues to the north, and the town of Rabac about four miles north by east from the entrance to the harbour. The people came down to

them from the town with water-melons, and skins full of water. All ships may be supplied here plentifully from wells near the town; the water is not bad. The country is level, and seemingly uncultivated.

On the 2d of May, at five o'clock in the morning, they sailed from hence with very little wind, scarcely making two knots an hour. At half past nine, Deneb bore east and by south from them: this place is known by a few palm-trees. The port is small, and very indifferent, at least for six months of the year, because it lies open to the south, and there is a prodigious swell here. At one o'clock they passed an island, called Hammel, about a mile off; at the same time another island, El Memisk, bore east of them, about three miles, where there is good anchorage. Soon after they passed an island, called Gawad, a mile and a quarter S. E. Here they changed their course from S. to W. S. W. and at four o'clock came to an anchor at the small island of Lajack.

At half past four in the morning of the 3d, their course was W. S. W. but it fell calm; after having made about a league, they found themselves off Ras Hateba, or the Woody Cape, which bore due east.—After doubling the cape, the wind freshening, at four o'clock in the afternoon they anchored in the port of Jidda, close upon the key, where the officers of the custom-house immediately took possession of their baggage.

"The port of Jidda (says our author) is a very extensive one, consisting of numberless shoals, small islands, and sunken rocks, with channels, however, between them, and deep water. You are very safe in Jidda harbour, whatever wind blows, as there are

numberless shoals which prevent the water from ever being put into one general motion; and you may moor head and stern, with twenty anchors out if you please. But the danger of being lost, I conceive, lies in the going in and coming out of the harbour. Indeed the observation is here verified, the more *dangerous* the *port*, the *abler* the *pilots*, and no accidents ever happen."

From Yambo to Jidda Mr. Bruce had slept little, making his memoranda as full upon the spot as possible. He had, besides, an aguish disorder, which very much troubled him, and in dress and cleanliness was so like a Galiongy, (or Turkish seaman) that the Emir Bahar (captain of the port) was astonished at hearing his servants say he was an Englishman, at the time they carried away all his baggage and instruments to the custom-house. The Emir Bahar sent his servant, however, with him to the Bengal-house, who promised him, in broken English, all the way, a very magnificent reception from his countrymen. Upon his naming all the captains for his choice, Mr. Bruce desired to be carried to a Scotchman, a relation of his own, who was then accidentally leaning over the rail of the staircase, leading up to his apartment. Mr. Bruce saluted him by his name; but he fell into a violent rage, calling him a villain, thief, cheat, and renegado rascal; and declared, if he offered to proceed a step further, he would throw him over stairs. Our traveller went away without reply, and going up an opposite staircase, was conducted into a large room, where Captain Thornhill was sitting, in a white callico waistcoat, a very high-pointed white cotton night-cap, with a large tumbler of water before him, seeming very deep in thought. The Emir Bahar's servant brought Mr.

Bruce forward by the hand, a little within the door; the captain looked very steadily, but not sternly, at him, and desired the servant to go away, and shut the door. "Sir," says he, "are you an Englishman?"—Mr. Bruce bowed. "You surely are sick, you should be in your bed.—If you want a passage to India, apply to no one but Thornhill of the Bengal merchants.—Here! Philip, Philip!"—Philip appeared.—"Boy," says he, in Portuguese, which, perhaps, he supposed Mr. Bruce did not understand, "here is a poor Englishman, that should be either in his bed or his grave; carry him to the cook, tell him to give him as much broth and mutton as he can eat; the fellow seems to have been starved; but I would rather have the feeding of ten to India, than the burying of one at Jidda." Philip accordingly carried him into a court-yard, where they used to expose the samples of their India goods in large bales. It had a portico along the left-hand side of it, which seemed designed for a stable. To this place Mr. B. was introduced, and thither the cook brought him his dinner.

Of all the new things our traveller yet had seen, what most astonished him, was the manner in which trade was carried on at this place. "Nine ships (he observes) were there from India; some of them worth, I suppose, 200,000l. One merchant, a Turk, living at Mecca, thirty hours journey off, where no Christian dare go, whilst the whole continent is open to the Turk for escape, offers to purchase the cargoes of four out of nine of these ships himself; another, of the same cast, comes and says, he will buy none, unless he has them all. The samples are shewn, and the cargoes of the whole nine ships are carried into the

wildest part of Arabia, by men with whom one would not wish to trust himself alone in the field. This is not all: two India brokers come into the room to settle the price; one on the part of the India captain, the other on that of the buyer, the Turk. They are neither Mahometans nor Christians, but have credit with both. They sit down on the carpet, and take an India shawl, which they carry on their shoulder, like a napkin, and spread it over their hands. They talk, in the mean time, indifferent conversation; of the arrival of ships from India, or of the news of the day, as if they were employed in no serious business whatever. After about twenty minutes spent in handling each other's fingers below the shawl, the bargain is concluded, say for nine ships, without one word ever having been spoken on the subject, or pen or ink used in any shape whatever. There never was one instance of a dispute happening in *these sales*. But this is not yet all; the money is to be paid. A private Moor, who has nothing to support him but his character, becomes responsible for the payment of these cargoes; his name was Ibrahim Saraf when I was there, i. e. Ibrahim the Broker. This man delivers a number of coarse hempen bags, full of what is supposed to be money. He marks the contents upon the bag, and puts his seal upon the strings that ties the mouth of it. This is received for what is marked upon it, without any one ever having opened one of the bags; and, in India, it is current for the value marked upon it, as long as the bag lasts.

"Jidda is very unwholesome, as is, indeed, all the east coast of the Red Sea. Immediately without the gate of that town, to the eastward, is a desert plain,

filled with the huts of the Bedowèens, or country Arabs, built of long bundles of spartum, or bent grass, put together like fascines. These Bedowèens supply Jidda with milk and butter. There is no stirring out of town, even for a walk, unless for about half a mile, on the south side by the sea, where there is a number of stinking pools of stagnant water, which contribute to make the town very unwholesome.—Jidda, besides being in the most unwholesome part of Arabia, is, at the same time, in the most barren and desert situation. This, and many other inconveniences, under which it labours, would, probably, have occasioned its being abandoned altogether, were it not for its vicinity to Mecca, and the great and sudden influx of wealth from the India trade, which, once a-year, arrives in this port; but does not continue, passing on, as through a turnpike, to Mecca; whence it is dispersed all over the East. Very little advantage, however, accrues to Jidda. The customs are all immediately sent to a needy sovereign, and a hungry set of relations, dependents, and ministers at Mecca.—The gold is returned in bags and boxes, and passes on as rapidly to the ships, as the goods do to the market, and leaves as little profit behind. In the mean time, provisions rise to a prodigious price, and this falls upon the townsmen, while all the profit of the traffic is in the hands of strangers; most of whom, after the market is over, (which does not last six weeks) retire to Yemen, and other neighbouring countries, which abound in every sort of provision. Upon this is founded the observation, that, of all Mahometan countries, none are so monogam as that of Jidda; and no where are there so many unmarried women, although this is

the country of their prophet; and the permission of marrying four wives was allowed in this district in the first instance, and afterwards communicated to all the tribes. But Mahomet, in his permission of a plurality of wives, seems constantly to have been on his guard, against suffering that, which was intended for the welfare of his people, from operating in a different manner. He did not permit a man to marry two, three, or four wives, unless he could maintain them. He was interested for the rights and rank of these women; and the man so marrying was obliged to shew before the Cadi, or some equivalent officer or judge, that it was in his power to support them according to their birth. It was not so with concubines, with women who were purchased, or who were taken in war. Every man enjoyed these at his pleasure, and their peril, that is, whether he was able to maintain them or not

" From this great scarcity of provisions, which is the result of an extraordinary concourse to a place almost destitute of the necessaries of life, few inhabitants of Jidda can avail themselves of the privilege granted by Mahomet. A man, therefore, cannot marry more than one wife, because he cannot maintain more, and from this cause arises the want of people, and the large number of unmarried women.

" Jidda (adds our author) is in lat. 28 deg. 0m. 1s. north, and in long. 39 deg. 16m. 45s. east of the meridian of Greenwich. Our weather there had few changes. The general wind was north-west, or more northerly. This blowing along the direction of the Gulf brought a great deal of damp along with it; and this damp increases as the season advances. Once

in twelve or fourteen days, perhaps, we had a south wind, which was always dry."

On the 8th of July, 1769, Mr. Bruce sailed from the harbour of Jidda on board the same vessel as before, and suffered the Rais to take a small loading for his own account, upon condition that he was to carry no passengers. The wind was fair, and they sailed through the English fleet at their anchors, who, out of respect to our traveller, hoisted colours, and saluted his little vessel with eleven guns, to the great astonishment of the Rais. On the 11th, at a quarter past eight, they were towed to their anchorage, in the harbour of Konfodah, which (says our author) "means the town of the hedge-hog, (or porcupine). It is a small village, consisting of about two hundred miserable houses, built with green wood, and covered with mats, made of the doom, or palm-tree, lying on a bay, or rather a shallow bason, in a desert waste or plain. Behind the town are small hillocks of white sand.—Nothing grows on shore excepting kelp, but it is exceedingly beautiful, and very luxuriant; farther in, there are gardens. Fish is in perfect plenty; butter and milk in great abundance; even the desert looks fresher than any other deserts, which made me imagine that rain fell sometimes here, and this the Emir told me was the case. . . .

"Konfodah is in the lat. 19 deg. 7m. north. It is one of the most unwholesome parts on the Red Sea; provision is very dear and bad, and the water execrable. Goats' flesh is the only meat, and that very dear and lean. The anchorage, from the castle, bears north-west a quarter of a mile distant, from ten to seven fathoms, in sand and mud."

At six o'clock in the morning of the 14th, they sailed from Konfodah, and, as the Rais was apprehensive of pirates, by way of precaution, threw all their ballast overboard, that they might run into shoal water upon the appearance of the enemy. They had little wind, and passed between various rocks to the westward, continuing their course S. S. E. nearly.—At four o'clock in the afternoon they passed Jibbel Sabeia, a sandy island, where the Arabs of Ras Heli send their wives and children in time of war. At five they passed Ras Heli, which is the boundary between Yemen, or Arabia Felix, and the Hejaz, or province of Mecca. The mountains here reach nearer to the sea. The principal Arabs to whom the country belongs, are Cotrushi, Sebahi, Helali, Mauchloti, and Menjahi; these are black and woolly-headed. The mountains and small islands on the coast, farther inland to the eastward, are in the possession of the Habib, who are white in colour. All the sandy desert at the foot of the mountains, is called Tehama, which extends to Mocha. Here is little water, as it never rains, and there is no animal but the gazel, or antelope, (and of these but a few). There are some birds, which are generally silent.

On the 15th they coasted along the shore, the mountains now seeming high, and passed several ports or harbours, particularly Mersa Amec, where there is good anchorage in eleven fathom of water. At eight o'clock they passed Nohoude, with an island of the same name, and at ten, a harbour and village, called Dahaban. This is a large village, which has both water and provision. Near twelve they came up to a

high rock, called Kotumbal, which is of a dark brown, approaching to a red, about two miles from the Arabian shore, and producing nothing. They came to an anchor in the port of Sibt, where Mr. Bruce went ashore to make his observations on the country and inhabitants. The mountains from Kotumbal ran in an even chain along the coast, at no great distance, but of such a height, that as yet they had seen nothing like them. Sibt is too mean, and too small, to be called a village, even in Arabia; it consists of about fifteen or twenty miserable huts, built of straw; around it there is a plantation of doom-trees, of the leaves of which they make mats and sails, which is the whole manufacture of the place. The Cotrushi (a very brutish kind of people) are the inhabitants; they are perfectly lean, but muscular and strong; they wear their own hair, which they divide upon the crown of their head; it is black and bushy, and, although sufficiently long, seems to partake of the woolly quality of the negro. Their head is bound round with a cord or fillet of the doom-leaf, like the ancient diadem. The women are generally ill-favoured, and go naked like the men. Those that are married have, for the most part, a rag about their middle, some of them not that. Girls of all ages go quite naked, but seem not to be conscious of any impropriety in their appearance. Their lips, eye-brows, and foreheads above the eye-brows, are all marked with stibium, or antimony, the common ornament of savages throughout the world. They seemed to be perfectly on an equality with the men; walked, sat, and smoked with them, contrary to the practice of women among the Turks and Arabs.

Here they found no provisions, and the water was very bad. Having returned on board their vessel at sun-set, they anchored in eleven fathom little less than a mile from the shore. The harbour of Sibt is of a semi-circular form, screened between N. N. E. and S. S. W. but to the south, and south-west, it is exposed, and therefore is good only in summer.

They sailed from this port on the 16th, and at half past four in the afternoon passed an island a quarter of a mile in length, called Jibbel Foran, the Mountain of Mice. It is of a rocky quality, with some trees on the south end, thence it rises insensibly, and ends in a precipice on the north. At six they passed the island Deregé, low, and covered with grass, but round like a shield, which is the reason of its name. Near seven they passed several other islands, the largest of which is called Saraffer: it is covered with grass, and has small trees upon it. At nine in the evening they anchored before Djezan, "which (says our author) is in lat. 16 deg. 45m. north, situated on a cape, which forms one side of a large bay. It is built, as are all the towns on the coast, with straw and mud. It was once a very considerable place for trade; but since coffee hath been so much in demand, of which they have none, that commerce is moved to Loheia and Hodeida. It is an usurpation from the territory of the Imam, by a Sherriffe of the family of Beni Hassan, called Booarish. The inhabitants are all Sherriffes, in other terms, troublesome, ignorant fanatics. Djezan is one of the towns most subject to fevers.—The farenteit (Pharaoh's worm) is very frequent here. They have great abundance of excellent fish, and

fruit in plenty, which is brought from the mountains, whence also they are supplied with very good water."

They sailed from hence in the evening of the 17th, and passed several small villages, called Dueime. At seven in the morning of the 18th, they first discovered the mountains under which the town of Loheia lies.—The bay was so shallow, and the tide being at ebb, they could get no nearer than about five miles from the shore. "Loheia (says Mr. B.) is built upon the S.W. side of a peninsula, surrounded every where but on the E. by the sea. In the middle of this neck there is a small mountain, which serves for a fortress; and there are towers with cannon which reach across on each side of the hill to the shore. Beyond this is a plain, where the Arabs, intending to attack the town, generally assemble. The ground, upon which Loheia stands, is black earth, and seems to have been formed by the retiring of the sea. At Loheia we had a very uneasy sensation; a kind of prickling came into our legs, which were bare, occasioned by the salt effluvia, or steams, from the earth, which all about the town, and further to the south, is strongly impregnated with that mineral.

"Fish, and butcher meat, and indeed all sorts of provision, are plentiful and reasonable at Loheia, but the water is bad. It is found in the sand at the foot of the mountains, down the sides of which it has fallen in the time of the rain, and is brought to the town in skins upon camels. There is also plenty of fruit brought from the mountains by the Bedowé, who live in the skirts of the town, and supply it with milk, firewood, and fruit, chiefly grapes and bananas.

"The government of the Imam is much more gentle than any Moorish government in Arabia or Africa; the people too are of gentler manners, the men, from early ages, being accustomed to trade. The women at Loheia are as solicitous to please as those of the most polished nations in Europe; and, though very retired, whether married or unmarried, they are not less careful of their dress and persons. At home they wear nothing but a long shift of fine cotton-cloth, suitable to their quality. They dye their feet and hands with henna, not only for ornament, but as an astringent, to keep them dry from sweat: they wear their own hair, which is plaited, and falls in long tails behind."

In the evening of the 27th, they sailed from Loheia, and about nine anchored between an island, called Ormook, and the land. About eleven they set sail, with a wind at N. E. and passed a cluster of islands on their left. At five o'clock in the morning, of the 28th, they saw the small island of Rasab, and at a little after six they passed between it and a large island, called Camaran, where there are a Turkish garrison and town, and plenty of good water. At twelve they saw a low round island, and at one were off Cape Israel. At four they passed a dangerous shoal, and at sun-set saw Jibbel Zekir, with three small islands on the N.

On the 29th, about two in the morning, they passed six islands, called Jibbel el Ourèe, and about nine anchored off the point of the shoal which lies E. of the N. fort of Mocha. "The town of Mocha (Mr. B. observes) makes an agreeable appearance from the sea. Behind it there is a grove of palm-trees, that do not seem to have the beauty of those in Egypt, probably

owing to their being exposed to the violent south-westers that blow here, and make it very uneasy riding for vessels; there is, however, very seldom any damage done. The port is formed by two points of land, which make a semi-circle. Upon each of the points is a small fort; the town is in the middle, and if attacked by an enemy, these two forts are so detached, that they might be made of more use to annoy the town, than they could ever be to defend the harbour. The ground for anchorage is of the very best kind; sand without coral, which last chafes the cables all over the Red Sea."

At seven o'clock in the morning of the 30th, with a gentle but steady wind at W. they sailed for the mouth of the Indian Ocean. The coast of Arabia, all along from Mocha to the Straits, is bold, and not dangerous night or day. They continued their course within a mile of the shore, where, in some places, there appeared to be small woods; in others, a flat, bare country, bounded with mountains at a considerable distance.—In the afternoon, about four, they saw the mountain which forms one of the capes of the Straits of Babelmandel, in shape resembling a gunner's quoin. About six they anchored for the night behind a small point. At nine in the morning of the 31st, they came to an anchor above Jibbel Raban, or Pilot's Island, just under the cape, which, on the Arabian side, forms the N. entrance of the Straits. Here they caught a prodigious number of fine fish; but as the Rais said they were poisonous, several of Mr. Bruce's people took the alarm, and would not eat them. He, however, took all those that were likest the fish of their own northern seas, and had no reason to complain.

"Perim is a low island, its harbour good, fronting the Abyssinian shore. It is a barren, bare rock, producing, on some parts of it, plants of Absynthium, or rue, in others kelp, that did not seem to thrive: it was at this time perfectly scorched by the heat of the sun, and had only a very faint appearance of having ever vegetated. The island itself is about five miles in length, perhaps more, and about two miles in breadth. It becomes narrower at both ends."

Speaking of the famous straits, the communication between the Red Sea and Indian Ocean, Mr. Bruce says—

"This entrance begins to shew itself, or take a shape between two capes; the one on the continent of Africa, the other on the peninsula of Arabia. That on the African side is a high land, or cape, formed by a chain of mountains, which run out in a point far into the sea. The Portuguese, or Venetians, the first Christian traders in those parts, have called it Gardefui, which has no signification in any language. But, in that of the country where it is situated, it is called Gardefan, and means the Straits of Burial. The opposite cape is Fartack, on the east coast of Arabia Felix, and the distance between them, in a line drawn across from one to another, not above fifty leagues. The breadth between these two lands diminishes gradually for about 150 leagues, till at last it ends in the Straits, whose breadth does not seem to me to be above six leagues.

"After getting within the Straits, the channel is divided into two, by the island of Perim, otherwise called Mehun. The inmost and northern channel, or that towards the Arabian shore, is two leagues broad at most, and from twelve to seventeen fathom of water. The

other entry is three leagues broad, with deep water, from twenty to thirty fathom. From this, the coast on both sides runs nearly in a north-west direction, widening as it advances, and the Indian Ocean grows straiter. The coast upon the left hand is part of the kingdom of Adel, and on the right, that of Arabia Felix. The passage on the Arabian shore, though the narrowest and shallowest of the two, is that most frequently sailed through, and especially in the night; because, if you do not round the south-point of the island, as near as possible, in attempting to enter the broad one, but are going large with the wind favourable, you fall in with a great number of low small islands, where there is danger."

Upon attempting to get their vessel out, August 1, they found the wind strongly against them; so that they were obliged, with great difficulty and danger, to tow her round the west point, at the expence of many hard knocks which she got by the way. At ten o'olock, however, the wind being fair, and their course being almost N. E. they passed three rocky islands about one mile on their left.

At sun-rise, on the 2d, they saw land a-head, which they took to be the Main, but, upon nearer approach, and the day becoming clearer, they found two low islands to the leeward; one of which they fetched with great difficulty. They saw there the stock of an old acacia-tree, and two or three bundles of wreck, or rotten sticks, which they gathered with great care; and made several large fires; one took charge of the coffee, another boiled the rice; they killed four turtles, made ready a dolphin; got beer, wine, and brandy, and drank the king's health. While this good cheer was

preparing, Mr B. saw with his glass, first one man running along the coast westward, who did not stop; about a quarter of an hour after, another upon a camel, walking at the ordinary pace, who dismounted just opposite to them, and, as he supposed, kneeled down to say his prayers upon the sand. They had launched their boat immediately upon seeing the trunk of the tree on the island; accordingly Mr. Bruce ordered two of the men to row him on shore, which they did. It is a bay of but ordinary depth, with straggling trees, and some flat ground along the coast. Immediately behind is a row of mountains of a brownish or black colour.

About four they passed a rocky island with breakers on its south end, called by the Rais Crab Island. About five they came to an anchor close to a cape of no height, in a small bay in three fathoms of water, and leaving a small island just on their stern. They had not anchored here above ten minutes, before an old man and a boy came down to them. These having no arms, Mr. Bruce went ashore and bought a skin of water. The old man had a very thievish appearance, was quite naked, and laughed or smiled at every word he said. He spoke Arabic, but very badly; said there was plenty of every thing in the country whither he would carry him. He also said they had a king, and that their people loved strangers.

Mr. Bruce asked the old man if he would sell a sheep, when he said they were coming. A few minutes afterwards four stout young men came down, dragging after them two lean goats, which the old man maintained to Mr. B. were sheep. Each man had three light javelins in his hand, and they began to wrangle exceedingly about the animals, whether they were sheep or goats.

In five miuutes after, their number increased to eleven; and as their gestures and discourse betrayed much hostility, Mr. B. judged it prudent to draw to the shore and put himself on board as soon as possible. This old man, who seemed to have no fear, followed him close to the boat.

There being a gentle breeze from the shore, carrying an easy sail, they stood over upon Mocha town. At three o'clock in the morning of the 3d, they passed Gibbel el Ouiée, and on the 6th, in the morning they arrived at Loheia. Here they found every thing well on their arrival. The rains in Abyssinia were to cease the 6th of next month (September) and then was the proper time for their journey to Gondar.

"The only money in the country of the Imam (says Mr. B.) is a small piece less than a sixpence, and by this the value of all the different denominations of foreign coin is ascertained. It has four names, Commesh, Loubia, Muchsota, and Harf, but the first two of these are most commonly used.

"This money is very base adulterated silver, if indeed there is any in it. It has the appearance of pewter; one side is written *Olmass*, the name of the Imam; on the other, *Emir el Mounemeen*, Prince of the Faithful, or True Believers; a title, first taken by Omar after the death of Abou Becr; and since, borne by all the legitimate Caliphs. There are likewise Half-commeshes, and these are the smallest specie current in Yemen.

"1 VENETIAN SEQUIN,	90	COMMESHES.
"1 FONDUCLI,	80	
"1 BARBARY SEQUIN,	89	
"1 PATAKA, or IMPERIAL DOLLAR,	40	

"When the Indian merchants or vessels are here, the fonducli is raised three commeshes more, though all specie is scarce in the Imam's country, notwithstanding the quantity continually brought hither for coffee, in silver patakas, that is, dollars, which is the coin in which purchases of any amount are paid. When they are to be changed into commeshes, the changer or broker gives you but 39 instead of 40, so he gains 27 *per cent.* for all money he changes, that is, by giving bad coin for good.

"The long measure in Yemen is the peek of Stamboul, as they call it; but, upon measuring it with the standard of a Stamboul peek, upon a brass rod made on purpose, I found it $26\frac{5}{8}$ inches, which is neither the Stambouline peek, the Hendaizy peek, nor the el Belledy peek. The peek of Stamboul is $23\frac{3}{5}$ inches, so this of Loheia is a distinct peek, which may be called Yemani. (i. e. the peek of Arabia, Felix, or Yemen)

"The weights of Loheia are the rotolo, which are of two sorts, one of 140 drachms, and used in selling fine, the other 160 drachms, for ordinary and coarser goods. This last is divided into 16 ounces, each ounce into 10 drachms: 100 of these rotolos are a *kantar*, or *quintal*. The quintal of Yemen, carried to Cairo or Jidda, is 113 rotolo, because the rotolo of these places is 144 drachms. Their weights appear to be of Italian origin, and were probably brought hither when the Venetians carried on this trade. There is another weight, called *faranzala*. It is equal to 20 rotolo, of 160 drachms each.

"The customs, which at Mocha are three *per cent.* upon India goods, are five here, when brought directly from India; but all goods whatever, brought from Jidda

by merchants, whether Turks or natives, pay seven *per cent.* at Loheia.

"Loheia is in lat 52° 40′ 52″ north and in long. 42° 58′ 15″ east of the meridian of Greenwich."

On the 31st of August, at four o'clock in the morning, Mr. Bruce saw a comet for the first time. The head of it was scarcely visible in the telescope, that is, its precise form, which was a pale indistinct luminous body, whose edges were not at all defined. Its tail extended full 20°. It seemed to be a very thin vapour, for through it he distinguished several stars of the fifth magnitude, which seemed to be increased, in size. The end of its tail had lost all its fiery colour, and was very thin and white. He could distinguish no nucleus, nor any part that seemed redder or deeper than the rest; for all was a dim-ill-defined spot.

Every thing being ready for their departure, they sailed from Loheia, Sept. 3. "The harbour of Loheia, (Mr. B. observes) which is by much the largest in the Red Sea, is now so shallow, and choked up, that, unless by a narrow canal through which we enter and go out, there are no where three fathoms of water, and in many places not half that depth. This is the case with all the harbours on the east coast of the Red Sea, while those on the west are deep, without any banks or bars before them, which is probably owing, as I have already said, to the violence of the north-west winds, the only constant strong winds to be met with in this Gulf. These occasion strong currents to set in upon the east-coast, and heap up the sand and gravel which is blown in from Arabia."

As the wind had failed, they made no progress till the 5th, when they came in sight of several small uninha-

bited islands. In the course of the day, they passed a number of other small islands, and in the evening anchored in seven fathoms and a half of water, near a shoal distant four leagues from Loheia. On the 6th, in the evening, they anchored at Foosht, in two fathoms water east of the town, and here staid the following day, filling their skins with water.

"Foosht (says Mr. B.) is an island of irregular form. It is about five miles from south to north, and about nine in circumference. It abounds in good fish. We did not use our net, as our lines more than supplied us. There were many kinds, painted with the most beautiful colours in the world, but I always observed, the more beautiful, they were the worse for eating. There were indeed none good but those that resembled the fish of the north in their form, and plainness of their colours. Foosht is low and sandy on the south, and on the north is a black hill or cape of no considerable height, that may be seen at four leagues off. It has two watering-places; one on the east of the island, where we now were, the other on the west. The water there is bitter, but it had been troubled by a number of little barks, that had been taking in water just before us. The manner of filling their goat-skins being a very slovenly one, they take up much of the mud along with it, but we found the water excellent, after it had settled two or three days; when it came on board, it was as black as ink. It was incomparably the best water we had drank since that of the Nile.

"This island is covered with a kind of bent grass, which want of rain, and the constant feeding of the few goats that are kept here, prevent from growing to any height. The end of the island, near the north cape,

sounds very hollow, underneath, like Solfaterra, near Naples; and as quantities of pumice stones are found here, there is great appearance that the black hill was once a volcano. Several large shells from the fish called Bisser, some of them twenty inches long, are seen turned upon their faces, on the surface of large stones, of ten or twelve ton weight. These shells are sunk into the stones, as if they were into paste, and the stone raised round about, so as to conceal the edge of the shell; a proof that this stone has, some time lately, been soft or liquified. For, had it been long ago, the weather and sun would have worn the surface of the shell, but it seems perfectly entire, and is set in that hard brown rock, as the stone of a ring is in a golden chasing.

"The inhabitants of Foosht are poor fishermen, of the same degree of blackness as those between Heli and Djezan; like them too, they were naked, or had only a rag about their waist. Their faces are neither stained nor painted. They catch a quantity of fish called Seajan, which they carry to Loheia, and exchange for Dora and Indian corn, for they have no bread, but what is procured this way. They also have a flat fish, with a long tail to it, whose skin is a species of shagreen, with which the handles of knives and swords are made. Pearls too are found here, but neither large nor of a good water, on the other hand, they are not dear; they are the produce of various species of shells, all bivalves.

"The town consists of about thirty huts, built with faggots of bent grass or spartum, and these are supported within with a few sticks, and thatched with the grass, of which they are built. The inhabitants seemed to be much terrified at seeing us come ashore all armed; this

was not done out of fear of them, but, as we intended to stay on shore all night, we wished to be in a situation to defend ourselves against boats of strollers from the main. The saint, or Marabout, upon seeing me pass near him, fell flat upon his face, where he lay for a quarter of an hour; nor would he get up till the guns, which I was told had occasioned his fears, were ordered by me to be immediately sent on board.

"On the 7th, by an observation of the meridian altitude of the sun, I found the latitude of Foosht to be 15° 39′ 43″ north. There are here many beautiful shell-fish: the concha veneris, of several sizes and colours, as also sea urchins, or sea eggs. I found, particularly, one of the pentaphylloid kind, of a very particular form. Spunges of the common sort are likewise found all along this coast.

"Baccalan is an island, low, long, and as broad as Foosht, inhabited by fishermen; without water in summer, which is then brought from Foosht, but in winter they preserve the rain-water in cisterns. These were built in ancient times, when this was a place of importance for the fishing of pearls, and they are in perfect repair to this day; neither the cement of the work, nor the stucco within, having at all suffered. Very violent showers fall here from the end of October to the beginning of March, but at certain intervals.

"All the islands on this east-side of the channel belong ro the Sherriffe Djezan Booarish, but none are inhabited except Baccalan and Foosht. This last island is the most convenient watering-place for ships, bound up the channel from Jibbel Teir, from which it bears N. E. by E. ¾ E. by the compass, nineteen leagues distant."

Having laid in a supply of water they all repaired on board in the evening of the 7th, when Mr. Bruce was told of a particular disaster which had happened to their vessel during his absence which he thus relates—

"An Abyssinian, who had died on board, and who had been buried upon our coming out from Loheia bay, had been seen upon the bowsprit for two nights, and had terrified the sailors very much; even the Rais had been not a little alarmed; and, though he could not directly say that he had seen him, yet, after I was in bed on the 7th, he complained seriously to me of the bad consequences it would produce if a gale of wind was to rise, and the ghost was to keep his place there, and desired me to come forward and speak to him. 'My good Rais,' said I, 'I am exceedingly tired, and my head achs much with the sun, which hath been violent to-day. You know the Abyssinian paid for his passage, and, if he does not overload the ship, (and I apprehend he should be lighter than when we took him on board) I do not think, that in justice or equity, either you or I can hinder the ghost from continuing his voyage to Abyssinia, as we cannot judge what serious business he may have there.' The Rais began to bless himself that he did not know any thing of his affairs.—'Then,' said I, 'if you do not find he makes the vessel too heavy before, do not molest him; because, certainly if he was to come into any other part of the ship, or if he was to insist to sit in the middle of you (in the disposition that you all are) he would be a greater inconvenience to you than in his present post. Now if he does us no harm, you will let him ride upon the bowsprit till he is tired, or till he comes to Masuah, for I swear to you, unless he hurts or troubles us, I do not think I have any obligation to get

out of my bed to molest him, only see that he carries nothing off with him.

"The Rais now seemed to be exceedingly offended, and said for his part he did not care for his life more than any other man on board; if it was not from fear of a gale of wind, he might ride on the boltsprit and be d——n'd; but that he had always heard learned people could speak to ghosts. 'Will you be so good, Rais,' said I, 'to step forward, and tell him, that I am going to drink coffee, and should be glad if he would walk into the cabin, and say any thing he has to communicate to me, if he is a Christian, and if not, to Mahomet Gibberti.' The Rais went out, but, as my servant told me, he would neither go himself, nor could get any person to go to the Ghost for him." Thus the matter ended for the present.

Early on the 8th they sailed from Foosht, but, the wind being contrary, did not arrive at their destination till near mid-day, when they anchored in an open road about half a mile from the island. Mr. Bruce now took his quadrant, and went with the boat ashore, to gather wood.

"Zimmer (remarks our author) is a much smaller island than Foosht, without inhabitants, and without water, though, by the cisterns which still remain, and are sixty yards square, hewed out of the solid rock, we may imagine this was once a place of consequence: rain in abundance, at certain seasons, still falls there. It is covered with young plants of rack tree, whose property it is to vegetate in salt water. The old trees had been cut down, but there was a considerable number of Saiel, or Acacia trees, and of these we were in want.

"Although Zimmer is said to be without water, yet there are antelopes upon it, as also hyænas in number, and it is therefore probable that there is water in some subterraneous caves or clefts of the rocks, unknown to the Arabs or fishermen, without which these animals could not subsist. It is probable the antelopes were brought over from Arabia for the Sheriffe's pleasure, or those of his friends, if they did not swim from the main, and an enemy afterwards brought the hyæna to disappoint that amusement. Be that as it will, though I did not myself see the animals, yet I observed the dung of each of them upon the sand, and in the cisterns; so the fact does not rest wholly upon the veracity of the boatman. We found at Zimmer plenty of the large shell fish called Bisser and Surrumbac, but no other."

In the night they sailed from Zimmer, and early on the 9th the island Rapha bore N. E. by E. distant about two leagues. At seven, in the morning of the 10th, Jibbel Teir, (which till then had been covered with a mist) appeared to view. All this forenoon their vessel had been surrounded with a prodigious number of sharks, of the hammer-headed kind. The Rais had fitted a large harpoon with a long line, and Mr. Bruce went to the bowsprit to wait for one of the sharks. At length he struck the largest shark, about a foot from the head with such force, that the whole iron was buried in his body. He shuddered, as a person does when cold, and shook the shaft of the harpoon out of the socket, the weapon being made so on purpose; the shaft fell across, kept fixt to the line, and served as a float to bring him up when he dived, and impeded him when he swam. No salmon fisher ever

saw finer sport with a fish and a rod. He had thirty fathom of line out, and they had thirty fathom more ready to give him. He never dived, but sailed round the vessel like a ship, always keeping part of his back above water. The Rais begged they would not pull him, but give him as much more line as he wanted; and indeed they saw it was the weight of the line that galled him, for he went round the vessel without seeking to go farther from them. At last he came nearer, upon their gathering up the line, and upon gently pulling it after, they brought him alongside, till they fastened a strong boat-hook in his throat: a man swung upon a cord was now let down to cut his tail, while hanging on the ship's side, but he was, if not absolutely dead, without the power of doing harm. He was eleven feet seven inches from his snout to his tail, and nearly four feet round in the thickest part of him. He had in him a dolphin very lately swallowed, and about half a yard of blue cloth. He was the largest the Rais had ever seen, either in the Red Sea or the Indian Ocean.

About twenty minutes before twelve o'clock they were about four leagues distant from the island. Jibbel Teir, or the Mountain of the Bird, is called by others, Jibbel Douhan, or the Mountain of Smoke; for though in the middle of the sea, it is a volcano, which throws out fire, and though nearly extinguished, it smokes to this day. It was called Ornéon in Ptolemy, the Bird-Island, the same as Jibbel Teir. It is likewise called Sheban, from the white spot at the top of it, which seems to be sulphur, and a part seems to have fallen in, and to have enlarged the crater on this side. The island is four miles from south to north,

has a peek in form of a pyramid in the middle of it, and is about a quarter of a mile high. It descends, equally on both sides, to the sea; has four openings at the top, which vent smoke, and sometimes, in strong southerly winds it is said to throw out fire. There was no such appearance when our travellers passed it. The island is perfectly desert, being covered with sulphur and pumice stones.

Six leagues E. by S. of this island there is a dangerous shoal with great overfalls, on which a French ship struck in the year 1751, and was saved with very great difficulty. Jibbel Teir is the point from which all ships going to Jidda, take their departure, after sailing from Mocha, and passing the islands to the southward.

They left Jibbel Teir on the 11th with little wind at west, but towards mid-day it freshened as usual, and turned northward to N. N. east. They were now in mid-channel, so that they stood on straight for Dahalac till half past four, when a boy, who went aloft, saw four islands in a direction N. W. by W. $\frac{1}{4}$ west. They were standing on with a fresh breeze, and all their sails full: but about seven in the evening they struck upon a reef of coral rocks. The Arab sailors were immediately for taking the boat, and sailing to the islands the boy had seen. The Abyssinians were for cutting up the planks and wood of the inside of the vessel, and making her a raft.

The boat having been soon launched, one of Mr. Bruce's servants, the Raiş, and two sailors, were put on board. They were soon upon the bank, where the two sailors got out, who cut their feet at first upon the white coral, but afterwards got firmer footing. They attempted to push the ship backwards, but she would

not move. Poles and handspikes were tried in order to stir her, but these were not long enough. In a word, there was no appearance of getting her off before morning, when they knew the wind would rise, and it was to be feared she would then be dashed to pieces. Yasine stripped himself naked, went forward on the vessel, and then threw himself into the sea. He first, very judiciously, felt what room there was for standing, and found the bank was of considerable breadth, and that they were stuck upon the point of it; that it rounded, slanting away afterwards, and seemed very deep at the sides, so the people, standing on the right of it, could not reach the vessel to push it, only those upon the point. The Rais and Yasine now cried for poles and handspikes, which were given them; two more men let themselves down by the side, and stood upon the bank. Mr. Bruce then desired the Rais to get out a line, come astern with the boat, and draw her in the same direction that they pushed. As soon as the boat could be towed astern, a great cry was set up, that she began to move. A little after, a gentle wind just made itself felt from the east, and the cry from the Rais was, Hoist the fore-sail and put it a-back. This being immediately done, and a gentle breeze filling the fore-sail at the time, they all pushed, and the vessel slid gently off, free from the shoal.

"There was a circumstance (says Mr. Bruce) during the hurry of this transaction, that gave us all reason to be surprised. The ghost was supposed to be again seen on the boltsprit, as if pushing the vessel ashore. I inquired who the persons were that had seen him. Two moors of Hamazen were the first that perceived him, and afterwards a great part of the crew

had been brought to believe the reality of this vision. I called them forward to examine them before the Rais, and Mahomet Gibberti, and they declared that, during the night, they had seen him go and come several times; once, he was pushing against the boltsprit, another time he was pulling upon the rope, as if he had an anchor ashore; after this he had a very long pole, or stick, in his hand, but it seemed heavy and stiff, as if it had been made of iron, and when the vessel began to move, he turned into a small blue flame, ran along the gunnel on the larboard side of the ship, and, upon the vessel going off, he disappeared. 'Now,' said I, 'it is plain by this change of shape, that he has left us for ever, let us therefore see whether he has done us any harm or not. Have any of you any baggage stowed forwards?' The strangers answered, 'Yes, it is all there.' 'Then,' said I, 'go forward, and see if every man has got his own.' They did this without loss of time, when a great noise and confusion ensued; every one was plundered of something, stibium, nails, brass wire, incense, and beads; in short, all the precious part of their little stores was stolen. All the passengers were now in the utmost despair, and began to charge the sailors. 'I appeal to you, Yasine and Mahomet Gibberti,' said I, 'whether these two moors who saw him oftenest, and were most intimate with him, have not a chance of knowing where the things are hid. Then go, Yasine, with the Rais, and examine that part of the ship where the moors slept, while I keep them here.' Before the search began, however, one of them told Yasine where every thing was, and accordingly all was found and restored."

In the morning of the 12th, they found that this

shoal was a sand-bank, with a ridge of coral rocks upon it, which stretches hither from Selma, and ends a little farther to the northward in deep water. The islands Wowcan, Selma, Megaida, Zober, Racka, and Fursh, lie in a semicircle round the shoal: there were no breakers upon it, the sea being perfectly calm. Between Megaida and Zober, is a small sharp rock above the surface of the sea. At six in the morning they got under way, and at four in the afternoon, they saw land, which the pilot said was the S. end of Dahalac: it bore W. by S. and was distant about nine leagues. At six in the evening they anchored near a small island called Racka Garbia, or West Racka, in four fathom of stony ground.

On the 13th, a little after sunrise, they continued their course W. and a very little southerly, with little wind. At eight they passed Dalgrousht, N. by E. about a league distance, and a new island, Germ Malco, W. by N.

The south cape of the island of Dahalac is called Ras Shouke, which, in Arabic, means the Cape of Thorns, because upon it are a quantity of sunt, or acacia, the thorny-tree, which bears the gum-arabic. They continued their course along the east side of Dahalac, and, at four o'clock in the afternoon, saw Irwée, which is said to answer to the centre of the island. It bore then south-west four miles. They also saw two small islands, Tarza and Siah el Sezan; the first, north by west three miles; the second, north-east by east, but something farther. After having again violently struck on the coral rocks in the entry, at sun-set they anchored in the harbour of Dobelew.

"This harbour (says Mr. Bruce) is in form circular, and sufficiently defended from all winds, but its entrance is too narrow, and within, it is full of rocks. The bottom of the whole port is covered with large ramifications of white coral, with huge black stones; and I could no where observe there were above three fathom water, when it was full sea. The pilot indeed said there were seven, or twelve at the mouth.

"Dobelew is a village three miles south-west of the harbour. It consists of about eighty houses, built of stone drawn from the sea; these calcine like shells, and make good enough morter, as well as materials for building before burning. All the houses are covered with bent-grass, like those of Arabia.

"Irwee is a village still smaller than Dobelew, about four miles distant. The whole length of the island, whose direction is from north-west to south-east, is thirty-seven miles, and its greatest breadth eighteen, which did within a very little agree with the account the inhabitants gave us, who made its length indeed something more.

"Dahalac is by far the largest island in the Red Sea, as none, that we had hitherto seen, exceeded five miles in length. It is low and even, the soil fixed gravel and white sand, mixed with shells and other marine productions. It is destitue of all sorts of herbage, at least in summer, unless a small quantity of bent grass, just sufficient to feed the few antelopes and goats that are on the island. There is a very beautiful species of this last animal found here, small, short-haired, with thin black sharp horns, having rings upon them, and they are very swift of foot.

"This island is, in many places, covered with large plantations of Acacia trees, which grow to no height, seldom above eight feet, but spread wide, and turn flat at top, probably by the influence of the wind from the sea. Though in the neighbourhood of Abyssinia, Dahalac does not partake of its seasons: no rain falls here, from the end of March to the beginning of October; but, in the intermediate months, especially December, January and February, there are violent showers for twelve hours at a time, which deluge the island, and fill the cisterns so as to serve all next summer; for their are no hills nor mountains in Dahalac, and consequently no springs. These cisterns alone preserve the water, and of them there yet remain three hundred and seventy, all hewn out of the solid rock. They say these were the works of the Persians; it is more probable they were those of the first Ptolemies. But whoever were the constructors of these magnificent reservoirs, they were a very different people from those that now possess them, who have not industry enough to keep one of the three hundred and seventy clear for the use of man. All of them are open to every sort of animal, and half full of the filth they leave there, after drinking and washing in them. The water of Dobelew, and Irwée, tasted strong of musk, from the dung of the goats and antelopes, and the smell before you drink it is more nauseous than the taste; yet one of these cisterns, cleaned and shut up with a door, might afford them wholesome sweet water all the year over.

"After the rains fall, a prodigious quantity of grass immediately springs up; and the goats give the inhabitants milk, which in winter is the principal part of

their subsistence, for they neither plow nor sow. All their employment is to work the vessels which trade to the different parts of the coast. One half of the inhabitants is constantly on the Arabian side, and by their labour is enabled to furnish with dora (millet, or Indian corn) and other provisions, the other half who stay at home; and when their time is expired, they are relieved by the other half, and supplied with necessaries in their turn. But the sustenance of the poorer sort is entirely shell and other fish. Their wives and daughters are very bold, and expert fisher-women. Several of them, entirely naked, swam off to our vessel before we came to an anchor, begging handfuls of wheat, rice, or dora. They are very importunate and sturdy beggars, and not easily put off with denials. These miserable people, who live in the villages not frequented by barks from Arabia, are sometimes a whole year without tasting bread. Yet such is the attachment to the place of their nativity, they prefer living in this bare, barren, parched spot, almost in want of necessaries of every kind, especially of these essential ones, bread and water, to those pleasant and plentiful countries on both sides of them.

"There are twelve villages, or towns, in Dahalac, little different in size from Dobelew; each has a plantation of doom-trees round it, which furnish the only manufacture in the island. The leaves of this tree, when dried, are of a glossy white, which might very easily be mistaken for sattin; of these they make baskets of surprising beauty and neatness, staining part of the leaves with red or black, and working them into figures very artificially. I have known some of these, resembling straw-baskets, continue full of water for

twenty-four hours, without one drop coming through. They sell these at Loheia and Jidda, the largest of them for four commesh, or sixpence. This is the employment, or rather amusement of the men who stay at home; for they work but very moderately at it, and all of them indeed take special care, not to prejudice their health by any kind of fatigue from industry.

"People of the better sort, such as the Shekh and his relations, men privileged to be idle, and never exposed to the sun, are of a brown complexion, not darker than the inhabitants of Loheia. But the common sort employed in fishing, and those who go constantly to sea, are not indeed black, but red, and little darker than the colour of new mahogany. There are, besides, blacks among them, who come from Arkeeko and the Main, but even these, upon marrying, grow less black in a generation.

"The inhabitants of Dahalac seemed to be a simple, fearful, and inoffensive people. It is the only part of Africa, or Arabia (call it which you please) where you see no one carry arms of any kind; neither gun, knife, nor sword, is to be seen in the hands of any one. Whereas, at Loheia, and on all the coast of Arabia, and more particularly at Yambo, every person goes armed; even the porters, naked, and groaning under the weight of their burden, and heat of the day, have yet a leather belt, in which they carry a crooked knife, so monstrously long, that it needs a particular motion and address in walking, not to lame the bearer. This was not always the case at Dahalas; several of the Portuguese, on their first arrival here, were murdered, and the island often treated ill, in revenge, by the armaments of that nation. The men seem healthy.

y told me they had no diseases among them, unless netimes in Spring, when the boats of Yemen and da bring the small-pox among them, and very few cape with life that are infected. I could not observe man among them that seemed to be sixty years old, rom which I infer, they are not long livers, though the air should be healthy, as being near the channel, and as they have the north wind all summer which moderates the heat.

" Of all the islands we had passed on this side the channel, Dahalac alone is inhabited. It depends, as do all the rest, upon Masuah, and is conferred by a firman from the Grand Signior, on the Basha of Jidda; and, from him, on Metical Aga, then on the Naybe and his servants. The present governor's name is Hagi Mahomet Abd el cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Every vessel, that puts in there for Masuah, pays him also a pound of coffee, and every one from Arabia, a dollar or pataka. No sort of small money is current at Dahalac, excepting Venetian glass-beads, old and new, of all sizes and colours, broken and whole.

" There are neither horses, dogs, sheep, cows, nor any sort of quadruped, but goats, asses, a few half-starved camels and antelopes at Dahalac, which last are very numerous. The inhabitants have no knowledge of fire-arms, and there are no dogs, nor beasts of prey in the island to kill them; they catch indeed some few of them in traps.

" On our arrival at Dahalac, on the 14th, we saw swallows there, and, on the 16th, they were all gone. On our landing at Masuah, on the 19th, we saw a

few; the 21st and 22d they were in great flocks; on the 2d of October they were all gone. It was the blue long-tailed swallow, with the flat head; but there was, likewise, the English martin, black, and darkish grey in the body, with a white breast.

"The language at Dahalac is that of the *Shepherds;* Arabic too is spoken by most of them. From this island we see the high mountains of Habesh, running in an even ridge like a wall, parallel to the coast, and down to Suakem."

Having examined their vessel, and found that she had received no damage, they provided water (bad as it was) for the remainder of their voyage, and sailed from Dobelew on the 17th but the wind being unfavourable, they came to an anchor, near five o'clock, in ten fathom water, about three leagues from that port. The next day they made as much progress as they could, but were forced to come to an anchor at half past four in the morning. Here is a very shallow and narrow passage called Bogaz (signifying shallow) barely one fathom and a half; it is between the island Dahalac and the S. point of the island of Noora, about forty fathom broad, and on each side full of dangerous rocks.

The tide now entered with an unusual force, and ran more like the Nile, or a torrent, or stream conducted to turn a mill, than the sea, or the effects of a tide. At half past one o'clock, there was water enough to pass, and they soon were hurried through it by the violence of the current, driving them in a manner truly tremendous.

At half after three, they passed between Ras Antalou, the North Cape of Dahalac, and the small island

Dahalottom, which has some trees upon it. On this is the tomb of Shekh. Abou Gafar, is mentioned by Foncet, in his voyage, who mistakes the name of the saint, for that of the island. The strait between the Cape and the island is a mile and a half broad. At four in the afternoon, they anchored near a small island called Surat.

On the 19th they sailed from hence, and at eleven o'clock passed the Dergaiham, bearing N. by E. three miles distant. At five in the afternoon, they came to an anchor in the harbour of Masuah.

CHAP. II.

Transactions at Masuah—Conferences with Achmet and Naybe—Treachery of the latter—Description of Masuah and Arkeeko—Diseases, Trade, &c.—Cursory Observations—Journey from Arkeeko to Dixan, and from Dixan to Adowa—Visit Fremona—Ruins of Axum—Arrival at Siré—Journey from Siré to Adergey—Transactions there—Journey over Lamalmon tu Gondar—Triumphant Entry of the King—Mr. Bruce's first Audience—Customs, &c. in Abyssinia—A bloody Banquet—State of Religion, Circumcision, &c.

ON Mr. Bruce's arrival at Masuah, being very much tired of the sea, he was desirous to land; but, as it was evening, he deemed it advisable to sleep on board all night, that they might have a whole day before them (the first being always a busy one) and receive in the night any intelligence from friends who might not choose to visit them openly in the day, at least, before the determination of the Naybe concerning them was known.

On the 20th of September, a person came from Mahomet Gibberti, to conduct Mr. Bruce on shore. Mahomet Gibberti was a man whom they had perfectly secured, and who was fully instructed in their suspi-

cions as to the Naybe; being himself an Abyssinian, and having connections in Masuah, he went ashore the preceding evening. The Naybe was at Arkeeko and Achmet, his cousin and successor, had, therefore, come down, to receive the duties of the merchandize on board the vessel which brought Mr. Bruce. There were two elbow chairs, placed in the middle of the market place. Achmet sat on one of them, while the several officers opened the bales and packages before him; the other chair on his left hand was empty. He was dressed all in white, in a long Banian habit of muslin, and a close-bodied frock reaching to his ancles, much like the white frock and petticoat the young children wear in England. This species of dress did not, in any way, suit Achmet's shape or size; but, it seems, he meant to be in gala. As soon as Mr. Bruce came in sight of him, our traveller doubled his pace: Mahomet Gibberti's servant whispered to him, not to kiss his hand, which he intended to have done. Achmet stood up, just as he arrived within arm's length of him; when they touched each other's hands, carried their fingers to their lips, then laid their hands across their breasts; Mr. Bruce pronounced the salutation of the inferior *Salam Alscum!* (Peace be between us) to which he answered immediately, *Alicum Salam!* (There is peace between us.) He pointed to the chair which Mr. B. declined; but he obliged him to sit down.

"In these countries (says our traveller) the greatest honour that is shewn you at first meeting, the more considerable present is expected." Achmet made a sign to bring coffee directly, as the immediate offering of meat or drink is an assurance your life is

not in danger. He began with an air that seemed rather serious: 'We have expected you here some time ago, but thought you had changed your mind, and was gone to India' 'Since sailing from Jidda, I have been in Arabia Felix, the Gulf of Mocha, and crossed last from Loheia.'—'Are you not afraid,' said he, 'so thinly attended, to venture upon these long and dangerous voyages?'—'The countries (replied Mr. B.) where I have been, are either subject to the emperor of Constantinople, whose firman I have now the honour to present you, or to the regency of Cairo, and port of Janizaries—here are their letters—or to the sherriffe of Mecca. To you, Sir, I present the sherriffe's letter; and, besides these, one from Metigal Aga your friend, who, depending on your character, assured me this alone would be sufficient to preserve me from ill usage so long as I did no wrong: as for the dangers of the road from banditti and lawless persons, my servants are veteran soldiers, tried and exercised from their infancy in arms, and I value not the superior number of cowardly and disorderly persons.' He then returned Mr. Bruce the letters saying, 'You will give these to the Naybe to-morrow; I will keep Metical's letter, as it is to me, and will read it at home.' He put it accordingly in his bosom; and their coffee being done, our traveller rose to take his leave, and was presently wet to the skin by deluges of Orange-flower water showered upon him from the right and left, by two of Achmet's attendants, from silver bottles.

A very decent house had been provided; which Mr. Bruce had no sooner entered, than a large dinner was sent by Achmet, with a profusion of lemons, and

good fresh water, now become one of the greatest delicacies in life; soon after, their baggage was all sent unopened; with which Mr. B. was very well pleased being afraid they might break something in his clock, telescopes, or quadrant, by the violent manner in which they satisfy their curiosity.

In the morning of the 21st, the Naybe came from Arkeeko. The usual way is by sea; it is about two leagues straight across the bay, but somewhat more by land. The passage from the main is on the north side of the island, which is not above a quarter of a mile broad; there is a large cistern for rain-water on the land-side, where you embark across. He was poorly attended by three or four servants, miserably mounted, and about forty naked savages on foot, armed with short lances and crooked knives. The drum beat before him all the way from Arkeeko to Masuah. Upon entering the boat, the drum on the land-side ceased, and those, in what is called the Castle of Masuah, began. The castle is a small hut, and in it one swivel gun, which is not mounted, but lies upon the ground, and is fired always with great trepidation and some danger. The drums are earthen jars, such as they send butter in to Arabia; the mouths of which are covered with a skin, so that a stranger, on seeing two or three of these together, would run a great risk of believing them to be jars of butter, or pickles, carefully covered with oiled parchment. All the procession was in the same stile. The Naybe was dressed in an old shabby Turkish habit, much too short for him, and seemed to have been made about the time of Sultan Selim. He wore also upon his head a Turkish cowke, or high cap, which scarcely admitted any part of his

head. In this dress, which on him had a truly ridiculous appearance, he received the caftan, or investiture, of the island of Masuah; and, being thereby representative of the grand signior, consented that day to be called Omar Aga, in honour of the commission. Two standards of white silk, striped with red, were carried before him to the mosque, from whence he went to his own house to receive the compliments of his friends. In the afternoon of that day, Mr. Bruce went to pay his respects to him, and found him sitting on a large wooden elbow chair, at the head of two files of naked savages, who made an avenue from his chair to the door. "He had (says our traveller) nothing upon him but a coarse cotton shirt, so dirty, that it seemed, all pains to clean it again would be thrown away, and so short that it scarcely reached his knees. He was very tall and lean, his colour black, had a large mouth and nose; in place of a beard, a very scanty tuft of grey hairs upon the point of his chin; large, dull, and heavy eyes; a kind of malicious, contemptuous smile on his countenance; he was altogether of a most stupid and brutal appearance. His character perfectly corresponded with his figure, for he was a man of mean abilities, cruel to excess, avaricious, and a great drunkard. I presented my firman—The greatest basha in the Turkish empire would have risen upon seeing it, kissed it, and carried it to his forehead; and I really expected that Omar Aga, for the day he bore that title, and received the caftan, would have shewn this piece of respect to his master. But he did not even receive it into his hand, and pushed it back to me again, saying, 'Do you read it all to me word for word'—'I told him it was Turkish; that I had never

learned to read a word of that language.'—Nor I either,' says he; 'and I believe I never shall.' I then gave him Metical Aga's letter, the Sherriffe's, Ali Bey's, and the Janizaries' letter. He took them all together in both his hands, and laid them unopened beside him, saying, 'You should have brought a moullah along with you. Do you think I shall read all these letters? Why, it would take me a month.' And he glared upon me, with his mouth open, so like an idiot, that it was with the utmost difficulty I kept my gravity, only answering, 'Just as you please; you know best.' He affected at first not to understand Arabic; spoke by an interpreter in the language of Masuah, which is a dialect of Tigré; but seeing I understood him in this, he spoke Arabic, and spoke it well."

A silence followed this short conversation, and Mr. Bruce took the opportunity to give him his present, with which he did not seem displeased, but rather that it was below him to tell him so; for, without saying a word about it, he asked where the Abuna of Habesh was? and why he tarried so long? Mr. Bruce said, the wars in Upper Egypt had made the roads dangerous; and it was easy to see, Omar longed much to settle accounts with him.

Our traveller now took his leave of the Naybe, very little pleased with his reception, and the small account he seemed to make of his letters or of himself.

The inhabitants of Masuah were dying of the small-pox, so that there was fear the living would not be sufficient to bury the dead. The whole island was filled with shrieks and lamentations both night and day. They at last began to throw the bodies into the sea,

which deprived our travellers of their great support, fish, of which they had ate some kinds that were excellent. Mr. Bruce had suppressed his character of physician, fearing he should be detained by reason of the multitude of sick.

On the 15th of October the Naybe came to Masuah, and dispatched the vessel that brought Mr. Bruce over; and, as if he had only waited till this evidence was out of the way, he, that very night, sent word that our traveller was to prepare him a handsome present. He gave in a long list of particulars to a great amount, which he desired might be divided into three parcels, and presented three several days. One was to be given him as Naybe of Arkeeko; one as Omar Aga, representative of the grand signior; and one for having passed their baggage *gratis*, and unvisited, especially the large quadrant.

As the assurance of protection which Mr. Bruce had received from Achmet, gave him some courage, he answered him, 'That, having a firman of the grand signior, and letters from Metical Aga, it was mere generosity should he give him any present at all, either as Naybe or Omar Aga, that he was not a merchant that bought and sold, nor had merchandise on board, therefore had no customs to pay.' Upon this he sent for Mr. Bruce to his house, where he found him in a violent fury, and many useless words passed on both sides. At last he peremptorily said, that unless he had three hundred ounces of gold ready to pay him on Monday, upon his landing from Arkeeko, he would confine him in a dungeon, without light, air, or meat, till the bones came through his skin for want.

Mr. Bruce having turned his back without any answer or salutation, and was scarce arrived at home, when a message came from the Naybe, desiring he would send him two bottles of aqua-vitæ. Mr. Bruce gave the servant two bottles of cinnamon-water, which he refused till he had tasted them; but they were not agreeable to the Naybe, so they were returned.

All this time Mr. Bruce very much wondered what was become of Achmet, who, with Mahomet Gibberti, remained at Arkeeko: at last he heard from the Naybe's servant that he was in bed, ill of a fever. Mr. Bruce sent to the Naybe to desire leave to go to Arkeeko, who answered surlily, he might go if he could find a boat; and, indeed, he had taken his measures so well that not a boat would stir for money or persuasion.

On the 29th of October the Naybe came again from Arkeeko to Masuah, and Mr. Bruce was told, in very ill humour with him. He soon received a message to attend him, and found him in a large waste room like a barn, with about sixty people with him. This was his divan, or grand council, with all his janizaries and officers of state, all naked, assembled in parliament. There was a comet that had appeared a few days after their arrival at Masuah, which had been many days visible in Arabia Felix, being then in its perihelion; and, after passing its conjunction with the sun, it now appeared at Masuah early in the evening, receding to its aphelion. Mr. Bruce had been observed watching it with great attention; and the large tubes of the telescopes had given offence to ignorant people. The first question the Naybe asked, was, What that comet meant, and why it appeared? And before Mr. Bruce

could answer him, he again said, 'The first time it was visible it brought the small-pox, which has killed above a thousand people in Masuah and Arkeeko. It is known you conversed with it every night at Loheia; it has now followed you again to finish the few that remain, and then you are to carry it into Abyssinia. What have you to do with the comet?'

Without giving our traveller leave to speak, his brother Emir Achmet then said, 'That he was informed Mr. Bruce was an engineer going to Michael, governor of Tigré, to teach the Abyssinians to make cannon and gunpower; that the first attack was to be against Masuah.' Five or six others spoke much in the same strain; and the Naybe concluded by saying, 'That he would send Mr. Bruce in chains to Constantinople, unless he went to Hamazen, with his brother Emir Achmet, to the hot-wells there, and that this was the resolution of all the janizaries;" for Mr. Bruce had concealed his being a physician.

After similar expressions of contempt, Mr. Bruce departed very much disturbed, as it was plain his affairs were coming to a crisis, for good or for evil. He observed, or thought he observed, all the people shun him. He was upon his guard, and did not wish them to come near him; but, turning down into his own gateway, a man passed close by him, saying distinctly in his ear, though in a low voice, first in Tigré and then in Arabic, 'Fear nothing,' or, 'Be not afraid.' This hint, short as it was, gave him no small courage.

Mr. Bruce had scarcely dined, when a servant came with a letter from Achmet at Arkeeko, telling him how ill he had been, and how sorry he was that Mr. B. did

not come to see him, as Mahomet Gibberti had told him he could help him. He requested Mr. B. to keep the bearer with him in his house, and give him charge of the gate till he could come to Masuah himself. Mr. Bruce now saw the treachery of the Naybe. He had not, indeed, forbid him to go and see his nephew, but he had forbid any boat to carry him; and this our traveller told the servant.

About 12 o'clock at night a man came to the door, and desired to be admitted; which request was refused without any ceremony. Then came two or three more, in the name of Achmet, who were told by the servant that they would not be admitted. They then asked to speak with Mr. Bruce and grew very tumultuous, pressing with their backs against the door. When Mr. Bruce (who had now acquired some confidence) came to them, a young man among them said he was son to Emir Achmet, and that his father and some friends were coming to drink a glass of arracky (for so they call brandy) with him. But our traveller told him his resolution was not to admit either Emir Achmet, or any other person at night, and that he never drank arracky. They attempted again to force open the door, which was strongly barricaded. But as there were cracks in it, Mr. B. put the point of a sword through one of them, desiring them to be cautious of hurting themselves upon the iron spikes. Still they attempted to force open the door, when the servant told them, that Achmet, when he left them the charge of that door, had ordered them to fire upon them who offered to force an entrance at night. This menace had the desired effect, and they soon retired.

On the 4th of November, the servant of Achmet returned in a boat from Arkeeko, and with him four janizaries. He was not yet well, and was very desirous to see Mr. Bruce. He suspected that he was either poisoned or bewitched, and had tried many charms without effect. Our travellers arrived at Arkeeko about eleven, passed the door of the Naybe without challenge, and found Achmet in his own house, ill of an intermitting fever, under the very worst of regimens. His head ached violently. Mr. Bruce gave him proper remedies to ease his pains and his stomach, and the next morning began with bark. He staid here till the 6th in the morning, at which time Achmet was free from the fever. Mr. Bruce left him, however, some doses to prevent its return; and Achmet told him on the 7th, he would come to Masuah with boats and men to bring them and their baggage to Arkeeko, and free them from the bondage of Masuah.

Upon the 6th, in the morning, while at breakfast, Mr. Bruce was told that three servants had arrived from Tigré; one from Janni, a young man and slave, who spoke and wrote Greek perfectly; the other two servants were Ras Michael's, or rather the king's, both wearing the red short cloak lined and turned up with mazarine blue, which is the badge of the king's servant, and is called *shalaka*. Ras Michael's letters to the Naybe were very short. He ordered him to furnish Mr. B. with necessaries, and dispatch him without loss of time.

In the afternoon Mr. B. embarked for Masuah. At the shore he received a message from the Naybe to come and speak to him; but he returned for answer,

'it was impossible, as he was obliged to go to Masuah to get medicines for his nephew, Achmet.'

"Masuah (observes our author) which means the port or harbour of the shepherds, is a small island immediately on the Abyssinian shore, having an excellent harbour, and water deep enough for ships of any size to the very edge of the island: here they may ride in the utmost security, from whatever point, or with whatever strength the wind blows. As it takes its modern, so it received its ancient name from the harbour. It was called by the Greeks *Sebasticum Os,* from the capacity of its port, which is distributed into three divisions. The island itself is very small, scarce three quarters of a mile in length, and about half that in breadth, one-third occupied by houses, one by cisterns to receive the rain water, and the last is reserved for burying the dead.

"Masuah was one of those towns on the west of the Red Sea that followed the conquest of Arabia Felix by Sinan Basha, under Selim emperor of Constantinople. At that time it was a place of great commerce, possessing a share of the Indian trade in common with the other ports of the Red Sea near the mouth of the Indian ocean. It had a considerable quantity of exports brought to it from a great tract of mountainous country behind it, in all ages very unhospitable, and almost inaccessible to strangers. Gold and ivory, elephants and buffaloes hides, and, above all, slaves, of much greater value, as being more sought after for their personal qualities than any other sort, who had the misfortune to be reduced to that condition, made the principal articles of exportation from this port. Pearls, considerable for size, water, or colour, were found all

along its coast. The great convenience of commodious riding for vessels, joined to these valuable articles of trade, had overcome the inconvenience of want of water, the principal necessary of life, to which it had been subjected from its creation.

"Masuah continued a place of much resort as long as commerce flourished, but it fell into obscurity very suddenly under the oppression of the Turks, who put the finishing-hand to the ruin of the India trade in the Red Sea, begun some years before by the discovery of the Cape of Good Hope, and the settlements made by the Portuguese on the continent of India.

"The first government of Masuah under the Turks was a basha sent from Constantinople, and from thence, for a time, the conquest of Abyssinia was attempted, always with great confidence, though never with any degree of success; so that, losing its value as a garrison, and, at the same time, as a place of trade, it was thought no longer worth while to keep up so expensive an establishment as that of a bashalik.

"The principal auxiliary, when the Turks conquered the place, was a tribe of Mahometans called Belowee, shepherds inhabiting the coast of the Red Sea under the mountains of the Habab, about lat. 40°. In reward for this assistance, the Turks gave their chief the civil government of Masuah and its territory, under the title of the Naybe of Masuah; and, upon the basha's being withdrawn, this officer remained in fact sovereign of the place, though, to save appearances, he held it of the grand signior for an annual tribute, upon receiving a firman from the Ottoman Porte.

"The body of Janizaries, once established there in garrison, were left in the island, and their pay continued to them from Constantinople. These marrying the women of the country, their children succeeded them in their place and pay as Janizaries; but being now, by their intermarriages, Moors, and natives of Masuah, they became of course relations to each other, and always subject to the influence of the Naybe.

"The Naybe finding the great distance he was from his protectors, the Turks in Arabia, on the other side of the Red Sea, whose garrisons were every day decaying in strength, and for the most part reduced; sensible, too, how much he was in the power of the Abyssinians, his enemies and nearest neighbours, began to think that it was better to secure himself at home, by making some advances to those in whose power he was. Accordingly it was agreed between them, that one half of the customs should be paid by him to the king of Abyssinia, who was to suffer him to enjoy his government unmolested."

Mr. Bruce, in his further observations on this island, says—

"The houses are, in general, built of poles and bent grass, as in the towns of Arabia, but, besides these, there are about twenty of stone, six or eight of which are two stories each; though the second seldom consists of more than one room, and that one generally not a large one. The stones are drawn out of the sea as at Dahalac; and in these we see the beds of that mussel, or shell-fish, found to be contained in the solid rock at Mahon, called *Dattoli da mare*, or sea-dates, the fish of which I never saw in the Red Sea; though

there is no doubt but they are to be found in the rocky islands about Masuah, if they break the rocks for them.

Although Masuah is situated in the very entrance of Abyssinia, a very plentiful country, yet all the necessaries of life are scarce and dear. Their quality, too, is very indifferent. This is owing to the difficulty, expence, and danger of carrying the several articles through the desert flat country, called Samhar, which lies between Arkeeko and the mountains of Abyssinia; as well as to the extortions exercised by the Naybe, who takes, under the name of customs, whatever part he pleases of the goods and provisions brought to that island; by which means the profit of the seller is so small as not to be worth the pains and risk of bringing it.

"There is a considerable deal of trade carried on at Masuah, notwithstanding these inconveniences, narrow and confined as the island is, and violent and unjust as is the government. But it is all done in a slovenly manner, and for articles where a small capital is invested. Property here is too precarious to risk a venture in valuable commodities, where the hand of power enters into every transaction.

"The goods imported from the Arabian side are blue cotton, Surat cloths, and cochineal ditto, called Kermis, fine cloth from different markets in India; coarse white cotton cloths from Yemen; cotton unspun from ditto in bales; Venetian beads, crystal, drinking, and looking-glasses; and cohol, or crude antimony. These three last articles come in great quantities from Cairo, first in the coffee-ships to Jidda, and then in small barks over to this port. Old copper too

is an article on which much is gained, and a great quantity is imported.

"The Galla, and all the various tribes to the westward of Gondar, wear bracelets of this copper; and they say at times, that, near the country of Gongas and Guba, it has been sold, weight for weight, with gold. There is a shell likewise here, an univalve of the species of volutes, which sells at a Cuba, or ten paras.

"As there is no water in Masuah, the number of animals belonging to it can be but small. The seafowl have nothing singular in them, and are the grey and the white gull, and the small bird called the sea-lark or peckerel. The sky-lark is here, but is mute the whole year, till the first rains fall in November; he then mounts very high and sings in the very heat of the day.

"Arkeeko, a large town on the bottom of the bay of Masuah, (our author remarks) has indeed water, but labours under the same scarcity of provisions; for the tract of flat land behind both, called Samhar, is a perfect desert, and only inhabited from the month of November to April, by a variety of wandering tribes called Tora, Hazorta, Shiho, and Doba, and these carry all their cattle to the Abyssinian side of the mountains when the rains fall there, which are the opposite six months. When the season is thus reversed, they and their cattle are no longer in Samhar, or the dominion of the Naybe, but in the hands of the Abyssinians, especially the governor of Tigré and Baharnagash, who thereby, without being at the expence and trouble of marching against Masuah with an army, can make a line round it, and starve all at Arkeeko and Masuah,

by prohibiting any sort of provisions to be carried thither from their side."

Mr. Bruce, speaking of the disorders of this island, says—

"Masuah is very unwholesome, as, indeed, is the whole coast of the Red Sea from Suez to Babelmandel, but more especially between the tropics. Violent fevers, called there *nedad*, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie without attempting to make him dry, or change his bed, till another deluge adds to the first.

"There is no remedy so sovereign here as the bark; but it must be given in very different times and manners from those pursued in Europe. Were a physician to take time to prepare his patient for the bark, by first giving him purgatives, he would be dead of the fever before his preparation was completed. Immediately when a nausea or aversion to eat, frequent fits of yawning, straitness about the eyes, and an unusual, but not painful sensation along the spine, comes on, no time is then to be lost; small doses of the bark must be frequently repeated, and perfect abstinence observed, unless from copious draughts of cold water. The second or third dose of the bark, if any quantity is swallowed, never fails to purge: and, if this evacuation is copious, the patient rarely dies, but, on the contrary, his recovery is generally rapid. Moderate purging, then, is for the most part to be adopted; and rice is a much better food than fruit.

"Ipecacuanha both fatigues the patient and heightens the fever, and so conducts the patient more speedily to his end. Black spots are frequently found on the breast and belly of the dead person. The belly swells, and the stench becomes insufferable in three hours after death, if the person dies in the day, or if the weather is warm.

"The next common disease in the low country of Arabia, the intermediate island of Masuah, and all Abyssinia, (for the diseases are exactly similar in all this tract) is the Tertian fever, which is in nothing different from our Tertian, and is successfully treated in the same manner as in Europe. As no species of this disease (at least that I have seen) menaces the patient with death, especially in the beginning of the disorder, some time may be allowed for preparation to those who doubt the effect of the bark in the country. But still I apprehend the safest way is to give small doses from the beginning, on the first intermission, or even remission, though this should be somewhat obscure and uncertain.

"The next disease, which we may say is endemial in the countries before-mentioned, is called *hanzeer*, the *hogs* or the *swine*, and is a swelling of the glands of the throat, and under the arms. This the ignorant inhabitants endeavour to bring to a suppuration, but in vain; they then open them in several places; a sore and running follows, and a disease very much resembling what is called in Europe the Evil.

"The next (though not a dangerous complaint) has a very terrible appearance. Small tubercules or swellings appear all over the body, but thickest in the thighs, arms, and legs. These swellings go and come

for weeks together without pain; though the legs often swell to a monstrous size as in the dropsy. Sometimes the patients have ulcers in their noses and mouths, not unlike those which are one of the malignant consequences of the venereal disease. The small swellings or eruptions, when squeezed, very often yield blood; in other respects the patient is generally in good health, saving the pain the ulcers give him, and the still greater uneasiness of mind which he suffers from the spoiling of the smoothness of his skin; for all the nations in Africa within the tropics are wonderfully affected at the smallest eruption or roughness of the skin. A black of Sennaar will hide himself in the house where it is dark, and is not to be seen by his friends, if he should have two or three pimples on any part of his body. Nor is there any remedy, however violent, that they will not fly to for immediate relief. Scars and wounds are no blemishes; and I have seen them, for three or four pimples on their bracelet arm, suffer the application of a red-hot iron with great resolution and constancy.

"The next complaint, as common in these countries, is called *Farenteit*, a corruption of an Arabic word, which signifies the worm of Pharoah, all bad things being by the Arabs attributed to these poor kings, who seem to be looked upon by posterity as the evil genii of the country which they once governed. This extraordinary animal only afflicts those who are in constant habit of drinking stagnant water, whether that water is drawn out from wells, as in the kingdom of Sennaar, or found by digging in the sand where it is making its way to its proper level, the sea, after falling down the side of the mountains, after the tropical

rains. This plague appears indiscriminately in every part of the body, but oftenest in the legs and arms. I never saw it in the face or head; but far from affecting the fleshy parts of the body, it generally comes out where the bone has least flesh upon it. Upon looking at this worm, on its first appearance, a small black head is extremely visible, with a hooked beak of a whitish colour. Its body is seemingly of a white silky texture, very like a small tendon bared and perfectly cleaned. After its appearance the natives of these countries, who are used to it, seize it gently by the head, and wrap it round a thin piece of silk or small bird's feather. Every day, or several times a day, they try to wind it up upon the quill as far as it comes readily; and, upon the smallest resistance, they give over for fear of breaking it. I have seen five feet, or something more of this extraordinary animal, winded out with invincible patience in the course of three weeks. No inflammation then remained, and scarcely any redness round the edges of the aperture, only a small quantity of lymph appeared in the hole or puncture, which scarcely issued out upon pressing. In three days it was commonly well, and left no scar or dimple implying loss of substance.

"I myself experienced this complaint. I was reading upon a sofa at Cairo, a few days after my return from Upper Egypt, when I felt in the fore part of my leg, upon the bone, about seven inches below the centre of my knee-pan, an itching resembling what follows the bite of a muscheto. Upon scratching, a small tumour appeared very like a muscheto bite. The itching returned in about an hour afterwards; and, being more intent upon my reading than my leg, I scratche-

it till the blood came. I soon after observed something like a black spot, which had already risen considerably above the surface of the skin. All medicine proved useless; and the disease not being known at Cairo, there was nothing for it but to have recourse to the only received manner of treating it in this country. About three inches of the worm was winded out upon a piece of raw silk in the first week, without pain or fever: but it was broken afterwards through the carelessness and rashness of the surgeon when changing a poultice on board the ship in which I returned to France: a violent inflammation followed; the leg swelled so as to scarce leave appearance of knee or ancle; the skin, red and distended, seemed glazed like a mirror. The wound was now healed and discharged nothing; and there was every appearance of mortification coming on. The great care and attention procured me in the lazaretto, at Marseilles, by a nation always foremost in the acts of humanity to strangers, and the attention and skill of the surgeon, recovered me from this troublesome complaint. Fifty-two days had elapsed since it first begun; thirty-five of which were spent in the greatest agony. It suppurated at last; and by enlarging the orifice, a good quantity of matter was discharged. I had made constant use of bark, both in fomentations and inwardly; but I did not recover the strength of my leg entirely till near a year after, by using the baths of Poretta.

"The last I shall mention of these endemial diseases, and the most terrible of all others that can fall to the lot of man, is the *Elephantiasis*, which some have chosen to call the *Leprosy*, or *Lepra Arabum*; though in its appearance, and in all its circumstances

and stages, it no more resembles the leprosy of Palestine, than it does the gout or dropsy. I never saw the beginning of this disease. During the course of it, the face is often healthy to appearance; the eyes vivid and sparkling: those affected have sometimes a kind of dryness upon the skin of their backs, which, upon scratching, I have seen leave a mealiness, or whiteness; the only circumstance, to the best of my recollection, in which it resembled the leprosy, but it has no scaliness. The hair, too, is of its natural colour: not white, yellowish, or thin, as in the leprosy, but so far from it that, though the Abyssinians have very rarely hair upon their chin, I have seen people, apparently in the last stage of the elephantiasis, with a very good beard of its natural colour.

"The appetite is generally good during this disease, nor does any change of regimen affect the complaint. The pulse is only subject to the same variations as in those who have no declared nor predominant illness; they have a constant thirst, as the lymph, which continually oozes from their wounds, probably demands to be replaced. It is averred by the Abyssinians that it is not infectious. I have seen the wives of those who were in a very inveterate stage of this illness, who had born them several children, who were yet perfectly free and sound from any contagion. Nay, I do not remember to have seen children visibly infected with this disease at all; though, I must own, none of them had the appearance of health. It is said that this disdisease, though surely born with the infant, does not become visible till the approach to manhood, and some times it is said to pass by a whole generation.

"The chief seat of this disease is from the bending of the knee downwards to the ancle; the leg is swelled to a great degree, becoming one size from bottom to top, and gathered into circular wrinkles, like small hoops or plaits; between every one of which there is an opening that separates it all round from the one above, and which is all raw flesh, or perfectly excoriated. From these circular divisions a great quantity of lymph constantly oozes. The swelling of the leg reaches over the foot, so as to leave about an inch or little more of it seen. It should seem that the black colour of the skin, the thickness of the leg, and its shapeless form, and the rough tubercules, or excrescences, very like those seen upon the elephant, give the name to this disease, and form a striking resemblance between the distempered legs of this unfortunate individual of the human species, and those of the noble quadruped the elephant, when in full vigour."

Mr. Bruce's first general advice to a traveller, is, "To remember well what was the state of his constitution before he visited these countries, and what his complaints were, if he had any; for fear very frequently seizes us upon the first sight of the many and sudden deaths we see upon our first arrival, and our spirits are so lowered by perpetual perspiration, and our nerves so relaxed, that we are apt to mistake the ordinary symptoms of a disease, familiar to us in our own country, for the approach of one of these terrible distempers that are to hurry us in a few hours into eternity. This has a bad effect in the very slightest disorders; so that it hath become proverbial—If you think you shall die, you shall die.

"If a traveller finds, that he is as well after having been some time in this country as he was before entering it, his best way is to make no innovation in his regimen, further than abating something in the quantity. But if he is of a tender constitution, he cannot act more wisely than to follow implicitly the regimen of sober, healthy people of the country, without arguing upon European notions, or substituting what we consider as succedaneums to what we see used on the spot. All spirits are to be avoided; even bark is better in water than in wine. The stomach, being relaxed by profuse perspiration, needs something to strengthen, but not inflame, and enable it to perform digestion. For this reason (instinct we should call it, if speaking of beasts) the natives of all eastern countries season every species of food, even the simplest, and mildest rice, so much with spices, especially with pepper, as absolutely to blister a European palate. These powerful antiseptics Providence has planted in these countries for this use; and the natives have, from the earliest times, had recourse to them in proportion to the quantity that they can procure. And hence, in these dangerous climates, the natives are as healthy as we are in our northern ones.

"I lay down, then, as a positive rule of health, that the warmest dishes the natives delight in, are the most wholesome strangers can use in the putrid climates of the Lower Arabia, Abyssinia, Sennaar, and Egypt itself; and that spirits, and all fermented liquors, should be regarded as poisons, and for fear of temptation, not so much as be carried along with you, unless as a menstruum for outward applications. Spring, or running water, if you can find it, is to be your only drink.

You cannot be too nice in procuring this article. But as, on both coasts of the Red Sea you scarcely find any but stagnant water, the way I practised was always this when I was at any place that allowed me time and opportunity—I took a quantity of fine sand, washed it from the salt quality with which it was impregnated, and spread it upon a sheet to dry; I then filled an oil-jar with water, and poured into it as much from a boiling kettle as would serve to kill all the animalcula and eggs that were in it. I then sifted my dried sand, as slowly as possible, upon the surface of the water in the jar, till the sand stood half a foot in the bottom of it; after letting it settle at night, we drew it off by a hole in the jar with a spigot in it, about an inch above the sand; then threw the remaining sand out upon the cloth, and dried and washed it again. This process is sooner performed than described. The water is as limpid as the purest spring, and little inferior to the finest Spa. Drink largely of this without fear, according as your appetite requires. By violent perspiration the aqueous part of your blood is thrown off; and it is not spirituous liquor can restore this, whatever momentary strength it may give you from another cause. When hot, and almost fainting with weakness from continual perspiration, I have gone into a warm bath, and been immediately restored to strength, as upon first rising in the morning,

"In Nubia, never scruple to throw yourself into the coldest river or spring you can find, in whatever degree of heat you are. The reason of the difference in Europe is, that when by violence, you have raised yourself to an extraordinary degree of heat, the cold

water in which you plunge yourself checks your perspiration, and shuts your pores suddenly, the medium is itself too cold, and you do not use force sufficient to bring back the perspiration, which nought but action occasioned; whereas, in these warm countries, your perspiration is natural and constant, though no action be used, only from the temperature of the medium; therefore, though your pores are shut, the moment you plunge yourself in the cold water, the simple condition of the outward air again covers you with pearls of sweat the moment you emerge; and you begin the expence of the aqueous part of your blood afresh from the new stock that you have laid in by your immersion. For this reason, if you are well, deluge yourself from head to foot, even in the house, where water is plenty, by directing a servant to throw buckets upon you at least once a day when you are hottest; not from any imagination that the water braces you, as it is called, for your bracing will last you only a very few minutes: inundations will carry watery particles into your blood, though not equal to bathing in running streams, where the total immersion, the motion of the water, and the action of the limbs, all conspire to the benefit you are in quest of.

"Do not fatigue yourself if possible. Exercise is not either so necessary or salutary here as in Europe. Use fruits sparingly, especially if too ripe. The musa, or banana, in Arabia Felix, are rotten-ripe when they are brought to you. Avoid all sort of fruit exposed for sale in the markets, as it has probably been gathered in the sun, and carried miles into it, and all its juices are in a state of fermentation. Lay it first upon a table covered with a coarse cloth, and throw frequent-

ly a quantity of water upon it; and, if you have an opportunity, gather it in the dew of the morning before dawn of day, for that is far better.

"Rice and pillaw are the best food; fowls are very bad, eggs are worse; greens are not wholesome. In Arabia the mutton is good, and, when roasted, may be eaten warm with safety; perhaps better if cold. All soups or broths are to be avoided; all game is bad.

"I have known many very scrupulous about eating suppers, but, I am persuaded, without reason. The great perspiration which relaxes the stomach so much through the day has now ceased, and the breathing of cooler air has given to its operations a much stronger tone. I always made it my most liberal meal, if I ate meat at all. While at Jidda, my supper was a piece of cold, roasted mutton, and a large glass of water, during the dog-days.

"It is a custom that, from the first ages, has prevailed in the east, to shriek and lament upon the death of a friend or relation, and cut their faces upon the temple with their nails, about the breadth of a sixpence, one of which is left long for that purpose. It was always practised by the Jews, and thence adopted by the Abyssinians, though expressly forbidden both by the law and by the prophets. At Masuah, it seems to be particular to dance upon that occasion. The women, friends, and visitors place themselves in a ring; then dance slowly, figuring in and out as in a country-dance. This dance is all to the voice, no instrument being used upon the occasion; only the drum (or the butter-jar) is beat adroitly enough, and seems at once necessary to keep the

dance and song in order. In Abyssinia, too, this is pursued in a manner more ridiculous. Upon the death of an ozoro, or any nobleman, the twelve judges, (who are generally between 60 and 70 years of age) sing the song, and dance the figure-dance, in a manner so truly ridiculous, that grief must have taken fast hold of every spectator who does not laugh upon the occasion. There needs no further proof the deceased was a friend."

On the 10th of November they left Masuah, with the soldiers and beasts belonging to Achmet. They had also three servants from Abyssinia.

Between Masuah and Arkeeko, in the bay are two islands, Toulahout and Shekh Seide; the first on the west, the other on the south. They are both uninhabited, and without water. Shekh Seide has a marabout, or saint's tomb, on the west end. It is not half a mile in length, when not over-flowed, but has two large points of sand which run far out to the east and to the west. Its west point runs so near to Toulahout, as, at low water, scarce to leave a channel for the breadth of a boat to pass between.

At four o'clock in the afternoon of the 13th, Mr. B. waited upon the Naybe at his own house, who received him with more civility than usual. As he was busy our traveller took his leave of him, only asking his commands for Habesh, to which he answered, "We have time enough to think of that, do you come here to-morrow. Accordingly Mr. B. repeated his visit the next day, having first struck his tent and got all his baggage in readiness. The Naybe having received him as before, told him with a grave air, "That he was willing to further his journey into Habesh to the

utmost of his power, provided he shewed him that consideration which was due to him from all passengers; that as, by his tent, baggage, and arms, he saw he was a man above the common sort, which the grand signior's firman, and all his letters testified, less than one thousand patakas offered by him would be putting a great affront upon him; however, in consideration of the governor of Tigre, to whom he was going, he would consent to receive three hundred, upon his swearing not to divulge this, for fear of the shame that would fall upon him abroad." To this Mr. B. answered in the same grave tone, 'That he thought him very wrong to take three hundred patakas with shame, when receiving a thousand would be more honourable as well as more profitable; therefore he had nothing to do but put that into his account-book with the governor of Tigre, and settle his honour and his interest together. As for himself, he was sent for by Metical Aga, on account of the king, and was proceeding accordingly, and if he opposed his going forward to Metical Aga, he should return; but then again he should expect ten thousand patakas from Metical Aga, for the trouble and loss of time he had been at, which he and the Ras would no doubt settle with him.' The Naybe said nothing in reply, but only muttered, closing his teeth, *sheitan afrit*, that devil or tormenting spirit.

Those friends Mr. B. had made at Arkeeko and Masuah, seeing the Naybe's obstinacy against their departure, and, knowing the cruelty of his nature, advised him to abandon all thoughts of Abyssinia; for that in passing through Samhar, among the many barbarous people whom he commanded, difficulties would

multiply upon them daily, and, either by accident, or order of the Naybe, they should surely be cut off, However, our traveller was too well convinced of the embarrassment that lay behind him if left alone with the Naybe, and too determined upon his journey to hesitate upon going forward. He even flattered himself, that his stock of stratagems to prevent their going, was by this time exhausted, and that the morrow would see them in the open fields, free from further tyranny and control.

Early in the morning of the 15th, Mr. B. struck his tent again, and had his baggage prepared, to shew they were determined to stay no longer. At eight o'clock he went to the Naybe, and found him almost alone, when he was received with, what might be called for him, civility. He began with a considerable degree of eloquence, or fluency of speech, a long enumeration of the difficulties of their journey, the rivers, precipices, mountains, and woods they were to pass; the number of wild beasts every where to be found; as also the wild savage people that inhabited those places; the most of which, he said, were luckily under his command, and he would recommend to them to do them all manner of good offices. He commanded two of his secretaries to write the proper letters, and, in the mean time, ordered coffee.

At this time came in a servant covered with dust, and seemingly fatigued, as having arrived in haste from afar. The Naybe, with a considerable deal of uneasiness and confusion, opened the letters, which were said to bring intelligence, that the Hazorta, Shiho, and Tora, the three nations who possessed that part of Samhar through which their road led to Do-

barwa, the common passage from Masuah to Tigre, had revolted, driven away his servants, and declared themselves independent. He then (as if all was over) ordered his secretaries to stop writing; and, lifting up his eyes, began, with great seeming devotion, to thank God they were not already on their journey; for, innocent as he was, when they should have been cut off, the fault would have been imputed to him.

Though much enraged at this barefaced farce, Mr. B. could not help bursting out into a violent fit of loud laughter, when the Naybe put on the severest countenance, and desired to know the reason of his laughing at such a time. 'It is now two months, (answered Mr. B.) since you have been throwing various objections in my way; can you wonder that I do not give into so gross an imposition? This same morning, before I struck my tent, in presence of your nephew Achmet, I spoke with two Shiho just arrived from Samhar, who brought letters to Achmet, which said all was in peace. Have you earlier intelligence than that of this morning?' The Naybe was for some time without speaking; then said, 'If you are weary of living, you are welcome to go; but I will do my duty in warning those that are along with you of their danger, that, when the mischief happens it may not be imputed to me.' 'No number of naked Shiho,' replied Mr. B. 'unless instructed by you, can ever be found on our road, that will venture to attack us. The Shiho have no fire arms; but if you have sent on purpose some of your soldiers that have fire arms, these will discover by what authority they come. For our part, we cannot fly; we neither know the country, the language, nor the watering-places, and we shall not attempt it. We have plenty

of different sorts of fire-arms, and your servants have often seen at Masuah we are not ignorant in the use of them. We, it is true, may lose our lives, that is in the hand of the Almighty; but we shall not fail to leave enough on the spot, to give sufficient indication to the king and Ras Michael, who it was that were our assassins, Janni of Adowa will explain the rest.'

Hereupon Mr. Bruce rose very abruptly to go away. The countenance of the Naybe changed in a moment. In his turn he burst out into a loud fit of laughter, which surprized our traveller full as much as his, some time before, had done him. Every feature of his treacherous countenance was altered and softened into complacency; and he, for the first time, bore the appearance of a man. 'What I mentioned about the Shiho,' he then said, 'was but to try you: all is peace. I only wanted to keep you here, if possible, to cure my nephew Achmet, and his uncle Emir Mahomet; but since you are resolved to go, be not afraid; the roads are safe enough. I will give you a person to conduct you, that will carry you in safety, even if there was danger; only go and prepare such remedies as may be proper for the Emir, and leave them with my nephew Achmet, while I finish my letters.' This Mr. B. willingly consented to do, and at his return he found every thing ready.

"Arkeeko (observes our author) consists of about four hundred houses, a few of which are built of clay, the rest of coarse grass like reeds. The Naybe's house is of these last-named materials, and not distinguished from any others in the town; it stands upon the S. W. side of a large bay. There is water enough for large ships close to Arkeeko, but the bay being open to the

N. E. makes it uneasy riding in blowing weather. Besides, you are upon a lee-shore; the bottom is composed of soft sand. In standing in upon Arkeeko from the sea through the canal between Shekh Seide and the main land, it is necessary to range the coast about a third nearer the main than the island. The point, or Shekh Seide, stretches far out, and has shallow water upon it. The Cape that forms the south-west side of the large bay is called Ras Gedem being the rocky base of an high mountain of that name, seen a considerable distance from the sea, and distinguished by its form, which is that of a hog's back."

On the 15th, our travellers left Arkeeko, taking their road southward, along the plain, which is not here above a mile broad, and covered with short grass. After an hour's journey, Mr. Bruce pitched his tent at Laberhey, near a pit of rain water. The mountains of Abyssinia have a singular aspect from this, as they appear in three ridges. The first is of no considerable height, but full of gullies and broken ground, thinly covered with shrubs; the second, higher, and steeper, still more rugged and bare; the third is a row of sharp, uneven-edged mountains, which would be counted high in any country in Europe. Far above the top of all, towers that stupendous mass, the mountain of Taranta, supposed to be one of the highest in the world, the point of which is buried in the clouds, and very rarely seen but in the clearest weather; at other times abandoned to perpetual mist and darkness, the seat of lightning, thunder, and storm.

In the evening, a messenger from the Naybe found them at their tent at Laberhey, and carried away their guide Saloomé, whose sister, though a Christian, the

Naybe had married. It was not till the next day that he appeared again, and with him Achmet, the Naybe's nephew. Achmet made them deliver thirteen pieces of Surat cloth, which was promised Saloomé for his hire, and this, apparently, with that person's good-will. He then changed four of the men whom the Naybe had furnished them for hire to carry their baggage, and put four others in their place; this not without some murmuring on their part; but he peremptorily, and in seeming anger, dispatched them back to Arkeeko. Achmet now came into the tent, called for coffee, and, while drinking it, said, 'You are sufficiently persuaded that I am your friend; if you are not, it is too late now to convince you. It is necessary, however, to explain the reasons of what you see. You are not to go to Dobarwa, though it is the best road, the safest being preferable to the easiest. Saloomé knows the road to Dixan as well as the other. You will be apt to curse me when you are toiling and sweating ascending Taranta, the highest mountain in Abyssinia, and on this account worthy your notice. You are then to consider if the fatigue of your body you then suffer in that passage is not overpaid by the absolute safety you will find yourselves in. Dobarwa belongs to the Naybe, and I cannot answer for the orders he may have given to his own servants; but Dixan is mine, although the people are much worse than those of Dobarwa. I have written to my officers there; they will behave the better to you for this; and, as you are strong and robust, the best I can do for you is to send you by a rugged road, and a safe one.'

Achmet again gave his orders to Saloomé, and we, all rising, said the fedtah, or *prayer of peace*; which being over, his servant gave him a narrow web of muslin,

which, with his own hands, he wrapped round Mr. Bruce's head in the manner the better sort of Mahometans wear it at Dixan. He then parted, saying, 'He that is your enemy is mine also; you shall hear of me by Mahomet Gibberti.'

On the 16th, in the evening, our travellers left Laberhey; and, after continuing about an hour along the plain, their grass ended, the ground becoming dry, firm, and gravelly, and they then entered into a wood of acacia-trees of considerable size. They now began to ascend gradually, having Gedem, the high mountain which forms the bay of Arkeeko, on their left, and these same mountains, which bound the plain of Arkeeko to the west, on their right. They encamped this night on a rising-ground called Shillokeeb, where there is no water, though the mountains were everywhere cut through with gullies and water courses, made by the violent rains that fall here in winter.

They continued the next day along the same plain, still covered thick with acacia-trees. They were then in blossom, had a round yellow flower, but no gum was visible upon the trees. Our direction had hitherto been south.

At half past eight o'clock they halted, to avoid the heat of the sun, under shade of the trees, for it was then excessively hot, though in the month of November, from ten in the morning till two in the afternoon. They met this day with large numbers of Shiho, having their wives and families along with them, descending from the tops of the high mountains of Hahesh, with their flocks to pasture.

The Shiho are the blackest of the tribes bordering upon the Red Sea. They were all clothed; their wo-

men in coarse cotton shifts reaching down to their ancles, girt about the middle with a leather belt, and having very large sleeves; the men in short cotton breeches reaching to the middle of their thighs, and also a goat skin across their shoulders. They have neither tents nor cottages, but either live in caves in the mountains under trees, or in small conical huts built with a thick grass like reeds.

At two o'clock in the afternoon they resumed their journey through a very stony, uneven road, till five o'clock, when they pitched their tent at a place called Hamhammou, on the side of a small green hill some hundred yards from the bed of the torrent.

The river scarcely ran at their passing it; when, all on a sudden they heard a noise on the mountains above, louder than the loudest thunder. Their guides, upon this, flew to the baggage, and removed it to the top of the green hill; which was no sooner done, than they saw the river coming down in a stream about the height of a man, and breadth of the whole bed it used to occupy. The water was thick tinged with red earth, and ran in the form of a deep river, and swelled a little above its banks, but did not reach their station on the hill.

Between Hamhammou and Shillokeeb they first saw the dung of elephants, full of pretty thick pieces of indigested branches. They likewise, in many places, saw the tracks through which they passed; some trees were thrown down from the roots, some broken in the middle, and branches half-eaten strewed on the ground.

Hamhammou, (says Mr. B.) is a mountain of black stones, almost calcined by the violent heat of the sun.

This is the boundary of the district; Samhar, inhabited by the Shiho from Hamhammou to Taranta, is called Hadassa; it belongs to the Hazorta. This nation, though not so numerous as the Shiho, are yet their neighbours, live in constant defiance of the Naybe, and are of a colour much resembling new copper; but are inferior to the Shiho in size, though very agile. All their substance is in cattle; yet they kill none of them, but live entirely upon milk. They, like the Shiho, want an original word for bread in their language. They have been generally successful against the Naybe, and live either in caves, or in cabannes, like cages, just large enough to hold two persons, and covered with an ox's hide. Some of the better sort of women have copper bracelets upon their arms, beads, in their hair, and a tanned hide wrapt about their shoulders. The nights are cold here even in summer, and do not allow the inhabitants to go naked as upon the rest of the coast; however, the children of the Shiho, whom we met first, were all naked."

On the 18th, at half past five in the morning, they left their station at Hamhammou: for some time their road lay through a plain so thick set with acacia-trees that their hands and faces were all torn and bloody with the strokes of their thorny branches. They then resumed their ancient road in the bed of the torrent, now nearly dry, over stones which the rain of the preceding night had made very slippery. At half past seven they came to the mouth of a narrow valley, through which a stream of water ran very swiftly over a bed of pebbles. It was the first clear water they had seen since they left Syria, and gave them then unspeakable pleasure. It was in taste excellent. The

shade of the tamarind-tree, and the coolness of the air, invited them to rest on this delightful spot, though otherwise, perhaps, it was not exactly conformable to the rules of prudence, as they saw several huts, and families of the Hazorta along the side of the stream, with their flocks feeding on the branches of trees and bushes, neglectful of the grass they were treading under foot. The caper-tree grows here as high as the tallest English elm; its flower is white, and its fruit, though not ripe, was fully as large as an apricot.

At two o'clock they continued their journey, among large timber trees, till half past three, along the side of the rivulet, when they lost it. At half past four they pitched their tent at Sadoon, by the side of another stream, as clear, as shallow, and as beautiful as the first; but the night here was exceedingly cold, though the sun had been hot in the day-time.

The next morning, at half past six, they left Sadoon, their road still winding between mountains in the bed, or torrent of a river, bordered on each side with rack and sycamore trees of a good size. At half past eight o'clock, they encamped at a place called Tubbo, where the mountains are very steep, and broken, very abruptly, into cliffs and precipices. This was much the most agreeable station they had seen; the trees were thick, full of leaves, and gave them abundance of very dark shade. Every tree was full of birds, variegated with an infinity of colours, but destitute of song; others, of a more homely and more European appearance, diverted them with a variety of wild notes, in a style of music still distinct and peculiar to Africa. The sycamores constitute a large proportion of these trees, and they are every where loaded with figs; but the

process of caprification being unknown to these savages, these figs come to nothing, which else might be a great resource for food at times, in a country which seems almost destitute of the necessaries of life.

They left Tubbo at three o'clock in the afternoon. At four they encamped at Lila, where they passed the night in a narrow valley, full of trees and brushwood, by the side of a rivulet. These small but delightful streams, which appear on the plain between Taranta and the sea, run only after October.

At six o'clock in the morning of the 20th, they left Lila, and about seven began to ascend the hills, or eminences, which serve as roots or skirts of the great mountain Taranta. The road was on each side bordered with nabca, or jujeb trees of great beauty, and sycamores perfectly deprived of their verdure and branches. They saw this day plenty of game. The country here is everywhere deprived of the shade it would enjoy from these fine trees, by the barbarous axes of the Hazorta. They found everywhere immense flocks of antelopes; as also partridges of a small kind that willingly took refuge upon trees; neither of these seemed to consider them as enemies. As they were now on the confines of Tigré, or rather on the territory of the Baharnagash, and as the Hazorta were in motion everywhere removing towards the coast, far from the dominions of the Abyssinians to which they were going, a friend of their own tribe, who had joined them for safety, knowing how little trust was to be put in his countrymen when moving in this contrary direction, advised them by no means to fire, or give any unnecessary indication of the spot where they

gained the mountain of Taranta, at the foot of which they halted at nine in the morning.

In the afternoon, at half past two o'clock, they began to ascend the mountain, through a most rocky, uneven road, if it can deserve the name, not only from its incredible steepness, but from the large holes and gullies made by the torrents, and the huge monstrous fragments of rocks which, loosened by the water, had been tumbled down into their way. It was with great difficulty they could creep up, each man carrying his knapsack and arms; but it seemed beyond the possibility of human strength to carry their baggage and instruments. Their tent, indeed, suffered nothing by its falls; but their telescopes, time-keeper, and quadrant, were to be treated in a more deliberate and tender manner. This last had hitherto been carried by eight men, four to relieve each other; but these were ready to give up the undertaking upon trial of the first few hundred yards. A number of expedients, such as trailing it on the ground, (all equally fatal to the instrument) were proposed. At last as Mr. Bruce was incomparably the strongest of the company, as well as the most interested, he and a strange Moor, named Yasine, who had followed them, having been recommended by Metical Aga, carried the head of it for about 400 yards over the most difficult and steepest part of the mountain, which before had been considered as impracticable by all. About two o'clock in the afternoon, they were so fortunate as to place all their instruments and baggage half way up this terrible mountain.

Five asses, two of which belonged to Yasine, were fully as difficult to bring up the mountain as any of

their burdens. Most of their loading, the property of Yasine, they carried up the length of the instruments; and it was proposed, as a thing that one man could do, to make the unladen light asses follow, as they had been well taken care of, and were vigorous and young; but they no sooner found themselves at liberty, and that a man was compelling them with a stick to ascend the mountain, than they began to bray, to kick, and bite each other; at length, not only ran down part of the hill they had ascended but with the same jovial cries continued on at a brisk trot; and, as they supposed, would never stop till they got to Tubbo, and the huts of the Hazorta. Four Moors, one of them a servant of Yasine, with one firelock, were sent down after the asses, whose apppetite luckily returning, they had fallen to eat the bushes, about half way to Lila, where they were found a little before sun-set.

They found it impossible to pitch their tents, not only from their extreme weariness, but as there was not earth enough covering the bare sides of Taranta to hold fast a tent pin; there were variety of caves near them, and throughout the mountain, which had served for houses to the old inhabitants; and in these they found a quiet and not inconvenient place of repose for the night.

All this side of the mountain of Taranta, which they had passed, was thick-set with a species of tree which they had never before seen, but which was of uncommon beauty and curious composition of parts; its name is *kol-quall.* They afterwards met it in several places of Abyssinia, but not in the perfection they now saw it.

On the 21st, at half past six in the morning they began to encounter the other half of the mountain.

Owing to fair words and promises, Mr. Bruce found his baggage moved much more briskly than the preceding day. The upper part of the mountain was, indeed, steeper, more craggy, rugged, and slippery than the lower, and impeded more with trees, but not embarassed so much with large stones and holes. Their knees and hands, however, were cut to pieces by frequent falls, and their faces torn by the multitude of thorny bushes.

At last they gained the top of the mountain, upon which is situated a small village called Halai, the first they had seen since their leaving Masuah. It is chiefly inhabited by poor servants and shepherds keeping the flocks of men of substance living in the town of Dixan.

" The people here (says our traveller) are not black, but of a dark complexion bordering very much upon yellow. They have their head bare: their feet covered with sandals; a goat's skin upon their shoulders; a cotton cloth about their middle; their hair short and curled like that of a negro's in the west part of Africa; but this is done by art, not by nature, each man having a wooden stick with which he lays hold of the lock and twists it round a screw, till it curls in the form he desires. The men carry in their hands two lances and a large shield of bull's hide. A crooked knife, the blade in the lower part about three inches broad, but diminishing to a point about sixteen inches long, is stuck at their right side, in a girdle of coarse cotton cloth, with which their middle is swathed, going round them six times.

" All sorts of cattle are here in great plenty; cows and bulls of exquisite beauty, especially the former;

they are, for the most part, completely white, with large dewlaps hanging down to their knees; their heads, horns, and hoofs perfectly well turned; the horn wide like our Lincolnshire kine; and their hair like silk. Their sheep are large, and all black. Their heads are large; their ears remarkably short and small; instead of the wool they have hair, as all the sheep within the tropics have, but this is remarkable for its lustre and softness, without any bristly quality. such as those in Beja, or in the country of Sennaar; but they are neither so fat, nor is their flesh so good, as that of the sheep in the warmer country. The goats here, too, are of the largest size; but they are not very rough, nor is their hair long.

"The plain on the top of the mountain Taranta was, in many places, sown with wheat, which was then ready to be cut down, though the harvest was not yet begun. The grain was clean, and of a good colour, but inferior in size to that of Egypt. It did not, however, grow thick, nor was the stalk above fourteen inches high. The water is very bad on the top of Taranta, being only what remains of the rain in the hollows of the rocks, and in pits prepared for it." Being very tired, they pitched their tent on the top of the mountain.

Mr. Bruce killed a large eagle here, about six feet ten inches from wing to wing. It seemed very tame till shot. The ball having wounded it but slightly, when on the ground, it could not be prevented from attacking the men or beasts near it with great force and fierceness, so that he was obliged to stab it with a bayonet. It was of a dirty white; only the head and upper part of its wings were of a light brown.

On the 22d, at eight in the morning, they left their station on the top of Taranta, and soon after began to descend on the side of Tigrè through a road remarkably broken and uneven. After this they began to mount a small hill, from which they had a distinct view of Dixan. They pitched their tent near some marshy ground for the sake of the water, at three-quarters past ten, but it was very bad, having been, for several weeks, stagnant. They left this about ten minutes after three, descending gently through a better road than they had hitherto seen. At half past four in the evening, on the 22d of November, they came to Dixan. Halai was the first village, so is this the first town in Abyssinia, on the side of Taranta. Dixan is built on the top of a hill, perfectly in form of a sugar loaf; a deep valley surrounds it everywhere like a trench, and the road winds spirally up the hill till it ends among the houses.

Their baggage had passed the trench, and had reached the low town through which Saloomé, had conducted Mr. Bruce under pretence of getting a speedy shelter from the heat; but he over-acted his part; and Janni his servant, who spoke Greek, giving our traveller a hint to go no further, he turned short towards the house, and sat down with his firelock upon a stone at the door. Their baggage quickly followed, and all was put safe in a kind of a court inclosed with a sufficient stone-wall.

It was not long till Hagi Abdelcader, Achmet's friend, came and invited Mr. B. civilly to his house, declaring to him the friendly orders he had received from Achmet concerning him, and bringing along with him also a goat, some butter and honey. Mr. Bruce

excused himself from leaving Janni's friend, the Christian, where he had first alighted; but he recommended Yasine to him. In about a quarter of an hour came Saloomé, with about twenty men, and demanded them, in the name of the Naybe, as his strangers: he said they owed him money for conducting them, and likewise for the custom-house dues. In a moment near a hundred men were assembled round Hagi Abdelcader, all with shields and lances, and they expected to see a fray of the most serious kind. But Abdelcader, with a switch in his hand, went gravely up to Saloomè, and, after chiding his party with great authority, he held up his stick twice over Saloomè's head, as if to strike him; then ordered him, if he had any demands, to come to him in the evening; upon which both parties dispersed, and left them in peace. The matter was accordingly settled in the evening with Saloomè in an amicable manner.

"The town (says our author) consists of Moors and Christians, and is very well peopled; yet the only trade of either of these sects is a very extraordinary one, that of selling of children. The Christians bring such as they have stolen in Abyssinia to Dixan as to a sure deposit; and the Moors receive them there, and carry them to a certain market at Masuah, whence they are sent over to Arabia or India. The priests of the province of Tigre, especially those near the rock Damo, are openly concerned in this infamous practice; and some of these have been licensed by Michael to carry it on as a fair trade, upon paying so many firelocks for each dozen or score of slaves.

"Two priests of Tigre, (as Mr. Bruce was told by Ras Michael during a feast at his grand-daughter's

marriage) had been long intimate friends. They dwelt near the rock Damo. The youngest was married, and had two children, both sons; the other was old and had none. The old one reproved his friend one day for keeping his children at home idle, and not putting them to some profession by which they might gain their bread. The married priest pleaded his poverty and his want of relations that could assist him; on which, the old priest offered to place his eldest son with a rich friend of his own, who had no children, and where he should want for nothing. The proposal was accepted, and the young lad, about ten years of age, was delivered by his father to the old priest, to carry him to this friend, who sent the boy to Dixan and sold him there. Upon the old priest's return, after giving the father a splendid account of his son's reception, treatment, and prospects, he gave him a piece of cotton cloth, as a present from his son's patron. The younger child about eight years old, hearing the good fortune of his elder brother, became so importunate to be allowed to go and visit him, that the parents were obliged to humour him, and consent. But the old priest had a scruple, saying he would not take the charge of so young a boy, unless the mother went with him. This being settled, the old priest conveyed them to the market at Dixan, where he sold both the mother and the remaining child.

"Returning to the father, the old priest, told him, that his wife would stay only so long, and expected he would then fetch her upon a certain day, which was named. The day being come, the two priests went together to see this happy family; and, upon their entering Dixan, it was found that the old priest had

sold the young one, but not to the same Moor to whom he had sold his family. Soon after, these two Moors, who had bought the Christians, becoming partners in the venture, the old priest was to receive forty cotton cloths, that is, 10*l.* sterling, for the husband, wife, and children. The payment of the money, perhaps the resentment of the family trepanned, and the appearance of equity which the thing itself bore, suggested to the Moorish merchants that there was some more profit, and not more risk, if they carried off the old priest likewise. But as he had come to Dixan, as it were under public faith, in a trade that greatly interested the town, they were afraid to attempt any thing against him whilst there. They began then as it were to repent of their bargain, from a pretended apprehension that they might be stopped and questioned at going out of town, unless he would accompany them to some small distance; in consideration of which, they would give him, at parting, two pieces of cloth to be added to the other forty, which he was to take back to Tigré with him upon his return. The beginning of such expeditions is in the night. When all were asleep, they set out from Dixan; the buyers, the seller, and the family sold; and, being arrived near the mountain where the way turns off to the desert, the whole party fell upon the old priest, threw him down, and bound him. The woman insisted that she might be allowed to cut, or tear off the little beard he had, in order, as she said, to make him look younger; and this demand was reckoned too just to be denied her. The whole five were then carried to Masuah; the woman and her two children were sold to Arabia; the two priests had not so ready a market, and they were both in the

Naybe's house when I was at Masuah, though I did not then know it. The Naybe, willing to ingratiate himself with Ras Michael at a small expence, wrote to him an account of the transaction, and offered, as they were priests, to restore them to him. But the Ras returned for answer, that the Naybe should keep them to be his chaplains; as he hoped, some day, he would be converted to the Christian faith himself; if not, he might send them to Arabia with the rest; they would serve to be carriers of wood and drawers of water; and that there still remained at Damo enough of their kind to carry on the trade with Dixan and Masuah."

Having left Dixan, November 25, they passed a miserable village called Hadhadid, and at eleven o'clock encamped for the night under a daroo-tree seven feet and a half diameter, with a head spreading in proportion, standing alone by the side of a river, which now ran no more, though there is plenty of fine water still stagnant in its bed. This tree and river is the boundary of the territory, which the Naybe farms from Tigre, and here, consequently, Hagi Abdelcader left them.

Early on the 26th, they left this pleasant station, and about a quarter of a mile from the river, crossed the end of the plain Zarai. This was the largest plain they had seen since their passing Taranta, though but three miles, and one where broadest. It was sown partly with wheat, and partly with Indian corn. Two miles further they passed Addicota, a village planted upon a high rock, and afterwards a variety of small villages on each side, all on the top of hills; Darcotta and Embabrewhat on the right, and Azaria on the left. At half past eleven, they encamped under a mountain, on the top of which is a village called Hadawi, consisting of no

more than eighty houses, though for the present, it is the seat of the Baharnagash.

"The present Baharnagash, (says our traveller) had bought the little district that he commmanded, after the present governor of Tigré, Michael Suhul, had annexed to his own province what he pleased of the old domains, and farmed the other part to the Naybe for a larger revenue than he ever could get from any other tenant. The Naybe had now no longer a naval force to support him, and the fear of Turkish conquest had ceased in Tigré. The Naybe could be reduced within any bounds that the governor of Tigré might please to prescribe him; and the Baharnagash was a servant maintained to watch over him, and starve him into obedience, by intercepting his provisions whenever the governor of Tigré commanded him.

"This nobleman paid me a visit in my tent, and was the first Abyssinian I had seen on horseback; he had seven attendant horsemen with him, and about a dozen of others on foot, all of a beggarly appearance, and very ill-armed and equipped. He was a little man of an olive complexion, or rather darker; his head was shaved close, with a cowl, or covering upon it; he had a pair of short trowsers; his feet and legs were bare; the usual coarse girdle was wrapt several times about him, in which he stuck his knife; and the ordinary web of cotton cloth, neither new nor clean, was thrown about him. His parts seemed to be much upon the level with his appearance. He asked me 'if I had ever seen horses before?' I said, 'Very seldom.' He then described their qualities in such a manner as would never have given me any idea of the animal if I had seen it seldom. He excused himself for not having sent us provisions,

because he had been upon an expedition against some rebellious villages, and was then only just returned. To judge by his present appearance, he was no very respectable personage; but in this I was mistaken, as I afterwards found. I gave him a present in proportion to the first idea, with which he seemed very well content, till he observed a number of fire-arms tied up to the pillar in the middle of the tent, among which were two large ship-blunderbusses. He asked me if there was no danger of their going off? I said, that it happened every now and then, when their time was come. A very little after this, he took the cushion upon which he sat, went out, and placed himself at the door of the tent. There the king's servant got hold of him, and told him roundly, he must furnish us with a goat, a kid, and forty loaves, and that immediately, and write it off in his deftar, or account-book, if he pleased. He then went away and sent us a goat and fifty cakes of teff bread.

"But my views upon him did not end here. His seven horses were all in very bad order, though there was a black one among them that had particularly struck my fancy. In the evening I sent the king's servant, and Janni's, for a check, to try if he would sell that black horse. The bargain was immediately made for various pieces of goods, part of which I had with me, and part I procured from my companions in the caravan. The goods were delivered, and the horse was to be sent in the evening, when he proved a brown one, old, and wanting an eye. I immediately returned the horse, insisting on the black one; but he protested the black horse was not his own; that he had returned it to its master; and, upon a little further discourse, said, that it was a horse he intended as a present for the king.

My friends treated this with great indifference, and desired their goods back again, which were accordingly delivered. But they were no sooner in the tent, when the black horse was sent, and refused. The whole, however, was made up, by sending us another goat, which I gave to Yasine, and two jars of bouza, which we drank among us, promising, according to the Baharnagash's request, we would represent him well at court. I was exceedingly pleased with this first acquisition. The horse was then lean, as he stood about sixteen and a half hands high, of the breed of Dongola."

They left Hadawi on the 27th, and continued their journey down a very steep and narrow path between two stony hills; ascended one still higher, upon the top of which stands the large village of Goumbubba, whence was a prospect over a considerable plain all sown with the different grain this country produces, wheat, barley, teff, and tocusso; simsim, (or sesame) and nook; the last is used for oil. They passed the village of Dergate, then that of Regticat, on the top of a very high hill on the left, as the other was on their right. They pitched their tent about half a mile off the village called Barranda, where they were overtaken by their friend the Baharnagash, who was so well pleased with their last interview, especially the bargain of the horse, that he sent them three goats, two jars of honey-wine, and some wheat-flour. Mr. Bruce invited him to his tent, which he immediately accepted. He was attended by two servants on foot, with lances and shields; he had no arms himself, but, by way of amends, had two drums beating, and two trumpets blowing before him, sounding a charge. He shewed so much good nature, and open honest behaviour, that our traveller gave him a

present better than the first, and which was more agreeable, as less expected. Razors, knives, steels for striking fire, are the most valuable presents in this country, of the hardware kind.

At five o'clock this afternoon they had a violent shower of hailstones. As there are many aggravated stories about the size of hail; Mr. B. stooped to take up one he thought as large as a nutmeg, when he received a blow from another just under his eye, which he imagined had blinded him, and which occasioned a swelling all the next day.

They did not leave this station till the 29th, and had scarcely advanced a mile when they were overtaken by a party of about twenty armed men on horseback. The Shangalla, the ancient Cushites, are all the way on their right hand, and frequently venture incursions into the flat country that was before them. This was the last piece of attention of the Baharnagash, who sent his party to guard them from danger in the plain.

The first part of this day's journey was in a deep gully; and, in half an hour, they entered into a very pleasant wood of acacia-trees, then in flower. In it likewise was a tree, in smell like a honeysuckle, whose large white flower nearly resembles that of a caper. They came out of this wood into the plain, and ascended two easy hills; upon the top of these were two huge rocks, in the holes of which, and within a large cave, a number of the blue fork-tailed swallows had begun their nests. These, and probably many, if not all the birds of passage, breed twice in the year, which seems a provision against the losses made by emigration perfectly consonant with divine wisdom.

They entered again a straggling wood, so overgrown

with wild oats that it covered the men and their horses. The plain here is very wide. It reaches down on the west to Serawè, then distant about twelve miles. It extends from Goumbubba as far south as Balezat. The soil is excellent; but such flat countries are very rare in Abyssinia. This, which is one of the finest and widest, is abandoned without culture, and is in a state of waste. Before they entered this wood, they had seen a very extraordinary bird at a distance, resembling a wild turkey, which ran exceedingly fast, and appeared in great flocks.

The guides now warned them that the river before them was the place of the rendezvous of the Serawè horse, where many caravans had been cut off. After passing the wood, they came to the river, which was then standing in pools. Here, Mr. Bruce for the first time, mounted on horseback, to the great delight of his companions. They passed the plain with great diligence; and, having gained the hills, bade defiance to the Serawè horse.

They now entered a close country covered with brushwood, wild oats, and high bent-grass; in many places rocky and uneven, so as scarce to leave a narrow part to pass. Just in the very entrance a lion had killed a very fine animal called Agazan. It is of the goat kind: and, excepting a small variety in colour, is precisely the same animal that Mr. B. had seen in Barbary near Capsa. It might be about twelve stone weight, and of the size of a large ass. The animal was scarcely dead; the blood was running; and the noise of Mr. Bruce's gun had probably frightened its conqueror away: every one with their knives cut off a large portion of flesh; Moors and Christians did the same.

At noon they crossed the river Balezat, which rises at Ade Shîho, a place on the S. W. of the province of Tigrè; and, after no very long course falls into the Mareb, or ancient Astusaspes. It was the first river, then actually running, that they had seen since they passed Taranta; it is both clear and rapid, and seems to be full of fish. They continued for some time along its banks, through a narrow plain, till they came to Tomumbusso, a high pyramidal mountain, on the top of which is a convent of monks, who do not, however, reside there, but only come hither upon certain feasts, when they keep open house and entertain all that visit them. The mountain itself is of porphyry. They encamped here, by the river's side, and were obliged to stay this and the following day, for a duty, or custom, to be paid by all passengers. These duties are called *Awides*, i. e. *gifts*; though they are levied, for the most part, in a very rigorous and rude manner; but they are established by usage in particular spots; and are, in fact, a regality annexed to the estate. Such places are called *Ber*, i. e. *passes*.

There are five of these Awides which, like turnpikes, are to be paid at passing between Masuah and Adowa. The small village of Sebow was distant from them two miles to the east; Zarow the same distance to the S. S. E. and Noguet, a village before them, were the places of abode of these tax-gatherers, who farm it for a sum from their superior, and divide the profit *pro rata* of the sums each has advanced. The farmer of this duty values as he thinks proper what each caravan is to pay. Some have on this account been detained for months; and others, in time of trouble or bad news, have been robbed of every thing.

As Mr. Bruce was sent for by the king, and going to Ras Michael, in whose province they were, he affected to laugh when they talked of detaining him; and declared peremptorily that he would leave all his baggage with great pleasure, rather than that the king's life should be in danger by his stay. They were now staggered, and as he kept up a high tone, they were quit with being detained a day, by paying five pieces of blue Surat cotton cloth, and one piece of white. Our traveller remarks, that, at the small village Zarow, there were several families as black as perfect negroes, only they were not woolly-headed, and had prominent features.

They departed from Balezat, December 1, and ascended a steep mountain upon which stands the village Noguet, which they passed. On the top of the hill were a few fields of teff. Harvest was then ended, and they were treading out the teff with oxen. Having passed another very rugged mountain, they descended and encamped by the side of a small river, called Mai Kol-quall, from a number of these trees growing about it. This place is named the Kella, or Castle, because, nearly at equal distances, the mountains on each side run for a considerable extent, straight and even, in shape like a wall, with gapes at certain distances, resembling embrasures and bastions. This rock is otherwise called Damo, anciently the prison of the collateral heirs-male of the royal family.

Kella being one of these bers, or passages, they were detained there three whole days, by the extravagant demands of these farmers of the Awide, who laughed at all the importance they gave themselves. What increased the awkwardness of their situation was, they

would take no money for provisions, but only merchandise by way of barter. Cohol, large needles, goat skins, coarse scissars, razors, and steels for striking fire, are the articles of barter here.

On leaving Kella, their road was between two hills covered with thick wood. On their right was a cliff, or high rock of granite, on the top of which were a few houses that seemed to hang over the cliff rather than stand upon it. A few minutes after three o'clock they passed a rivulet, and soon after another, both which run into the Mareb. They still continued to descend, surrounded on all sides with mountains covered with high grass and brushwood, and abounding with lions. At four, they arrived at the foot of the mountain, and passed a small stream which runs there. Half an hour after they came to a considerable river, Angueah, so called from a beautiful tree which covers both its banks; having crossed it, they pitched their tent on the farther side of it. It was about fifty feet broad and three in depth, perfectly clear, and running rapidly over a bed of white pebbles.

This tree, by the colour of its bark and richness of its flower, is a great ornament to the banks of the river. A variety of other flowers fill the whole level plain between the mountain and the river, and even some way up the mountains. In particular, great variety of jessamin, white, yellow, and party-coloured. The country seemed now to put on a more favourable aspect; the air was much fresher, and more pleasant, every step they advanced after leaving Dixan; and one cause was very evident; the country where they now passed was well watered with clear running streams; whereas, nearer Dixan, there were few, and all stagnant.

On the 5th they descended a small mountain for about twenty minutes, and passed the villages of Zabangella, about a mile N. W.; Moloxito, half a mile further S. E.; and Mansuetemen, three quarters of a mile E. S. E. They now began first to see the high mountains of Adowa; their sides were all perpendicular rocks, high like steeples, or obelisks, and broken into a thousand different forms.

At half past eight o'clock they left the deep valley, wherein runs the Mareb W. N. W.; at the distance of about nine miles above it is the mountain, or high hill, on which stands Zarai, now a collection of villages, formerly two convents built by Lalibala. The Mareb is the boundary between Tigrè and the Baharnagash, on this side. It runs over a bed of soil; is large, deep, and smooth; but, upon rain falling, it is more dangerous to pass than any river in Abyssinia, on account of the frequent holes in its bottom. They then entered the narrow plain of Yeeha, wherein runs the small river, so called, rising from many sources in the mountains to the west; it is neither considerable for size nor its course, and is swallowed up in the Mareb.

The harvest was in great forwardness in this place. The wheat was cut, and a considerable share of the teff in another part, which they were treading out with oxen. The Dora, and a small grain called telba, (of which they make oil) was not ripe.

At eleven o'clock they rested by the side of the mountain whence the river falls. At three in the afternoon they ascended what remained of the mountain; came to the plain upon its top; and, at a quarter before four, passed the village Yeeha, leaving it to the S. E. and began the most rugged and dangerous descent they had

met with since Taranta. At half past five in the evening they pitched their tent at the foot of the hill, close by a small, but rapid and clear stream, which is called Ribieraini. This name was given it by the banditti which infested the surrounding villages, because from this you see two roads; one leading from Gondar, that is, from the westward; the other from the Red Sea to the eastward. On their right was the high steep and rugged mountain of Samayat.

They left this, at eight o'clock in the morning of December 6, and, in about three hours travelling on a very pleasant road, over easy hills, and through hedge-rows of jessamin, honey-suckle, and many kinds of flowering shrubs, arrived at Adowa, where once resided Michael Suhul, governor of Tigrè. It was this day they saw, for the first time, the small, long-tailed, green paroquet, from the hill of Shillodee.

"Adowa, (says our author) is situated on the declivity of a hill, on the west side of a small plain surrounded everywhere by mountains. Its situation accounts for its name, which signifies *pass*, or *passage*, being placed on the flat ground immediately below Ribieraini; the pass through which every body must go in their way to Gondar from the Red Sea. Adowa consists of about 300 houses, and occupies amuch larger space than would be thought necessary for these to stand on, by reason that each house has an inclosure round it of hedges and trees; the last chiefly the wanzey. The number of these trees so planted in all the towns, screen them so, that, at a distance, they appear so many woods. Adowa was not formerly the capital of Tigrè, but has accidentally become so upon the accession of this governor, whose property, or paternal estate, lay in and about it. His mansion-house is not

distinguished from any of the others in the town unless by its size; it is situated upon the top of the hill. The person who is Michael's deputy, in his absence, lives in it. It resembles a prison rather than a palace; for there are in and about it above three hundred persons in irons, some of whom have been there for twenty years, mostly with a view to extort money from them; and, what is the most unhappy, even when they have paid the sum of money which he asks, do not get their deliverance from his merciless hands; most of them are kept in cages like wild beasts, and treated every way in the same manner."

Janni, their kind and hospitable landlord, had sent servants to conduct our travellers from the passage of the river, and met them himself at the outer-door of his house. He had his own short white hair, covered with a thin muslin turban, a thick well-shaped beard, as white as snow, down to his waist. He was clothed in the Abyssinian dress, all of white cotton, only he had a red silk sash, embroidered with gold, about his waist, and sandals on his feet; his upper garment reached down to his ancles. He had a number of servants and slaves about him of both sexes; and conducted our travellers through a court-yard planted with jessamin, to a very neat, and, at the same time, large room, furnished with a silk sofa; the floor was covered with Persian carpets and cushions. All round, flowers and green leaves were strewed upon the outer yard; and the windows and sides of the room stuck full of evergreens, in commemoration of the Christmas festival that was at hand. Mr. Bruce stopt at the entrance of this room; his feet being both dirty and bloody; and it is not good-breeding to show or speak of one's feet in Abyssinia, especi-

ally if any thing ails them, and, at all times, they are covered. Janni immediately perceived the wounds, and he was so shocked at hearing that he performed this terrible journey on foot, that he burst into tears, uttering a thousand reproaches against the Naybe for his hard heartedness and ingratitude. Water was immediately procured to wash their feet. And here began another contention, Janni insisted upon doing this himself; which made Mr. B. run out into the yard, and declare he would not suffer it. After, the like dispute took place among the servants. It was always a ceremony in Abyssinia, to wash the feet of those that come from Cairo, and who are understood to have been pilgrims at Jerusalem. This was no sooner finished, than a great dinner was brought, exceedingly well dressed. But no consideration or intreaty could prevail upon Janni to sit down and partake with Mr. B. He stood, all the time, with a clean towel in his hand, though he had plenty of servants; and afterwards dined with some visitors, who had come out of curiosity, to see a man arrived from so far.

In the afternoon, Mr. Bruce had a visit from the governor, a very graceful man, of about sixty years of age, tall and well favoured. He had just then returned from an expedition to the Tacazzè, against some villages of Ayto Tesfos, a rebel governor of Samen, which he had destroyed, slain 120 men, and driven off a number of cattle. He had with him about sixty musquets, to which he had owed his advantage. He said he doubted much if our traveller should be allowed to pass through Woggora, unless some favourable news came from Michael; for Tesfos of Samen, who kept his government after Joas's death, and refused to acknowledge Michael,

or to submit to the king, in conjunction with the people of Woggora, acted now the part of robbers, plundering all sorts of people, that carried either provisions, or any thing else, to Gondar, in order to distress the king and Michael's Tigrè soldiers, who were then there.

"The church of Mariam (says our author) is on the hill S. S. W. of the town, and east of Adowa; on the other side of the river, is the other church, called Kedus Michael. About nine miles north, a little inclined to the east, is Bet Abba Garima, one of the most celebrated monasteries in Abyssinia. It was once a residence of one of their kings; and it is supposed that, from this circumstance ill understood, former travellers, have said the metropolis of Abyssinia was called Germè.

"Adowa is the seat of a very valuable manufacture of coarse cotton cloth, which circulates all over Abyssinia instead of silver money; each web is 16 peek long of 1½ width, their value a pataka; that is, ten for the ounce of gold. The houses of Adowa are all of rough stone, cemented with mud instead of mortar. That of lime is not used but at Gondar, where it is very bad. The roofs are in the form of cones, and thatched with a reedy sort of grass, something thicker than wheat straw. The Falasha, or Jews, enjoy this profession of thatching exclusively; they begin at the bottom, and finish at the top.

"Excepting a few spots taken notice of as we came along from Bibieraini to Adowa, this was the only part of Tigrè where there was soil sufficient to yield corn; the whole of the province besides is one entire rock. There are no timber trees in this part of Tigrè unless a daroo or two in the valleys, and wanzeys in towns about the houses.

" At Adowa, and all the neighbourhood, they have three harvests annually. Their first seed time is in July and August; it is the principal one for wheat, which they then sow in the middle of the rains. In the same season they sow tocusso, teff, and barley. From the 20th of November they reap first their barley, then their wheat, and last of all their teff. In the room of these they sow immediately upon the same ground, without any manure, barley, which they reap in February; and then often sow teff, but more frequently a kind of veitch, or pea, called Shimbra; these are cut down before the first rains, which are in April. With all these advantages of triple harvests, which cost no fallowing, weeding, manure, or other expensive processes, the farmer in Abyssinia is always poor and miserable.

" In Tigrè it is a good harvest that produces nine after one; it scarcely ever is known to produce ten, or more than three after one, for peas. The land, as in Egypt, is let to the highest bidder yearly; and like Egypt it receives an additional value, depending on the quantity of rain that falls and its situation more or less favourable for leading water to it. The landlord furnishes the seed under condition to receive half the produce; but I am told that he is a very indulgent master that does not take another quarter for the risk he has run; so that the quantity that comes to the share of the husbandman is not more than sufficient to afford sustenance for his wretched family.

" The soil is white clay, mixed with sand, and has as good appearance as any I have seen. I apprehend a deficiency of the crop is not from the barrenness of the soil, but from the immense quantity of field-rats and mice that over-run the whole country, and live in the

fissures of the earth. To kill these, they set fire to their straw, the only use they make of it. The cattle roam at discretion through the mountains. The herdsmen set fire to the grass, bent, and brushwood, before the rains, and an amazing verdure immediately follows. As the mountains are very steep, and broken, goats are chiefly the flocks that graze upon them.

" The province of Tigrè is all mountainous; and it has been said, without any foundation in truth, that the Pyrenees, Alps, and Apennines, are but mole-hills compared to them. I believe however, that one of the Pyrenees above St. John Pied de Port, is much higher than Lamalmon; and that the mountain of St. Bernard, one of the Alps, is full as high as Taranta, or rather higher. It is not the extreme height of the mountains in Abyssinia that occasions surprise, but the number of them, and the extraordinary forms they present to the eye. Some of them are flat, thin, and square, in shape of a hearth-stone, or slab, that scarce would seem to have base sufficient to resist the action of the winds. Some are like pyramids, others like obelisks or prisms, and some, the most extraordinary of all the rest, pyramids pitched upon their points, with their base uppermost, which, if it was possible, as it is not, they could have been so formed in the beginning, would be strong objections to our received ideas of gravity.

" They tan hides to great perfection in Tigrè, but for one purpose only. They take off the hair with the juice of two plants, a species of Solanum, and the juice of the kol-quall; both these are produced in abundance in the province. They are great novices, however, in dyeing; the plant called Suf produces the only colour they have, which is yellow. In order to obtain a blue, to weave

as a border to their cotton clothes, they unravel the blue threads of the Marowt, or blue cloth of Surat, and then weave them again with the thread which they have dyed with the suf."

The remains of the Jesuits convent of Fremona, which Mr. B. visited January 10, is built upon the even ridge of a very high hill, in the middle of a large plain, on the opposite side of which stands Adowa. "It rises (says Mr. B.) from the east to the west, and ends in a precipice on the east; it is also very steep to the north, and slopes gently down to the plain on the south. The convent is about a mile in circumference, built substantially with stones, which are cemented with lime-mortar. It has towers in the flanks and angles; and, notwithstanding the ill-usage it has suffered, the walls remain still entire to the height of twenty-five feet. It is divided into three, by cross walls of equal height. The first division seems to have been destined for the convent, the middle for the church, and the third division is separated from this by a wall, and stands upon a precipice. It seems to me as if it was designed for a place of arms. All the walls have holes for muskets, and, even now, it is by far the most defensible place in Abyssinia. It resembles an ancient castle much more than a convent."

They left Adowa on the 17th, and passed two small villages, Adiga Net, about half a mile on their left, and Adega Daid about three miles on their right. At sunset they encamped near a place called Bet Harmes, in a narrow valley at the foot of two hills, by the side of a small stream. The next morning they ascended one of these hills, through a rough stony road, and again came into the plain wherein stood Axum, once the capital of

Abyssinia. Its ruins are very extensive; but, like the cities of ancient times, consist altogether of public buildings. In one square are forty obelisks, none of which have any hieroglyphics. There is one larger than the rest still standing, but there are two still larger than this fallen. They are all of one piece of granite: and on the top of that which is standing there is a patera exceedingly well carved in the Greek taste. Below, there is the door-bolt and lock, which Poncet speaks of, carved on the obelisk, as if to represent an entrance through it to some building behind. The lock and bolt are precisely the same as those used at this day in Egypt and Palestine.

After passing the convent of Abba Pantaleon, called in Abyssinia, Mantilles, and the small obelisk situated on a rock above, you proceed south by a road cut in a mountain, of red marble, having on the left a parapet-wall about five feet high, solid, and of the same materials. At equal distances there are hewn in this wall solid pedestals, upon the tops of which are marks where stood the colossal statues of Syrius the Latrator Anubis, or Dog Star. One hundred and thirty-three of these pedestals, with the marks of the statues, are still in their places; but only two figures of the dog remained when Mr. Bruce was there, much mutilated, but of a taste easily distinguished to be Egyptian. These are composed of granite, but some of them appear to have been of metal. There are likewise pedestals, whereon the figures of the Sphinx have been placed. Two magnificent flights of steps, several hundred feet long, all of granite, exceedingly well-fashioned, and still in their places, are the only remains of a magnificent temple. In the angle of this platform where that temple stood,

is the present small church of Axum, in the place of a former one destroyed by Mahomet Gragné, in the reign of King David III. The church is a mean, small building, very ill kept, and full of pigeons dung. In it are supposed to be preserved the ark of the covenant, and copy of the law which Menilek, son of Solomon, is said, to have stolen from his father Solomon in his return to Ethiopia, and these were reckoned as it were the palladia of the country. Within the outer gate of the church, below the steps, are three small square inclosures, all of granite, with small octagon pillars in the angles, apparently Egyptian; on the top of which formerly were small images of the dog-star, probably of metal. Upon a stone, in the middle of one of these, the king sits, and is crowned, and always has been since the days of Paganism; and below it, where he naturally places his feet, is a large oblong slab like a hearth, which is not of granite, but of free stone. The inscription, though much defaced, may safely be restored.

"Axum (says our author) is watered by a small stream, which flows all the year from a fountain in the narrow valley, where stand the rows of obelisks. The spring is received into a magnificent bason of 150 feet square, and thence it is carried, at pleasure, to water the neighbouring gardens, where there is little fruit, excepting pomegranates, neither are these very excellent. The present town of Axum stands at the foot of the hill, and may have about six hundred houses. There are several manufactures of coarse cotton cloth; and here too the best parchment is made of goats skins, which is the ordinary employment of the monks. Every thing seemed later at Axum, and near it, than at Adowa; the teff was standing yet green."

Early in the morning of the 20th, they left Axum; their road at first was very even, through small vallies and meadows. They began to ascend gently, but through a road exceedingly difficult in itself, by reason of large stones standing on edge, or heaped one upon another, apparently the remains of an old large causeway, part of the magnificent works about Axum. At length, their road on every side was perfumed with a variety of flowering shrubs, and the country all around had a most beautiful appearance, which was heightened by fine weather and a temperature of air, neither too hot nor too cold.

Soon after they lost sight of the ruins of Axum, they overtook three travellers driving a cow before them; they had black goat skins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly cloathed, and appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to our travellers that it had been stolen. Soon after they arrived at the hithermost bank of the river, where Mr. Bruce thought to pitch their tent. The drivers suddenly tript up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, the other twisted the halter about her forefeet, while the third, who had a knife in his hand, to Mr. Bruce's great surprise, instead of taking her by the throat, got astride upon her belly before her hind-legs, and gave her a very deep wound in the upper part of her buttock. Our traveller at this time was rejoicing, thinking, that when three people were killing a cow, they must have agreed to sell part of her to them; and he was much disappoint-

ed upon hearing the Abyssinians say, that they were to pass the river to the other side, and not encamp where it was intended. Mr. B. was very much astonished to hear that they were not then to kill the cow, that she was not wholly theirs, and they could not sell her. This awakened his curiosity; he let his people go forward, and staid himself, till he saw, with the utmost surprise, two pieces, thicker, and longer, than our ordinary beef steaks, cut out of the higher part of the buttock of the beast. How it was done he cannot positively say, because judging the cow was to be killed from the moment he saw the knife drawn, he was not anxious to view that catastrophe, which was by no means an object of curiosity; whatever way it was done, it surely was adroitly, and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head, while the other two were busied in curing the wound. This too was done not in an ordinary manner; the skin which had covered the flesh that was taken away was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers, or pins. Whether they had put any thing under the skin between that and the wounded flesh our author knows not, but at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening.

At eleven o'clock they pitched their tent in a small plain, by the banks of a quick clear running stream; the spot is called Mai-Shum. A peasant had made a very neat little garden on both sides of the rivulet, in

which he had sown abundance of onions and garlic, and he had a species of pumpkin, which Mr. B. thought was little inferior to a melon. This man guessed by their arms and horses that they were hunters, and brought them a present of the fruits of his garden, begging their assistance against a number of wild boars, which carried havoc and desolation through all his labours. Such instances of industry are very rare in this country, and demanded encouragement. Mr. Bruce paid him, therefore, for his greens; and sent two of his servants with him into the wood, and got on horseback himself. Amongst them they killed five boars all large ones, in the space of about two hours; one of which measured six feet nine inches; and, though he ran at an amazing speed near two miles, so as to be with difficulty overtaken by the horse, and was struck through and through with two heavy lances loaded at the end with iron, no person dared to come near him on foot, and he defended himself above half an hour, till, having no other arms left, our traveller shot him with a horse pistol. But the misfortune was, that, after their hunting had been crowned with such success, they did not dare to partake of the excellent venison they had acquired; for the Abyssinians hold pork of all kinds in the utmost detestation; and Mr. Bruce was cautious to give no offence being now near the capital.

At seven o'clock in the morning of the 21st, they left Mai-Shum, proceeding through an open country, part sown with teff but mostly overgrown with wild oats and high grass. They afterwards travelled among a number of low hills, ascending and descending many of them, which occasioned more pleasure than fatigue. At length they descended into a plain called Selech-lecha, the

village of that name being two miles east of them. They crossed the plain through hedge-rows of flowering shrubs, among which the honeysuckle made a principal figure. Fine trees of all sizes were everywhere interspersed; and the vine, with small black grapes of very good flavour, hung in many places in festoons, joining tree to tree, as if they had been artificially twined and intended for arbours. They now entered a close country through defiles between mountains, thick covered with wood and bushes, and pitched their tent by the water side, being quite surrounded with bushes, which prevented them from being seen in any direction.

As the boha was the principal tree here, and in great beauty, being then in flower, Mr. Bruce alighted in order to examine it, when he heard a cry from his servants, "Robbers! Robbers!" he immediately got upon his mule to learn what alarm this might be, and saw, to his great surprise, part of his baggage strewed on the ground, the servants running, some leading, others on foot driving such of their mules as were unloaded before them; in a word, every thing in the greatest confusion possible. Having got to the edge of the wood, they faced about, and began to prepare their fire-arms; but Mr. B. forbade them to fire. He now rode immediately up to the tent, and in his way was saluted from among the bushes with many stones, one of which gave him a violent blow upon the foot. At the same instant he received another blow with a small unripe pumpkin, just upon the belly, where he was strongly defended by the coarse cotton cloth wrapped several times about him by way of sash or girdle. The top of the tent being now up, two men came forward making great complaints, but of what Mr. B. did not then understand. He was

afterwards told that one of the Moors had taken a heap of straw which he was carrying to his ass, and that the proprietor, seeing this, had alarmed the village. Every body had taken lances and shields, but, not daring to approach for fear of the fire-arms, they had contented themselves with showering stones from their hiding-places, at a distance from among the bushes.

Their tent being now pitched, and every thing in order, a treaty soon followed. They consented to sell them what they wanted, but at extravagant prices, which, however, our traveller was content to comply with.

Welleta Michael, grandson to Ras Michael, commanded this part of the province; and being but thirteen years of age, was not with his grandfather in the army, nor was he then at home, but at Gondar. However, his mother Ozoro Welleta Michael, was at home, and her house just on the hill above. One of the king's servants had stolen away privately, and told her what happened. The same evening, a party was sent down to the village, who took the ringleaders and carried them away. They brought also a present of provisions, and excuses for what had happened, warning our travellers to be upon their guard the rest of the way.

They left this on the 22d, at seven o'clock in the morning, and, at eight, passed a village two hundred yards on their left, without seeing any one; but, advancing half a mile further, they saw a number of armed men from sixty to eighty, and were told they were resolved to oppose their passage, unless their comrades, taken the night before, were released. The people that attended them on the part of Welleta Michael, as their escort, considered this an insult, and advised Mr. Bruce

by all means to turn to the left to another village immediately under the hill, on which the house of Welleta Michael, mother to Welleta Gabriel their governor, was situated; as they should find sufficient assistance to force these opponents to reason. They accordingly turned to the left, and marching through thick bushes, came to the top of the hill above the village, in sight of the governor's house, just as about twenty men of the enemy's party reached the bottom of it.

The governor's servants told them, that now was the time if they advanced to fire upon them, in which case they would instantly disperse, or else they would cut them off from the village. But Mr. B. could not enter into the force of this reasoning, and therefore called to the twenty men to stop where they were, and send only one of their company to him; however, upon their not paying any attention, he ordered Yasine to fire a large blunderbuss over their heads, whereupon they all fled, and a number of people flocked to them from other villages; indeed Mr. B. believes some who had appeared against them came afterwards and joined them. About half an hour after, a party came from the governor's house with twenty lances and shields, and six firelocks, and, presently the whole multitude dispersed. It was about ten o'clock when, under their escort, they arrived at the town of Sirè, and pitched their tent in a strong situation, in a very deep gulley on the west extremity of the town.

"The town of Sirè (says our author) is situated on the brink of a very steep, narrow valley, and through this the road lies which is almost impassable. In the midst of this valley runs a brook bordered with palm-trees, some of which are grown to a considerable size, but

bear no fruit; they were the first we had seen in Abyssinia. This town is larger than that of Axum; it is in form of a half-moon fronting the plain, but its greatest breadth is at the west end; all the houses are of clay, and thatched; the roofs are in form of cones, as, indeed, are all in Abyssinia. Sirè is famous for a manufacture of coarse cotton cloths, which pass for current money through all the province of Tigrè, and are valued at a drachm, the tenth-part of a wakea of gold, or near the value of an imperial dollar each; their breadth is a yard and quarter. Besides these, beads, needles, cohol, and incense at times only, are considered as money. The articles depend greatly on chance, which or whether any are current for the time or not; but the latter is often not demanded; and, for the first, there are modes and fashions among these barbarians, and all, except those of a certain colour and form, are useless." These people were not of a humour to buy and sell with our travellers. They were not perfectly satisfied that Michael was alive, and waited only a confirmation of the news of his defeat, to make their own terms with all strangers unfortunate enough to fall into their hands.

Although Sirè is situated in one of the finest countries in the world, like other places it has its inconveniencies. Putrid fevers, of the very worst kind, are almost constant here; and at this time there prevailed a species of these that swept away a number of people daily. Here they heard the good news that Ras Michael, on the 10th of this month, had come up with Fasil at Fagitta, and entirely dispersed his army, after killing 10,000 men. This account, though not confirmed by any authority, struck all the mutinous of this province with awe; and every

man returned to his duty for fear of incurring his displeasure.

On the 24th, at seven o'clock in the morning, they struck their tent at Sirè, and passed through a vast plain. At four they alighted at Maisbinni at the bottom of a high, steep, bare cliff of red marble, bordering on purple, and very hard. Behind this is the small village of Maisbinni; and, on the south, another still higher hill, whose top runs in an even ridge like a wall. At the bottom of this cliff, where their tent was pitched, the small rivulet Maisbinni rises, which, gentle and quiet as it then was, runs very violently in winter, first north from its source, and then winding to S. W. it falls in several cataracts, near a hundred feet high, into a narrow valley, through which it makes its way into the Tacazzé. Maisbinni is remarkable for wild and rude beauties.

The next day, at seven in the morning, leaving Maisbinni, they continued on their road, shaded with trees of many different kinds. At half an hour after eight they passed the river, which at this place runs west. At ten they rested in a large plain called Dagashaha; a hill in form of a cone stood single about two miles north from them; a thin straggling wood was to the S. E.; and the water, rising in spungy, boggy, and dirty ground lay W. and was very indifferent.

Dagashaha is a bleak and disagreeable quarter; taking their departure from Dagashaha, they came immediately in sight of the high mountain of Samen, where Lamalmon, one of that ridge, is by much the most conspicuous; and over this lies the passage, or high road, to Gondar. They observed no villages this day from Maisbinni to Dagashaha; nor did they discern, in the

face of the country, any signs of culture or marks of great population.

They left this station at six o'clock in the morning of the 26th, and passed the solitary village Adega, three miles on their left, the only one they had seen. At eight they came to the brink of a prodigious valley, in the bottom of which runs the Tacazzè, next to the Nile the largest river in Upper Abyssinia. It has three spring heads, or sources, like the Nile; near it is the small village Gourri.

At half past eight they began a gradual descent, at first easily enough, till they crossed the small brook called Maitemquet, or, the Water of Baptism. They then began to descend very rapidly in a narrow path, winding along the side of the mountain, all shaded with lofty timber-trees of great beauty. About three miles further they came to the edge of the stream at the principal ford of the Tacazzè, which is very firm and good; the bottom consists of small pebbles, without either sand or large stones. The river here at this time was full 200 yards broad, the water perfectly clear, and running very swiftly; it was about three feet deep. The banks of the Tacazzè are all covered, at the water's edge, with tamarisks; behind which grow high and straight trees, that seem to have gained additional strentgh from having often resisted the violence of the river. Few of these ever lose their leaves, but are either covered with fruit, flower, or foliage the whole year; indeed, abundantly with all three during the six months fair weather. Beautiful and pleasant, however, as this river is, like every thing created, it has its disadvantages. From the falling of the first rains in March till November it is death to sleep in the country adjoining to it, both within

and without its banks; the whole inhabitants retire and live in villages on the top of the neighbouring mountains; and *these* are all robbers and assassins, who descend from their habitations on the heights to lie in wait for, and plunder the travellers that pass.

The plenty of fish in this river occasions more than an ordinary number of crocodiles to resort hither. These are so daring and fearless, that when the river swells, so as to be passable only by people upon rafts, or skins blown up with wind, they are frequently carried off by these voracious and vigilant animals. There are also many hippopotami, which here are called Gomari. There are also vast multitudes of lions and hyænas in all these thickets. This river is the boundary of the province of Sirè; accordingly they now entered that of Samen, which was hostile to them, being commanded by Ayto Tesfos, who, since the murder of Joas, had never laid down his arms, nor acknowledged his neighbour, Michael, as Ras, nor Hannes the king, last made, as sovereign. He had remained on the top of a high rock called the *Jews Rock*, about eight miles from the ford. For these reasons, as well as that it was the most agreeable spot they had ever yet seen, they left their station on the Tacazzè with great regret.

On the 27th, a little past six in the morning, they continued some short way along the river's side, and, at forty minutes past six o'clock, came to Ingerohha, a small rivulet rising in the plain above, which, after a short course through a deep valley, joins the Tacazzè. At half past seven they left the river, and began to ascend the mountains, which form the south side of the valley, or banks of that river. The path is narrow, winds as much, and is as steep as the other, but not so woody.

At half past eight they arrived at the top of the mountain; and, at half past nine, halted at Tabulaqué, having all the way passed among ruined villages, the monuments of Michael's cruelty or justice. They saw several people feeding cattle on the plain, and they again opened a market for flour and other provisions, which they procured in barter for cohol, incense, and beads. None but the young women appeared. They were of a lighter colour, taller, and in general more beautiful than those at Kella. Their noses seemed flatter than those of the Abyssinians they had yet seen. They were inclined to be very hard in all bargains but those of one kind, in which they were most reasonable and liberal. They all agreed, that these favours ought to be given and not sold, and that all coyness and courtship was but loss of time, which always might be employed better to the satisfaction of both. These people are less gay than those at Kella, and their conversation more rough and peremptory.

Our travellers' tent was pitched at the head of Ingerohha, on the north of the plain of Tabulaqué. This river rises among the rocks at the bottom of a little eminence, in a small stream, which, from its source, runs very swiftly, and the water is warm. The peasants said, that, in winter, in time of the rains, it became hot, and smoked. It was in taste good.

On the 28th, near seven in the morning, they continued their journey; and saw the small village Motecha on the top of the mountain, half a mile south of them. At eight, they crossed the river Aira; and, at half pas eight, the river Tabul, the boundary of the district of Tabulaqué thick covered with wood, and especially a sort of cane, or bamboo, solid within, called there She-

male, which is used in making shafts for javelins, or light darts thrown from the hand, either on foot or on horseback, at hunting or in war. They alighted on the side of Anderassa, rather a small stream, and which had now ceased running, but which gives the name to the district through which they were passing. Its water is muddy and ill-tasted, and falls into the Tacazzè, as do all the rivers they had yet passed.

The next day, at six o'clock in the morning, they proceeded through thick woods of small trees, quite overgrown, and covered with wild oats, reeds, and long grass, so that it was very difficult to find a path through them. After travelling along the edge of a hill, with the river on their left, they crossed it: it is called the Bowiha, and is the largest they had lately seen. At nine they encamped upon the small river Angaria, that gives its name to a district which begins at the Bowiha where Anderassa ends. The river Angari is much smaller than the Bawiha: it rises to the westward in a plain near Montesegla; after running half a mile, it falls down a steep precipice into a valley, then turns to the N. E. and, after a course of two miles and a half farther, joins the Bowiha a little above the ford.

"The small village Angari, (says our author) lies about two miles S. S. W. on the top of a hill. Hauza (which seems a large town formed by a collection of many villages) is six miles south, pleasantly situated among a variety of mountains, all of different and extraordinary shapes; some are straight like columns, and some sharp in the point, and broad in the base, like pyramids and obelisks, and some like cones. All these, for the most part inaccessible, unless with pain and danger to those that know the paths, are places of refuge and

safety in time of war, and are agreeably separated from each other by small plains producing grain. Some of these, however, have at the top water and small flats that can be sown, sufficient to maintain a number of men, independant of what is doing below them. Hauza signifies *delight*, or *pleasure*, and, probably, such a situation of the country has given the name to it. It is chiefly inhabited by Mahometan merchants, is the *entre-pot* between Masuah and Gondar, and there are here people of very considerable substance."

They left this at seven in the morning of the 30th, keeping along the side of the river. They then ascended a high hill covered with grass and trees, through a very difficult and steep road; which ending, they came to a small and agreeable plain, with pleasant hills on each side called Mentesegla. At half past seven they were in the middle of three villages of the same name, two to the right and one on the left, about half a mile distance. At half past nine they passed a small river called Daracoy, which serves as the boundary between Addergey and this small district Mentesegla. At a quarter past ten, they incamped at Addergey, near a small rivulet called Mai-Lumi, the river of limes, or lemons, in a plain scarce a mile square, surrounded on each side with very thick wood in form of an amphitheatre. Above this wood, are bare, rugged, and barren mountains. Midway in the cliff is a miserable village, that seems rather to hang than to stand there, scarce a yard of level ground being before it to hinder its inhabitants from falling down the precipice. The wood is full of lemons and wild citrons, from which it acquires its name. Before the tent, to the westward, was a very deep valley,

which terminated this little plain in a tremendous precipice.

The river Mai-Lumi, rising above the village, falls into the wood, and there it divides itself into two; one branch surrounds the north of the plain, the other the south, and falls down a rock on each side of the valley, where they unite, and, after having run about a quarter of a mile further, are precipitated into a cataract of 150 feet high, and run in a direction south-west into the Tacazzé. This river was now but small, although it is violent in winter; beyond this valley are five hills, and on the top of each is a village. The Shum resides in the one that is in the middle. He gave our travellers a seemingly hearty welcome, but had malice in his heart against them, and only waited to know for certainty if it was a proper time to gratify his avarice. A report was spread about with great confidence, that Ras Michael had been defeated by Fasil; that Gondar had rebelled, and Woggora was all in arms; so that it was certain loss of life to attempt the passage of Lamalmon.

The hyænas this night devoured one of the best of their mules. They are here in great plenty, and so are lions; the roaring and grumbling of the latter, in the part of the wood nearest their tent, greatly disturbed their beasts, and prevented them from eating their provender. But they were still more incommoded by a lesser animal, a large black ant, little less than an inch long, which, coming out from under the ground, demolished their carpets, which they cut all into shreds, and part of the lining of their tent likewise, and every bag or sack they could find. They had first seen them in great numbers at Angari, (as before noticed) but here they were intolerable. Their bite causes a considerable

inflammation, and the pain is greater than that which arises from the bite of a scorpion; they are called *Gundan*.

On the 1st of February the Shum sent his people to value, as he said, their merchandise, that they might pay custom. Mr. B. humoured them so far as to open the cases where were the telescopes and quadrant. They could only wonder at things they had never before seen.

On the 2d the Shum came himself, and a violent altercation ensued. He insisted upon Michael's defeat; Mr. B. told him the contrary news were true, and begged him to beware lest it should be told to the Ras upon his return that he had propagated such a falsehood. After some violent words he held a consultation with his people for about half an hour, after which he came in again, seemingly quite another man, and said, he would dispatch them on the morrow, and send them that evening some provisions. As he had softened his tone, so did Mr. Bruce his. He gave him a small present, and the Shum went away repeating his promises. But all that evening passed without provision, and all next day without his coming.

On the 4th of February they left Addergey: hunger pressing them, they were prepared to do it earlier, and for this they had been up since five in the morning; but their loss of a mule obliged them, when they packed up their tent, to arrange their baggage differently. While employed in making ready for their departure, which was just at the dawn of day, a hyæna, unseen by any, fastened upon one of Yasine's asses, and had almost pulled his tail away. A boy, who was servant to Yasine, saw the hyæna first, and flew to Mr. Bruce's musket.

Yasine was disjoining the poles of the tent, and, having one half of the largest in his hand, he ran to the assistance of his ass, and in that moment the musket went off, luckily charged with only one ball, which gave Yasine a flesh wound between the thumb and forefinger of his left hand. The boy instantly threw down the musket, which had terrified the hyæna and made him let go the ass; but he stood ready to fight Yasine, who, not amusing himself with the choice of weapons, gave him so rude a blow with the tent-pole upon his head, that it felled him to the ground; others, with pikes, put an end to his life.

Yasine's wound was seen to be a trifle; but that of the poor ass was very bad. The stump remained, the tail hanging by a piece of it, which they were obliged to cut off. The next operation was actual cautery; but, as they had made no bread for breakfast, their fire had been early out. They, therefore, were obliged to tie the stump round with whip-cord, till they could get fire enough to heat an iron.

They continued their journey along the side of a hill, through thick wood and high grass; then descended into a steep, narrow valley, the sides of which had been shaded with high trees, but in burning the grass the trees were consumed likewise; and the shoots from the roots were some of them above eight feet high since the tree had thus suffered that same year. The river Angueah runs through the middle of this valley; after receiving the small streams, before mentioned, it makes its way into the Tacazzé. It is a very clear, swift-running river, something less than the Bowiha.

When they had just reached the river-side, they saw the Shum coming from the right hand across them.

There were nine horsemen in all, and fourteen or fifteen beggarly footmen. He had a well-dressed young man going before him carrying his gun, and had only a whip in his own hand; the rest had lances in theirs; but none of the horsemen had shields. It was universally agreed, that this seemed to be a party set for them, and that he probably had others before appointed to join him. Upon the first appearance, our travellers had stopped on this side of the river; but Welleta Michael's men, who were to accompany them to Lamalmon, and Janni's servant, told them to cross the river, and make what speed they could, as the Shum's government ended on this side.

Mr. Bruce got immediately upon horseback, and as soon as they observed them drive their beasts into the river, one of their horsemen came galloping up, while the others continued at a smart walk. When the horseman was within twenty yards distance of them, Mr. B. called upon him to stop, and, as he valued his life, not approach nearer. On this he made no difficulty to obey, but seemed rather inclined to turn back. After much altercation, it was agreed the Shum, and his son with the gun, should pass the river.

The Shum complained violently that they had left Addergey without his leave, and now were attacking him in his own government upon the high-road. He said 'that two ounces of gold were what his dues had been rated at, and he would either have that, or follow them to Debra Toon.' 'Shum, said Mr. B. you intend to follow us, apparently with a design to do us some harm. Now we are going to Debra Toon, and you are going thither. If you chuse to go with us, you may in all honour and safety; but your servants shall not be allowed

to join you, nor you join them; and if they but attempt to do us harm, we will for certain revenge ourselves on you. There is a piece of ordnance,' continued he, shewing him a large blunderbuss, 'a cannon, that will sweep fifty such fellows as you to eternity in a moment. This shall take care of them, and we shall take care of you; but join you they shall not till we are at Debra Toon.' The young man that carried the gun, the case of which had never been off, desired leave to speak with his father, as they now began to look upon themselves as prisoners. The conversation lasted about five minutes; at length the Shum said, he would make a proposal:—' Since Mr. B. had no merchandise, and was going to Ras Michael, he would accept of the red cloth, its value being about a crown, provided they swore to make no complaint of him at Gondar, nor speak of what had happened at Debra Toon; while he likewise would swear, after having joined his servants, that he would not again pass that river." Peace was concluded upon these terms. Mr. B. gave him a piece of red Surat cotton cloth, and added some cohol, incense, and beads for his wives. He gave to the young man that carried the gun two strings of bugles to adorn his legs, for which he seemed most wonderfully grateful. The Shum returned not with a very placid countenance; his horsemen joined him in the middle of the stream, and away they went soberly together.

Hauza was from this S. E. eight miles distant. Its mountains, of so many uncommon forms, had a very romantic appearance. At one o'clock they alighted at the foot of one of the highest, called Debra Toon, about half way between the mountain and village of that name, which was on the side of the hill about a mile N. W.

Still further to the N. W. is a desert, hilly district, called Adebarea, the country of the slaves, as being the neighbourhood of the Shangalla, the whole country between being waste and uninhabited.

The mountains of Waldubba, resembling those of Adebarea, lay north about four or five miles. Waldubba, which signifies the Valley of the Hyæna, is a territory entirely inhabited by the monks, who, for mortification's sake, have retired to this unwholesome, hot, and dangerous country, voluntarily to spend their lives in penitence and prayer. This, too, is the only retreat of great men in disgrace or in disgust. These first shave their hair, and put on a cowl like the monks, renouncing the world for solitude, and taking vows which they resolve to keep no longer than exigencies require; after which they return to the world again, leaving their cowl and sanctity in Waldubba. The monks are held in great veneration; are believed by many to have the gift of prophecy, and some of them to work miracles, and are very active instruments to stir up the people in time of trouble.

Violent fevers perpetually reign there. The inhabitants are all of the colour of a corpse; and their neighbours, the Shangalla, by constant inroads, destroy many of them, though lately they have been stopped, as they say, by the prayers of the monks: but the real cause is the small-pox, which has greatly reduced the strength and number of the Shangalla, and extinguished, to a man, whole tribes of them.

The water is both scarce and bad at Debra Toon, there being but one spring, or fountain, and it was exceedingly ill tasted. Our travellers did not intend to make this a station; but, having sent a servant to Hauza

to buy a mule in room of that which the hyæna had eaten, they were afraid to leave their man, who was not yet come forward, lest he should fall in with the Shum of Addergey, who might stop the mule for their arrears of customs. They departed, however, at seven o'clock in the morning of the 5th, and came to the edge of a deep valley bordered with wood, the descent of which is very steep. The Anzo, larger and more rapid than the Angueah, runs through the middle of this valley; its bed is full of large, smooth stones, and the sides composed of hard rock, and difficult to descend; the stream is equally clear and rapid with the other. They ascended the valley on the other side, through the most difficult road they had met with since that of the valley of Sirè. At ten they found themselves in the middle of three villages, two to the right, and one on the left, called Adamara, from Adama a mountain, on the east side of which is Tchober. At eleven the encamped at the foot of the mountain Adama, in a small piece of level ground, after passing a pleasant wood of no considerable extent. Adama, in Amharic, signifies *pleasant*; and nothing can be more wildly so than the view from this station. Tchober is close at the foot of the mountain, surrounded on every side, except the north, by a deep valley covered with wood. On the other side of this valley are the broken hills which constitute the rugged banks of the Anzo. On the point of one of these, most extravagantly shaped, is the village Shahagaanah, projecting as it were over the river; and, behind these, the irregular and broken mountains of Salent appear, especially those around Hauza, in forms which European mountains never wear; and still higher, above these, is the long ridge of Samen, which run along in an

even stretch till they are interrupted by the high conical top of Lamalmon, reaching above the clouds, and reckoned to be the highest hill in Abyssinia, over the steepest part of which, by some unknown fatality, the road of all caravans to Gondar must lie.

As soon as they passed the Anzo, immediately on their right was that part of Waldubba, full of deep valleys and woods, in which the monks used to hide themselves from the incursions of the Shangalla. Above this is Adamara, where the Mahometans have considerable villages, and, by their populousness and strength, have greatly added to the safety of the monks. Still higher than these villages is Tchober, where our travellers now encamped.

On the left hand, after passing the Anzo, all is Shahagaanah, till you come to the river Zarima. It extends in an east and west direction, almost parallel to the mountains of Samen, and in this territory are several considerable villages; the people are much addicted to robbery, and rebellion, in which they were engaged at this time. Above Salent is Abbergalè, and above that Tamben, which is one of the principal provinces in Tigrè, commanded at present by Kefla Yafous, an officer of the greatest merit and reputation in the Abyssinian army.

At six in the morning of the 6th, they left Tchober, and passed a wood on the side of the mountain. At a quarter past eight they crossed the river Zarima, a clear stream running over a bottom of stones. It is about as large as the Anzo. On the banks of this river, and all this day, they passed under trees larger and more beautiful than they had seen since leaving the Tacazzé. They now entered a narrow defile between two mountains,

where ran another rivulet: they continued advancing along the side of it, till the valley became so narrow as to leave no room but in the bed of the rivulet itself. It is called Mai-Agam, or the water or brook of jessamin, and fall into the Zarima. It was dry at the mouth, (the water being there absorbed and hid under the sand) but above, where the ground was firmer, there ran a brisk stream of excellent water, and it has the appearance of being broad, deep, and rapid in winter. At ten they encamped upon its banks, which are here bordered with high trees or cummel, at this time both loaded with fruit and flowers. Here is also a variety of other curious trees and plants. Mai-Agam consists of three villages; one, two miles distant, east-and-by-north, one at same distance, N. N. W.; the third at one mile distance, S. E. by south.

Early on the 7th, they began to ascend the mountain; at a quarter past seven the village Lik lay east of them. Murass, a country full of low but broken mountains, and deep narrow valleys, bears N. W., and Walkayt in the same direction, but farther off. At a quarter past eight, Gingerohha, distant from them about a mile S. W.; it is a village situated upon a mountain that joins Lamalmon. Two miles to the N. E. is the village Taguzait on the mountain which they were ascending.

A little before nine o'clock they pitched their tent on a small plain called Dippebaha, on the top of the mountain, above a hundred yards from a spring, which scarcely was abundant enough to supply them with water, in quality as indifferent as it was scanty. There are three small villages so near each other that they may be said to compose one. Near them is the church of

St. George, on the top of a small hill to the eastward, surrounded with large trees.

Having left this the next day at seven, they had two small villages on their left; one on the S. E. distant two miles, the other on the south, one mile off: they are called Wora, and so is the territory for some space on each side of them; but, beyond the valley, all is Shahagaanah to the root of Lamalmon. At a quarter past seven, the village of Gingerohha was three miles on their right; and they were now ascending Lamalmon, through a very narrow road, or rather path, for it scarcely was two feet wide any where. It was a spiral winding up the side of the mountain, always on the very brink of a precipice. Torrents of water, which in winter carry prodigious stones down the side of this mountain, had divided this path into several places, and opened a view of that dreadful abyss below, which few heads can bear to look down upon. They were here obliged to unload their baggage, and, by slow degrees, crawl up the hill, carrying them little by little upon their shoulders round these chasms where the road was intersected. The mountains grew steeper, the paths narrower, and the breaches more frequent as they ascended. Scarce were their mules, though unloaded, able to scramble up. After two hours of constant toil, at nine o'clock they alighted in a small plain called Kedus, or St. Michael, from a church and village of that name, neither beast nor man being able to go a step further.

"The plain of St. Michael, (says our author) is at the foot of a steep cliff which terminates the west side of Lamalmon. It is here perpendicular like a wall, and a few trees only upon the top of the cliff. Over this pre-

cipice flow two streams of water, which never are dry, but run in all seasons. They fall into a wood at the bottom of this cliff, and preserve it in continual verdure all the year, though the plain itself below is all rent into chasms, and cracked by the heat of the sun. These two streams form a considerable rivulet in the plain of St. Michael, and are a great relief both to men and cattle in this tedious and difficult passage over the mountain.

"The air on Lamalmon is pleasant and temperate. We found here our appetite return, with a chearfulness, lightness of spirits, and agility of body, which indicated that our nerves had again resumed their wonted tone, which they had lost in the low, poisonous, and sultry air on the coast of the Red Sea. The sun here is indeed hot, but in the morning a cool breeze never fails, which increases as the sun rises high. In the shade it is always cool. . . . Lamalmon is the pass through which the road of all caravans to Gondar lies. It is here they take an account of all baggage and merchandise, which they transmit to the Negadé Ras, or chief officer of the customs at Gondar, by a man whom they send to accompany the caravan. There is also a present, or awide, due to the private proprietor of the ground; and this is levied with great rigor and violence, and, for the most part, with injustice; so that this station, which, by the establishment of the custom-house, and nearness to the capital, should be in a particular manner attended to by government, is always the place where the first robberies and murders are committed in unsettled times."

The persons whose right it was to levy contributions were two, a father and son; the old man was dressed very decently, spoke little, but smoothly, and had a very good carriage. He professed a violent hatred to all

Mahometans, on account of their religion: in the evening, the son, who seemed to be the active man, came to their tent, and brought them a quantity of bread and bouza, which his father had ordered before. He seemed to be much taken with their fire-arms, and was very inquisitive about them. Mr. Bruce shewed him the manner of shooting flying, their being quails in abundance, and wild pigeons, of which he killed several on wing, which left him in the utmost astonishment. Having got on horseback, he next went through the exercise of the Arabs, with a long spear and a short javelin. He was wonderfully taken with the fierce and fiery appearance of his horse, and, at the same time, with his docility, the form of his saddle, bridle, and accoutrements. He threw at last the sandals off his feet, twisted his upper garment into his girdle, and set off at so furious a rate, that our traveller could not help doubting whether he was in his sober understanding. It was not long till he came back, and with him a man servant carrying a sheep and a goat, and a woman carrying a jar of honey-wine. Mr. B. now put his horse to a gallop, and, with one of the barrels of the gun, shot a pigeon, and immediately fired the other into the ground. This was repeated several times at his desire; after which he went into the tent, where he invited himself to his house at Gondar. There Mr. B. was to teach him every thing he had seen. They now swore perpetual friendship; and a horn or two of hydromel being emptied, our traveller spoke in favour of his fellow-travellers, (whom he was apprehensive of being obliged to leave behind with men who would show them no favor) and obtained a promise that they should have leave to set out together. He would, moreover, take no awide, and said he would be favourable

in his report at Gondar. At this time a servant of Michael's arrived, who put an end to all their difficulties. The young soldier also kept his word, and a mere trifle of awide was given, rather by the Moor's own desire than from demand, and the report of their baggage, and dues thereon, were as low as could be wished. Their friend likewise sent his own servant to Gondar with the billet to accompany the caravan. The servant reported that Ras Michael had actually beaten Fasil, and forced him to retire to the other side of the Nile, and was then in Maitsha, where it was thought he would remain with the army all the rainy season. This was just what our traveller wished, as it brought him at once to the neighbourhood of the sources of the Nile, without the smallest shadow of fear or danger.

On the 9th, at seven o'clock, they took leave of the friends whom they had so newly acquired, and began to ascend what still remained of the mountain, which, though steep and full of bushes, was much less difficult than that which they had passed. At a quarter past seven they arrived at the top of Lamalmon, which has, from below, the appearance of being sharp-pointed. On the contrary, they were much surprised to find there a large plain, part in pasture, but more bearing grain. "It is (says Mr. B.) full of springs, and seems to be the great reservoir from whence arise most of the rivers that water that part of Abyssinia. A multitude of streams issue from the very summit in all directions; the springs boil out from the earth in large quantities, capable of turning a mill. They plow, sow, and reap here at all seasons; and the husbandman must blame his own indolence, and not the soil, if he has not three harvests. We saw, in one place, people busy cutting down wheat; imme-

diately next to it, others at the plough; and the adjoining field had green corn in the ear; a little further, it was not an inch above the ground.

"Lamalmon is on the N. W. part of the mountains of Samen. That of Gingerohha, with two pointed tops, joins it on the north, and ends these mountains here, and is separated from the plain of St. Michael by a very deep gully. Neither Lamalmon nor Gingerohha, though higher than the mountains of Tigré, are equal in height to some of those of Samen. I take those to the S. E. to be much higher, and, above all, that sharp-pointed hill Amba Gideon, the present residence of the governor of Samen, Ayto Tesfos. This is otherwise called the *Jews'-Rock*, famous in the history of this country for the many revolts of the Jews against the Abyssinian kings.

"The mountain is everywhere so steep and high, that it is not enough to say against the will, but without the assistance of those above, no one from below can venture to ascend. On the top is a large plain, affording plenty of pasture, as well as room for plowing and sowing for the maintenance of the army; and there is water, at all seasons, in great plenty, and even fish in the streams upon it; so that, although the inhabitants of the mountain had been often besieged for a considerable time together, they suffered little inconvenience from it, nor ever were taken unless by treason; except by Christopher de Gama and his Portuguese, who are said, by their own historians, to have stormed this rock, and put the Mahometan garrison to the sword.

The language of Lamalmon is Amharic; but there are many villages where the language of the Falasha is spoken. These are the ancient inhabitants of the mountains, who still preserve the religion, language, and

manners of their ancestors, and live in villages by themselves. Their number is now considerably diminished, and this has proportionally lowered their power and spirit. They are now wholly addicted to agriculture, hewers of wood and carriers of water, and the only potters and masons in Abyssinia. In the former profession they excel greatly, and, in general, live better than the other Abyssinians; which these in revenge, attribute to a skill in magic, not to superior industry. Their villages are generally strongly situated out of the reach of marching armies, otherwise they would be constantly rifled, partly from hatred, and partly from hopes of finding money."

At half past seven in the morning of the 10th, they continued along the plain on the top of Lamalmon; it is called Lama; and a village of the same name bore about two miles east. At eight they passed two villages called Mocken, one W. by N. at one mile and a half, the other S. E. two miles distant. At half past eight they crossed the river Macara, a considerable stream running with a very great current, which is the boundary between Woggora and Lamalmon. At nine o'clock they encamped at some small villages called Macara, under a church named Yasous. The ground was everywhere burnt up; and, though the nights were very cold, they had not observed the smallest dew since their first ascending the mountain. The provinces of Woggora begins at Macara, though the name signifies *stony* or *rocky* province; it is all plain, and reckoned the granary of Gondar on this side. The wheat of Woggora is not good, owing probably to the height of that province. It makes an indifferent bread, and is much less esteemed than that of Foggora and Dembea, low,

flat provinces, sheltered with hills, that lie upon the side of the lake Tzana.

They left this at seven in the morning of the 12th, still travelling through the plain of Woggora. At half past seven saw two villages called Erba Tensa, one of them a mile distant, the other half a mile on the N. W. At eight o'clock came to Woken, five villages not two hundred yards distant from one another. At a quarter past eight saw five other villages to the S. W. called Warrar, from one to four miles distant, all between the points of east and south. The country now grows inconceivably populous; vast stocks of cattle of all kinds feed on every side, having large and beautiful horns, exceedingly wide, and bosses upon their backs like camels; their colour is mostly black. At a quarter past eight they passed Arena, a village on their left. At nine passed the river Girama, which runs N. N. W. and terminates the district of Lamalmon, beginning that of Giram. At ten the church of St. George remained on their right, one mile distant, they crossed a river called Shimbra Zuggan, and encamped about two hundred yards from it. The valley of that name is more broken and uneven than any part they had met with since they ascended Lamalmon.

At seven in the morning, the next day, they proceeded still along the plain; at half past seven came to Arradara; and afterwards saw above twenty other villages on their right and left, ruined and destroyed from the lowest foundation by Ras Michael in his late march to Gondar. At half past eight the church of Mariam was about a hundred yards on their left. At ten they encamped under Tamamo. The country here is full of people; the villages are mostly ruined, which, in some

places they are rebuilding. It is wholly sown with grain of different kinds, but more especially with wheat. For the production of this, they everywhere extirpated the wood, and now labour under a great scarcity of fuel. Since they passed Lamalmon, the only substitute for this was cow's and mule's dung, which they gather, make into cakes, and dry in the sun. From Addergey hither, salt is the current money, in large purchases, such as sheep or other cattle: cohol, and pepper, for smaller articles, such as flower, butter, fowls, &c. They began to find the price of provisions augment in a great proportion as they approached the capital.

Early on the 14th, they continued their journey, and in ten minutes time had five villages of Tamamo three miles on their left; their road was through gentle rising hills, all pasture ground. At half past seven, the village of Woggora was three miles on their right, and at eight, the church of St. George a mile on their left, with a village of the same name near it; and ten minutes after, Angaba Mariam, a church dedicated to the virgin, so called from the small territory Angaba, which they were now entering. At fifty minutes past eight, they came to five villages called Angaba, at small distances from each other. At nine they came to Kossoguè, and entered a small district of that name. The church is on a hill surrounded with trees. On their left were five villages all called Kossoguè, and as it were on a line, the farthest at three miles distance; near ten they came to the church of Argiff, in the midst of many ruined villages. Three miles on their left hand were several others, called Appano.

At forty minutes past ten they were gratified, at last, with the sight of Gondar, and soon after began to ascend about two miles through a broken road, having on their right, in the valley below, the river Tchagassa; and here begins the territory of that name. Descending still the hill, they passed a large spring of water, called Bambola, together with several plantations of sugar-canes which grow here *from the seed.* At eleven o'clock the village Tchagassa was about half a mile distant from them on their right, on the other side of the river. It is inhabited by Mahometans, as is Waalia, another small one near it. At twelve o'clock they passed the river Tchagassa over a bridge of three arches, the middle of which is Gothic, the two lesser Roman. This bridge, though small, is solid and well cemented, built with stone by order of Facilidas, who probably employed those of his subjects who had retained the arts of the Portuguese, but not their religion.

The Tchagassa has very steep, rocky banks: it is so deep, though narrow, that, without this bridge, it scarce would be passable. They encamped at a small distance from it, but nearer Gondar. Here again they met with trees, (small ones indeed) but the first they had seen since leaving Lamalmon, excepting the usual groves of cedars. It is the Virginia cedar, or oxy-cedros, in this country called *Arz,* with which their churches are constantly surrounded.

On the 15th, they began to ascend the mountain; and passed a village on their left. Soon after they passed Tiba and Mariam, two churches, the one on their right, their other on their left, about half a mile distant; and near them several small villages, inhabited by Falasha, masons and thatchers of houses, employed

at Gondar. At half past eight they came to the village Tocutcho, and in a quarter of an hour, passed the river of that name, and in a few minutes rested on the river Angrah, about half a mile from Gondar.

"Tchagassa (says our author) is the last of the many small districts which, together, compose Woggora, generally understood to be dependent on Samen, though often, from the turbulent spirit of its chiefs, struggling for independency, as at the present time, but sure to pay for it immediately after. In fact, though large, it is too near Gondar, to be suffered to continue in rebellion: and being rich and well cultivated, it derives its support from the capital, as being the mart of its produce. It is certainly one of the fruitfulest provinces in Abyssinia, but the inhabitants are miserably poor, notwithstanding their threefold harvests. Whereas in Egypt, beholden to this country alone for its fertility, one moderate harvest gives plenty everywhere.

"Woggora is full of large ants, and prodigious swarms of rats and mice, which consume immense quantities of grain; to these plagues may be added still one, the greatest of them all, bad government, which speedily destroys all the advantages they reap from nature, climate and situation."

Abba Salama at that time filled the post of Acab Saat, or guardian of the fire. It is the third dignity of the church, and he is the first religious officer in the palace. He had a very large revenue, and still a greater influence. He was a man exceedingly rich, and of the very worst life possible; though he had taken vows of poverty and chastity, it was said he had at that time above seventy mistresses in Gondar. His way of seducing women was as extraordinary as the number seduced.

It was not by gifts, attendance, or flattery, the usual means employed on such occasions; when he had fixed his desires upon a woman, he forced her to comply, under pain of *excommunication*. He was exceedingly eloquent and bold, a great favourite of the Iteghé's, till taken in to be a counsellor with Lubo and Brulhé. He had been very instrumental in the murder of Kasmati Eshtê, of which he vaunted, even in the palace of the queen his sister. He was a man of a pleasing countenance, short, and of a very fair complexion; indifferent, or rather averse to wine, but a monstrous glutton, nice in what he had to eat, to a degree scarcely before known in Abyssinia; a mortal enemy to all white people, whom he classed under the name of Franks, for which the Greeks, uniting their interests at favourable times, had often very nearly overset him.

The next morning, about ten o'clock, Mr. Bruce, in his Moorish dress and accompanied by Hagi Saleh and Yasine went to Ayto Aylo, and found him with several great plates of bread, melted butter, and honey, before him, of one of which he and Mr. Bruce ate; the rest were given to the Moors, and other people present. There was with him a priest of Koscam, and they all set out for that palace as soon as they had finished breakfast. The rest of the company were on mules, but our traveller had mounted his own favourite horse. They passed the brook of St. Raphael, a suburb of Gondar, where is the house of the Abuna; and upon coming in sight of the palace of Koscam, they all uncovered their heads, and rode slowly. As Aylo was all-powerful with the Iteghé, indeed her first counsellor and friend, their admittance was easy and immediate. They alighted, and were shewn into a low room in the palace.

Ayto Aylo went immediately to the queen to enquire about Welled Hawaryat, and his audience lasted two long hours. He returned with this news, that Welled Hawaryat, was much better, by a medicine a saint from Waldubba, had given him, which consisted in some characters written with common ink upon a tin-plate, which characters were washed off by a medicinal liquor, and then given him to drink. It was agreed, however, that the complaint was the small-pox, and the good it had done him was, he had ate heartily of *brind*, or raw beef after it, though he had not ate before since his arrival, but called perpetually for drink. Aylo said he was to remain at Koscam till towards evening, and desired Mr. Bruce to meet him at his own house when it turned dark.

Mr. Bruce now acted as Physician, he attended Petros who was very ill; but before he entered upon this charge, he desired every one to be present. He stated to them the disagreeable task now imposed upon him, a stranger without aquaintance or protection, having the language but imperfectly, and without power or controul among them. He professed his intention of doing his utmost, but he insisted upon one condition which was, that no directions as to regimen or management, even of the most trifling kind, as they might think, should be suffered, without his permission and superintendance, otherwise he washed his hands of the consequence, which he told before them would be fatal. They all assented to this, and Armaxikos declared those excommunicated that broke this promise.

Mr. Bruce set the servants all to work. There were apartments enough. He opened all the doors and windows, fumigating them with incense and myrrh, in

abundance, washed them with warm water and vinegar, and adhered strictly to the rules which Doctor Russel had given him at Aleppo.

Ayabdar, Ozoro Altash's remaining daughter, and the son of Miriam Barea, were both taken ill of the small pox, at the same time, and happily recovered. A daughter of Kasmati Boro, by a daughter of Kasmati Eshtès, died, and her mother, though she survived, was a long time ill afterwards. Ayabdar was very much marked, so was Mariam Barea's son.

At this time, Ayto Confu, son of Kasmati Netcho by Ozoro Esther, had arrived from Tcherkin, a lad of very great hopes, though not then fourteen. He came to see his mother, and was infected likewise. Last of all the infant child of Michael, the child of his old age, took the disease, and though the weakest of all the children, recovered best.

The patients, being all likely to do well, were removed to a large house of Kasmati Eshté, which stood still within the boundaries of Koscam, while the rooms underwent another lustration and fumigation, after which they all returned; and Mr. Bruce got, as his fee, a present of the neat and convenient house formerly belonging to Basha Eusebius, which had a separate entry, without going through the palace.

On the 9th of March Mr. Bruce met Ras Michael at Azazo. He was dressed in a coarse dirty cloth, wrapt about him like a blanket, and another like a table-cloth folded about his head: He was lean, old, and apparently much fatigued; sat stooping upon an excellent mule, that carried him speedily without shaking him; he had also sore eyes. As they saw the place where he was to light by four cross lances, and a cloth thrown over them

like a temporary tent, upon an eminence, they did not speak to him till he alighted. Petros and a Greek priest, besides servants, were the only people with Mr. Bruce, They alighted at the same time he did, and afterwards, with anxiety enough deputed the Greek priest, who was a friend of Michael, to tell him who Mr. B. was, and that he was come to meet him. The soldiers made way, and our traveller came up, took him by the hand, and kissed it. He looked him broad in the face for a second, repeated the ordinary salutation in Tigrè, "How do you do? I hope you are well?" and pointed to a place where he was to sit down. A thousand complaints, and a thousand orders came immediately before him. from a thousand mouths, and they were nearly smothered. In some minutes after came the king, who passed at some distance to the left of him; and Michael was then led out of the shelter of his tent to the door, where he was supported on foot till the king passed by, having first pulled off the towel that was upon his head, after which he returned to his seat in the tent again.

The king had been past about a quarter of a mile, when Kefla Yasous came from him with orders to the Ras. He brought with him a young nobleman, Ayto Engedan, who, by his dress, having his upper garment twisted in a particular manner about his waist, shewed that he was carrier of a special message from the king. The crowd by this time had shut our travellers quite out, and made a circle round the Ras, in which they were not included. They were upon the point of going away, when Kefla Yasous, said to him, "I think Engedan has the king's command for you, you must not depart without leave." And, soon after, they understood that the king's orders were to obtain leav from the Ras, to

bring Mr. Bruce, with Engedan, near, and in sight of him.

Engedan went away on a gallop to join the king, and our travellers proceeded after him, nor did they receive any other message either from the king or the Ras. They returned to Koscam, very little pleased with the reception they had met with. All the town was in a hurry and confusion; 30,000 men were encamped upon the Kahha; and the first horrid scene Michael exhibited there, was causing the eyes of twelve of the chiefs of the Galla, whom he had taken prisoners, to be pulled out, and the unfortunate sufferers turned out to the fields, to be devoured at night by the hyænas. Two of these Mr. Bruce took under his care, who both recovered, and from them he learned many particulars of their country and manners.

On the 10th, the army marched into the town in triumph, and the Ras at the head of the troops of Tigré. He was bareheaded; over his shoulders, and down to his back, hung a pallium, or cloak, of black velvet, with a silver fringe. A boy, by his right stirrup, held a silver wand of about five feet and a half long, much like the staves of our great officers at court. Behind him all the soldiers, who had slain an enemy and taken the spoils from them, had their lances and firelocks ornamented with small shreds of scarlet cloth, one piece for every man he had slain. Remarkable among all this multitude was Hagos, door-keeper of the Ras. This man, always well-armed and well-mounted, had followed the wars of the Ras from his infancy, and had been so fortunate in this kind of single combat, that his whole lance and javelin, horse and person, were covered over with the shreds of scarlet cloth. At this last battle of

Fagitta, Hagos is said to have slain eleven men with his own hand. Indeed there is nothing more fallacious than judging of a man's courage by these marks of conquests. A good horseman, armed with a coat of mail, upon a strong, well-fed, well-winded horse, may, after a defeat, kill as many of these wretched, weary, naked fugitives, as he pleases, confining himself to those that are weakly, mounted upon tired horses, and covered only with goat-skins, or that are flying on foot.

One thing remarkable in this cavalcade, was the head-dress of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kirn*, or horn, and is only worn in reviews or parades after victory. This, like all other of their usages, Mr. Bruce supposes to be taken from the Hebrews, and the several allusions made in scripture to it arises from this practice:—"I said unto fools, Deal not foolishly; and to the wicked, Lift not up the horn." &c.—Next to these came the king, with a fillet of white muslin about three inches broad, binding his forehead, tied with a large double knot behind, and hanging down about two feet on his back. About him were the great officers of state, such of the young nobility as were without command; and after these, the household troops. Then followed the Kanitz Kitzera, or executioner of the camp, and his attendants; and, last of all, amidst the King's and the Ras's baggage, came a man bearing the stuffed skin of the unfortunate Woosheka upon a pole, which he hung upon a branch of the tree before the king's palace, appropriated for public executions.

Mr. Bruce went every day to see his patients at Koscam; at all which times he was received with the greatest cordiality and marks of kindness by the Iteghé, and orders given for his free admittance upon all occasions.

About the 14th (as Mr. Bruce thinks) his recommendatory letters were to be all read. He expected not to be sent for till the afternoon, and had rode out to Koscam with Ayto Heikel, the queen's chamberlain, to see the child (one of his patients) who was pretty well recovered of all its complaints, but very weak. In the interim he was sent for to the Ras, with orders to dispatch a man with the king's present, to wait for him (Mr. B.) at the palace, whither he was to go after leaving Michael. Five in the evening was fixed as the hour. Mr. Bruce came a little before the time, and met Ayto Aylo at the door. He squeezed him by the hand, and said, "Refuse nothing, it can be all altered afterwards; but it is very necessary, on account of the priests and the populace, you have a place of some authority, otherwise you will be robbed and murdered the first time you go half a mile from home: fifty people have told me you have chests filled with gold, and that you can make gold, or bring what quantity you please from the Indies; and the reason of all this is, because you refused the queen and Ozoro Esther's offer of gold at Koscam, and which you must never do again."

Our travellers went in and saw the old man sitting upon a sofa; his white hair was dressed in many short curls. He appeared to be thoughtful, but not displeased; his face was lean, his eyes quick and vivid, but seemed to be a little sore from exposure to the weather. He seemed to be about six feet high, though his lameness made it difficult to guess with accuracy. His air was

perfectly free from constraint, what the French call *degagée.* They must have been bad physiognomists that did not discern his capacity and understanding by his very countenance. Every look conveyed a sentiment with it. Mr. B. offered, as usual, to kiss the ground before him; and of this he seemed to take little notice, stretching out his hand and shaking his upon his rising. Mr. Bruce sat down with Aylo, three or four of the judges, Petros, Heikel the queen's chamberlain, and an Azage from the king's house, who whispered something in his ear, and went out; which interruption prevented Mr. B. from speaking as he was prepared so to do, or give him his present, which a man held behind him. The Ras began gravely, "Yagoube, I think that is your name, hear what I say to you, and mark what I recommend to you. You are a man, I am told, who make it your business to wander in the fields in search after trees and grass in solitary places, and to sit up all night alone looking at the stars of the heavens: Other countries are not like this, though this was never so bad as it is now. These wretches here are enemies to strangers; if they saw you alone in your own parlour, their first thought would be how to murder you." "The devil is among them," says a voice from a corner of the room, which appeared to be that of a priest, but was Tecla Mariam, a scribe: for out of the king's presence men of this order cover their heads as do the priests. 'Therefore,' says the Ras, 'after a long conversation with your friend Aylo, whose advice I hear you happily take, as indeed we all do, I have thought that situation best which leaves you at liberty to follow your own designs, at the same time that it puts your person in safety; that you will not be troubled with monks about their

Mr. Bruce before the King at Gondar

religious matters, or in danger from these rascals that may seek to murder you for money. Therefore the king appointed you Baalomaal, and to command the Koccob horse. Go then to the king, and kiss the ground upon your appointment. I see you have already learned this ceremony of our's; Aylo and Heikel are very proper persons to go with you. The king expressed his surprise to me last night he had not seen you; and there too is Tecla Mariam, the king's secretary, who came with your appointment from the palace to-day.' Mr. Bruce then gave him a present, which he scarce looked at, as a number of people were pressing in at the door from curiosity or business.

Mr. Bruce went afterwards to the king's palace, and met Aylo and Heikel at the door of the presence chamber. Tecla Mariam walked before them to the foot of the throne; after which our traveller advanced and prostrated himself upon the ground. "I have brought you a servant," says he to the king, "from so distant a country, that if you ever let him escape, we shall never be able to follow him, or know where to seek him." This was said facetiously by an old familiar servant; but the king made no reply, for his mouth was covered, nor did he shew any alteration of countenance. Five people were standing on each side of the throne, all young men, three on his left, and two on his right. One of these, the son of Tecla Mariam, who stood uppermost on the left hand, came up, and taking hold of Mr. Bruce by the hand, placed him immediately above him; when seeing he had no knife in his girdle, he pulled out his own and gave it to him. Upon being placed, he again kissed the ground.

"The king (says our author) was in an alcove; the

rest went out of sight from where the throne was, and sat down. The usual questions now began about Jerusalem and the holy places—where my country was? which it was impossible to describe, as they knew the situation of no country but their own—why I came so far?—whether the moon and the stars, but especially the moon, was the same in my country as in theirs?—and a great many such idle and tiresome questions. I had several times offered to take my present from the man who held it, that I might offer it to his majesty and go away; but the king always made a sign to put it off, till, being tired to death with standing, I leaned against the wall. Aylo was fast asleep, and Ayto Heikel and the Greeks cursing their master in their heart for spoiling the good supper that Anthulè his treasurer had prepared for us. This, as we afterwards found out, the king very well knew, and resolved to try our patience to the utmost. At last, Ayto Aylo stole away to bed, and every body else after him, except those who had accompanied me, who were ready to die with thirst, and drop down with weariness. It was agreed by those that were out of sight, to send Tecla Mariam to whisper in the king's ear, that I had not been well, which he did, but no notice was taken of it. It was now past ten o'clock, and he shewed no inclination to go to bed. . . I was absolutely in despair, and scarcely able to speak a word, inwardly mourning the hardness of my lot in this my first preferment, and sincerely praying it might be my last promotion in this court. At last all the Greeks began to be impatient, and got out of the corner of the room behind the alcove, and stood immediately before the throne. The king seemed to be astonished at seeing them, and told them he though they had all been at

home long ago. They said, however, they would not go without me; which the king said could not be, for one of the duties of my employment was to be charged with the door of his bed-chamber that night."

Our traveller was exceedingly chagrined at this. At last Ayto Heikel, taking courage, came forward to him, pretending a message from the queen, and whispered him something in the ear, probably that the Ras would take it ill. He then laughed, said he thought they had supped, and dismissed them.

Our author now gives a geographical division of Abyssinia into provinces, from which the following are extracts.—" At Masuah, that is, on the coast of the Red Sea, begins an imaginary division of Abyssinia into two, which is rather a division of language than strictly to be understood as territorial. The first division is called *Tigré*, between the Red Sea and the river Tacazzé. Between that river and the Nile, westward, where it bounds the Galla, it is called *Amhara*. Whatever convenience there may be from this division, there is neither geographical nor historical precision in it, for there are many little provinces included in the first that do not belong to Tigré; and, in the second division, which is Amhara, that which gives the name is but a very small part of it.

" Masuah, in ancient times, was one of the principal places of residence of the Baharnagash, who, when he was not there himself, constantly left his deputy, or lieutenant. In summer he resided for several months in the island of Dahalac, then accounted part of his territory. He was, after the king and Betwudet, the person of the greatest consideration in the kingdom, and was invested

with the sendick and nagareet, the kettle-drum, and colours, marks of supreme command.

"The next province in Abyssinia, as well for greatness as riches, power, and dignity, and nearest Masuah, is Tigré. It is bounded by the territory of the Baharnagash, that is, by the river Mareb on the east, and the Tacazzè upon the west. It is about one hundred and twenty miles broad from E. to W. and two hundred from N. to S. This is its present situation. The hand of usurping power has abolished all distinction on the west side of the Tacazzè; besides, many large governments, such as, Enderta and Antalow, and great part of the Baharnagash, were swallowed up in this province to the east. What, in a special manner, makes the riches of Tigré, is, that it lies nearest the market, which is Arabia; and all the merchandise destined to cross the Red Sea must pass through this province, so that the governor has the choice of all commodities wherewith to make his market. The strongest male, the most beautiful female slaves, the purest gold, the largest teeth of ivory, all must pass through his hand. Fire-arms, moreover, which for many years have decided who is the most powerful in Abyssinia, all these come from Arabia, and not one can be purchased without his knowing to whom it goes, and after his having had the first refusal of it.

"Sirè, a province about twenty-five miles broad, and not much more in length, is reckoned as part of Tigré also, but this is not a new usurpation. It lost the rank of a province, and was united to Tigré for the misbehaviour of its governor Kasmati Claudius, in an expedition against the Shangalla in the reign of Yasous the Great. In my time, it began again to get into reputation, and

was by Ras Michael's own consent disjoined from his province, and given first to his son Welled Hawaryat, together with Samen, and, after his death, to Ayto Tesfos, a very amiable man, gallant soldier, and good officer; who, fighting bravely in the king's service at the battle of Serbraxos, was there wounded and taken prisoner, and died of his wounds afterwards.

" After passing the Tacazzè, the boundary between Sirè and Samen, we come to that mountainous province called by the last name. A large chain of ruggid mountains, where is the Jews' Rock, reaches from the south of Tigré down near to Waldubba, the low, hot country that bounds Abyssinia on the north. It is about 80 miles in length, in few places 30 broad, and in some much less. It is in great part possessed by Jews.

" On the N. E. of Tigré lies the province of Begemder. It borders upon Angot, whose governor is called Angot Ras; but the whole province now, excepting a few villages, is conquered by the Galla. It has Amhara, which runs parallel to it, on the south, and is separated from it by the river Bashilo. Both these provinces are bounded by the river Nile on the west. Begemder is about 180 miles in its greatest length, and 60 in breadth, comprehending Lasta, a mountainous province, sometimes depending on Begemder, but often in rebellion. The inhabitants are esteemed the best soldiers in Abyssinia, men of great strength and stature, but cruel and uncivilized.

" Several small provinces are now dismembered from Begemder, such as Foggora, a small stripe reaching S. and N. about 35 miles between Emfras and Dara, and about 12 miles broad from E. to W. from the mountains of Begemder to the lake Tzana. On the north end of

this are two small governments, Dreeda and Karoota, the only territory in Abyssinia that produces wine, the merchants trade to Caffa and Narea, in the country of the Galla.

"Begember is the strength of Abyssinia in horsemen. It is said, that, with Lasta, it can bring out 45,000 men; but this, as far as ever I could inform myself, is a great exaggeration. They are exceeding good soldiers when they are pleased with their general, and the cause for which they fight; otherwise, they are easily divided great many private interests being continually kept alive, as it is thought industriously, by government itself. It is well stocked with cattle of every kind, all very beautiful. The mountains are full of iron-mines; they are not so steep and rocky nor so frequent, as in other provinces, if we except only Lasta, and abound in all sort of wild fowl and game. The south end of the province near Nefas Musa is cut into prodigious gullies apparently by floods, of which we have no history. It is the great barrier against the encroachments of the Galla, and, by many attempts, they have tried to make a settlement in it, but all in vain.

"Immediately next to this Amhara, between the two rivers Bashilo and Geshen. The length of this country from E. to W. is about 120 miles, and its breadth something more than 40. It is a very mountainous country, full of nobility; the men are reckoned the handsomest in Abyssinia, as well as the bravest. With the ordinary arms, the lance and shield, they are thought to be superior to double the number of any other soldiers in the kingdom. What, besides, added to the dignity of this province, was the high mountain of Geshen, or the

grassy mountain, whereon the king's sons were formerly imprisoned.

" Between the two rivers Geshen and Samba, is a low unwholesome, though fertile province, called Walaka; and southward of that is Upper Shoa. This province, or kingdom, was famous for the retreat it gave to the only remaining prince of the house of Solomon, who fled from the massacre of his brethren by Judith, about the year 900, upon the rock of Damo. Here the royal family remained in security, and increased in number, for near 400 years, till they were restored.

" Gojam, from the north east to south-east, is about 80 miles in length, and 40 in breadth. It is a very flat country, and all in pasture; has few mountains, but these are very high ones, and are chiefly on the banks of the Nile, to the south, which river surrounds the province. . . . . Gojam is full of great herds of cattle, the largest in the high parts of Abyssinia. The men are in the lowest esteem as soldiers, but the country is very populous.

" On the south-east of the kingdom of Gojam is Damot. It is bounded by the Temci on the east, by the Gult on the west, by the Nile on the south, and by the high mountains of Amid Amid on the north. It is about 40 miles in length from north to south, and something more than 20 in breadth from east to west. But all this peninsula, surrounded with the river, is called Gojam, in general terms, from a line down through the south end of the lake to Miné, the passage of the Nile in the way to Narea.

" On the other side of Amid Amid is the province of the Agows, bounded by those mountains on the east; by Burè and Umbarma, and the country of the Gongas,

on the west; by Damot and Gafat upon the south, and Dingleber on the north.

"Maitsha, from the flatness of the country, not draining soon after the rains, is in all places wet, but in many, miry and marshy; it produces little or no corn but entirely depends upon a plant called Ensete, which furnishes the people both with wholesome and delicate food throughout the year. For the rest, this province abounds in large fine cattle, and breeds some indifferent horses. . . . . .

"The Gafats, inhabiting a small district adjoining to the Galla, have also distinct languages, so have the Galla themselves, they are a large nation.

"From Dingleber all along the lake, below the mountains bounding Guesgué and Kuara, is called Dembea. This low province on the south of Gondar, and Woggora the small high province on the east, are all sown with wheat, and are the granaries of Abyssinia.

"South of Dembea is Kuara, a very mountainous province confining upon the Pagan blacks, or Shangalla, called Gongas and Guba, the Macrobii of the ancients. It is a very unwholesome province, but abounding in gold, not of its own produce, but that of its neighbourhood, these Pagans---Guba, Nuba, and Shangalfa.

"Nasa, and Ras el Feel, Tchelga, and on to Tcherkin, is a frontier wholly inhabited by Mahometans. Its government is generally given to a stranger, often to a Mahometan, but one of that faith is always deputy-governor . . . . . It is a barren stripe of a very hot, unwholesome country, full of thick woods, and fit only for hunting. The inhabitants, fugitives

from all nations, are chiefly Mahometans, but very bold and expert horsemen, using no other weapon but the broad sword, with which they attack the elephant and rhinoceros. There are many other small provinces, which occasionally are annexed, and sometimes are separated, such as Guesgué, to the eastward of Kuara; Waldubba, between the rivers Guangue and Angrab; Tzegade and Walkayt on the west of Waldubba; Abergalè and Selawa in the neighbourhood of Begemder; Temben, Dobas, Giannamora, Bur, and Engana, in the neighbourhoad of Tigrè, &c."

"The crown of Abyssinia (says our author, speaking of the various customs here) is hereditary, and has always been so, in one particular family, supposed to be that of Solomon by the queen of Saba, Negesta Azab, or queen of the south. It is nevertheless elective in this line; and there is no law of the land, nor custom which gives the eldest son an exclusive title to succeed to his father. The practice has indeed been quite the contrary: when at the death of a king, his sons are old enough to govern, and, by some accident, not yet sent prisoners to the mountain, then the eldest, or he that is next, and not confined, generally takes possession of the throne by the strength of his father's friends; but if no heir is then in the low ountry, the choice of the king is always according to the will of the minister, which passes for that of the people; and, his inclination and interest being to govern, he never fails to choose an infant whom thereafter he directs, ruling the kingdom absolutely during the minority, which generally exhausts, or is equal to the term of his life.

"The king is anointed with plain oil of olives, which, being poured upon the crown of his head, he rubs into

his long hair indecently enough with both his hands, pretty much as his soldiers do with theirs when they get access to plenty of butter. The crown is made in the shape of a priest's mitre, or head-piece; it is a kind of helmet, covering the king's forehead, cheeks, and neck, It is lined with blue taffety; the outside is half gold and half silver, of the most beautiful filligrane work.

"The king goes to church regularly, his guards taking possession of every avenue and door through which he is to pass, and nobody is allowed to enter with him, because he is then on foot, excepting two officers of his bed-chamber who support him. He kisses the threshold and side posts of the church-door, the steps before the altar, and then returns home, sometimes there is service in the church, sometimes there is not; but he takes no notice of the difference. He rides up stairs into the presence-chamber on a mule, and lights immediately on the carpet before his throne; and I have sometimes seen great indecencies committed by the said mule in the presence-chamber, upon a Persian carpet.

"An officer called Serach Massery, with a long whip, begins cracking and making a noise, worse than twenty French postilions, at the door of the palace before the dawn of day. This chases away the hyæna and other wild beasts; this, too, is the signal for the king's rising, who sits in judgment every morning fasting, and after that, about eight o'clock he goes to breakfast. There are six noblemen of the king's own choosing, who are called Baalomaal, or gentlemen of his bedchamber; four of these are always with him. There is a seventh, who is the chief of these, called Azeleffa el Camisha, groom of the robe, or stole. He is keeper of the king's

wardrobe, and the first officer of the bed-chamber. These officers, the black slaves, and some others, serve him as menial servants, and are in a degree of familiarity with him unknown to the rest of the subjects.

"When the king sits to consult upon civil matters of consequence, he is shut up in a kind of box opposite to the head of the council table. The persons that deliberate sit at the table, and according to their rank, give their voices, the youngest or lowest officer always speaking first. The first that give their votes are the Shalaka, or colonels of the household troops. The second are the great butlers, men that have the charge of the king's drink. The third is the Badjerund, or keeper of that apartment in the palace called the *lion's house*; and after these the keeper of the banqueting-house. The next is called Lika Magwass, an officer that always goes before the king to hinder the pressure of the crowd. In war, when the king is marching, he rides constantly round him at a certain distance. and carries his shield, and his lance; at least he carries a silver shield, and a lance pointed with the same metal, before such kings as do not choose to expose their person . . . . . After the Lika Magwas comes the Palambaras; after Fit-Auraris; then the Gera Kasmati, and the Kanya Kasmati, their names being derived from their rank or order in encamping, the one on the right the other on the left of the king's tent; Kanya and Gera signifying *the right* and *the left*; after them the Dakakin Billetana Gueta, or the under chamberlain; then the secretary for the king's commands; after him the right and left Azages, or generals; after them Rak Massery, after him the basha, after him Kasmati of Damot, then of Samen, then Amhara, and last of all, Tigré, before

whom stands a golden cup upon a cushion, and he is called Nebrit, as being governor of Axum, or keeper of the book of the law supposed to be there. After the governor of Tigré comes the Acab Saat, or guardian of the fire, and the chief ecclesiastical officer of the king's household. Then comes the first master of the household; then the Betwudet, or Ras; last of all the king gives his sentence, which is final, and sends it to the table, from the balcony where he is then sitting, by the officer called, as aforementioned, Kal Hatze.

"It is the constant practice in Abyssinia to beset the king's doors and windows within his hearing, and there, from early morning to night, to cry for justice as loud as possible, in a distressed and complaining tone, and in all the different languages they are masters of, in order to their being admitted to have their supposed grievances heard . . . . . There would sometimes, while I was busy in my room in the rainy season, be four or five hundred people, who all at once would begin, some roaring and crying, as if they were in pain, others demanding justice, as if they were that moment suffering, or if in the instant to be put to death; and some groaning and sobbing as if just expiring; and this horrid symphony was so artfully performed that no ear could distinguish but that it proceeded from real distress. These complaints, whether real or feigned, have always for their burden, *Rete O Jan hoi*, which, repeated quick, very much resembles Prete Janni, the name that was given to this prince, of which we never yet knew the derivation; its signification is, "Do me justice, O my king!"

The kings of Abyssinia anciently sat upon a gold throne, which is a large, convenient, oblong, square

seat, like a small bedstead, covered with Persian carpets, damask, and cloth of gold, with steps leading up to it, It is still richly gilded; but the many revolutions and wars have much abridged their ancient magnificence. The portable throne was a gold stool, like that curule stool or chair used by the Romans, which we see on medals. It was in the Begemder war, changed to a very beautiful one of the same form inlaid with gold.

It is, in Abyssinia, high treason to sit upon any seat of the king's; and he that presumed to do this would be instantly hewn to pieces, if there was not some other collateral proof of his being a madman.

"It is considered as a fundamental law of the land that none of the royal family, who has any deformity or bodily defect, shall be allowed to succeed to the crown; and, for this purpose, any of the princes, who may have escaped from the mountain Wechnè, and who are afterwards taken, are mutilated in some of their members, that thus they may be disqualified from ever succeeding.

"Solemn hunting-matches were always in use with the kings of Abyssinia. It was a crime for a subject to strike the game till such time as the king had thrown his lance at it. The kings are above all laws. They are supreme in all causes ecclesiastical and civil; the land and persons of their subjects are equally their property, and every inhabitant of their kingdom is born their slave; if he bears a higher rank it is by the king's gift; for his nearest relations are accounted nothing better.

"There are several kinds of bread in Abyssinia, some of different sorts of teff, and some of tocusso, which also vary in quality. The king of Abyssinia eats of wheat

bread, though not of every wheat, but of that only that grows in the province of Dembea, therefore called the king's food. It always has been, and still is the custom of the kings to marry what number of wives they choose; these were not, however, all queens; but among them there was one who was considered particularly as queen, and upon her head was placed the crown, and she was called Iteghè."

"The king of Abyssinia never is seen to walk, nor to set his foot upon the ground, out of his palace; and when he would dismount from the horse or mule on which he rides, he has a servant with a stool, who places it properly for him for that purpose. He rides into the anti-chamber to the foot of his throne, or to the stool placed in the alcove of his tent. The king very often judges capital crimes himself. When the prisoner is condemned in capital cases, he is not again remitted to prison, which is thought cruel; but he is immediately carried away, and the sentence executed upon him. Abba Salama, the Acab Saat, was condemned by the king the morning he entered Gondar, on his return from Tigré, and immediately hanged, in the garment of a priest, on a tree at the door of the king's palace. Chremation, brother to the usurper Socinios, was executed that same morning; likewise Guebra Denghel, Ras Michael's son-in-law, was executed that same day, immediately after judgment; and so were several others. The capital punishment is the cross. The next is flaying alive. That this barbarous execution still prevails in Abyssinia is already proved by the fate of the unfortunate Woosheka, taken prisoner in the campaign of 1769, a sacrifice made to the vengeance of the beautiful Ozoro Esther, who, kind and humane as she was in other re-

spects, could receive no atonement for the death of her husband.

"Lapidation, or stoning to death, is the next capital punishment in Abyssinia. This is chiefly inflicted upon stangers called *Franks*, for religious causes. The Catholic priests in Abyssinia that have been detected there, in these latter days, have been stoned to death, and their bodies lie still in the streets of Gondar, in the squares or waste-places, covered with the heaps of stone which occasioned their death by being thrown at them. There are three of these heaps at the church of Abbo, all covering Franciscan friars; and, besides them, a small pyramid over a boy who was stoned to death with them, about the first year of the reign of David IV. This boy was one of four sons that one of the Franciscan friars had had by an Abyssinian woman in the reign of Oustas. Among capital punishments may be reckoned likewise the plucking out of the eyes. This is generally inflicted upon rebels.

"The dead bodies of criminals slain for treason, murder, and violence, on the highway at certain times, are seldom buried in Abyssinia. The streets of Gondar are strewed with pieces of their carcases, which bring the wild beasts in multitudes into the city as soon as it becomes dark, so that it is scarcely possible for any to walk in the night."

Notwithstanding the Abyssinians were so anciently and nearly connected with Egypt, they never seem to have made use of paper or papyrus, but imitated the practice of the Persians, who wrote upon skins, and they do so to this day. This arises from their having early been Jews. Their customs our author proves to be similar to those of the Persians, and from this great

resemblance would suppose that the Abyssinians were a colony of Persians, were not the contrary well known.

Our author, consistent with his plan, which is to describe the manners of the several nations through which he passed, good and bad, as he observed them, gives some account of a Polyphemus banquet, as far as decency will permit him: it being part of the history of a barbarous people.

"In the capital (he says) where one is safe from surprize at all times, or in the country or villages, when the rains have become so constant that the valleys will not bear a horse to pass them, or that men cannot venture far from home through fear of being surrounded and swept away by temporary torrents, occasioned by sudden showers on the mountains; in a word, when a man can say he is safe at home, and the spear and shield is hung up in the hall, a number of people of the best fashion in the villages, of both sexes, courtiers in the palace, or citzens in the town, meet together to dine between twelve and one o'clock. A long table is set in the middle of a large room, and benches beside it for a number of guests who are invited. Tables and benches the Portugueze introduced amongst them; but bull hides, spread upon the ground, served them before, as they do in the camp and country now. A cow or bull, one or more, as the company is numerous, is brought close to the door, and his feet strongly tied. The skin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only so deep as to arrive at the fat, of which it totally consists, and, by the separation of a few small blood vessels, six or seven drops of blood only fall upon the ground. They

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have no stone, bench, nor altar, upon which these cruel assassins lay the animal's head in this operation. I should beg his pardon indeed for calling him an assassin, as he is not so merciful as to aim at the life, but, on the contrary, to keep the beast alive till he be totally eat up. Having satisfied the Mosaical law, according to his conception, by pouring these six or seven drops upon the ground, two or more of them fall to work; on the back of the beast, and on each side of the spine they cut skin deep; then putting their fingers between the flesh and the skin, they begin to strip the hide off the animal half way down his ribs, and so on to the buttock, cutting the skin wherever it hinders them commodiously to strip the poor animal bare. All the flesh on the buttocks is cut off then, and in solid, square pieces, without bones, or much effusion of blood: and the prodigious noise the animal makes is a signal for the company to sit down to table. There are then laid before every guest, instead of plates round cakes, if I may so call them, about twice as big as a pancake, and something thicker and tougher. It is unleavened bread of a sourish taste, far from being disagreeable, and very easily digested, made of a grain called teff. It is of different colours, from black to the colour of the finest wheat bread. Three or four of these cakes are generally put uppermost, for the food of the person opposite to whose seat they are placed. Beneath these are four or five of ordinary bread, and of a blackish kind. These serve the master to wipe his fingers upon; and afterwards the servant, for bread to his dinner.

"Two or three servants then come, each with a square piece of beef in their bare hands, laying it upon the cakes of teff, placed like dishes round the table,

without cloth or any thing else beneath them. By this time all the guests have knives in their hands, and their men have the large crooked ones, which they put to all sorts of uses during the time of war. The women have small clasped knives, such as the worst of the kind made at Birmingham, sold for a penny each. The company are so ranged that one man sits between two women; the man with his long knife cuts a thin piece, which would be thought a good beef-steak in England, while you see the motion of the fibres yet perfectly distinct, and alive in the flesh. No man in Abyssinia, of any fashion whatever, feeds himself, or touches his own meat. The women take the steak and cut it lengthways like strings, about the thickness of your little finger, then crossways into square pieces, something smaller than dice. This they lay upon a piece of the teff bread, strongly powdered with black pepper, or Cayenne pepper, and fossile-salt, they then wrap it up in the teff bread like a cartridge. In the mean time, the man having put up his knife, with each hand resting upon his neighbour's knee, his body stooping, his head low and forward, and mouth open very like an idiot, turns to the one whose cartridge is first ready, who stuffs the whole of it into his mouth, which is so full that he is in constant danger of being choked. This is a mark of grandeur. The greater the man would seem to be, the larger piece he takes in his mouth; and the more noise he makes in chewing it, the more polite he is thought to be. They have, indeed, a proverb that says, 'Beggars and thieves only eat small pieces, or without making a noise.' Having dispatched this morsel, which he does very expeditiously, his next female neighbour holds forth another cartridge, which goes the

same way, and so on till he is satisfied. He never drinks till he has finished eating; and, before he begins, in gratitude to the fair one that fed him, he makes up two small rolls of the same kind and form; each of his neighbours opens her mouth at the same time, while with each hand he puts their portion into their mouths. He then falls to drinking out of a large handsome horn; the ladies eat till they are satisfied, and then all drink together, 'Vive la Joye et la Jeunesse!' A great deal of mirth and joke goes round, very seldom with any mixture of acrimony or ill-humour.

"All this time, the unfortunate victim at the door is bleeding indeed, but bleeding little. As long as they can cut off the flesh from his bones, they do not meddle with the thighs, or the parts where the great arteries are. At last they fall upon the thighs likewise; and soon after the animal, bleeding to death, becomes so tough that the canibals, who have the rest of it to eat, find very hard work to separate the flesh from the bones with their teeth like dogs. In the mean time, these within ar very much elevated; love lights all its fires, and every thing is permitted with absolute freedom. There is no coyness, no delays, no need of appointments or retirement to gratify their wishes; there are no rooms but one, in which they sacrifice both to Bacchus and to Venus. The two men nearest the vacuum a pair have made on the bench by leaving their seats, hold their upper garments like a skreen before the two that have left the bench; and, if we may judge by sound, they seem to think it as great a shame to make love in silence as to eat.—Replaced in their seats again, the company drink the happy couple's health; and their example is fol lowed at different ends of the table, as each couple is

disposed. All this passes without remark or scandal, not a licentious word is uttered, nor the most distant joke upon the transaction. These ladies are, for the most part, women of family and character, and they and their gallants are reciprocally distinguished by the name *Woodage*, which answers to what in Italy they call Cicesbeo."

Although we read from the Jesuits a great deal about marriage and polygamy, yet there is nothing which may be averred more truly than that there is no such thing as marriage in Abyssinia, unless that which is contracted by mutual consent, without other form, subsisting only till dissolved by dissent of one or other, and to be renewed or repeated as often as it is agreeable to both parties, who, when they please, cohabit together again as man and wife, after having been divorced, had children by others, or whether they have been married, or had children by others or not. Upon separation they divide the children. The eldest son falls to the mother's first choice, and the eldest daughter to the father. If there is but one daughter, and all the rest sons, she is assigned to the father. If there is but one son, and all the rest daughters, he is the right of the mother. If the numbers are unequal after the first election, the rest are divided by lot. There is no such distinction as legitimate and illegitimate children from the king to the beggar; for supposing any one of their marriages valid, all the issue of the rest must be adulterous bastards.

The king in his marriage uses no other ceremony than this:—He sends an Azage to the house where the lady lives, where the officer announces to her, It is the king's pleasure that she should remove instantly to the palace. She then dresses herself in the best manner,

and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere in any part she chuses. Then when he makes her Iteghe, it seems to be the nearest resemblance to marriage; for, whether in the court or the camp, he orders one of the judges to pronounce in his presence, That he, the king, has chosen his hand-maid, naming her for his queen; upon which the crown is put upon her head, but she is not anointed.

Great exaggerations have been used in speaking of the military force of this kingdom. The largest army that ever was in the field (as far as our author could be informed from the oldest officers) was that in the rebellion before the battle of Serbraxos. He believes when they first encamped upon the lake Tzana, the rebel army altogether might amount to about 50,000 men. In about a fortnight afterwards, many had deserted; and he does not think that, when the king marched out of Gondar, there were then above 30,000. Their standards are large staves, surmounted at the top with a hollow ball; below this is a tube in which the staff is fixed: and immediately below the ball, a narrow stripe of silk made forked, or swallow-tailed, like a vane, and seldom much broader. The standards of the infantry have their flags painted two colours crossways—yellow, white, red, or green. The horse have all a lion upon their flag, some a red, some a green, and some a white lion. The black horse have a yellow lion, and over it a white star upon a red flag.

The king's household troops should consist of about 8000 infantry, 2000 of which carry firelocks, and supply the place of archers; bows have been laid aside for near a hundred years, and are only now used by the

Waito Shangalla, and some other barbarous inconsiderable nations. These troops are divided into four companies, each under an officer called Shalaka, which answers to our colonel. Every twenty men have an officer, every fifty a second, and every hundred a third; that is, every twenty have one officer who commands them, but is commanded likewise by an officer who commands the fifty; so that there are three officers who command fifty men, six command a hundred, and thirty command five hundred, over whom is the Shalaka; and this body they call Bet, which signifies a *house*, or *apartment*, because each of them goes by the name of one of the king's apartments.

There are four regiments, that seldom, if ever, amounted to 1600 men, which depend alone upon the king, and are all foreigners, at least the officers; these have the charge of his person while in the field. In times when the king is out of leading-strings, they amount to four or five thousand, and then oppress the country, for they have great privileges. At times when the king's hands are weak, they are kept incomplete out of fear and jealousy.

Three proclamations are made before the king marches. The first is, 'Buy your mules, get ready your provision, and pay your servants, for, after such a day, they that seek me here shall not find me.' The second is about a week after, or according as the exigency is pressing; this is, 'Cut down the kantuffa in the four quarters of the world, for I do not know where I am going.' This kantuffa is a terrible thorn which very much molests the king and nobility in their march, by taking hold of their long hair, and the cotton cloth they are wrapped in. The third and last proclamation

is, 'I am encamped upon the Angrab, or Kahha; he that does not join me there, I will chastise him for seven years.' Mr. B. was long in doubt what this term of seven years meant, till he recollected the jubilee-year of the Jews, with whom seven years was a prescription of offences, debts, and all trespasses.

The rains generally cease the eighth of September; a sickly season follows till they begin again about the 20th of October; they then continue pretty constant, but moderate in quantity, till Hedar St. Michael, the eighth of November. All epidemic diseases cease with the end of these rains, and it is then the armies begin to march.

Though the country be very mountainous, and consequently the view much obstructed, it is very seldom you see less than five or six churches, and, if you are on a commanding ground, five times that number. Every great man that dies thinks he has atoned for all his wickedness if he leaves a fund to build a church, or has built one in his lifetime. The king builds many. Wherever a victory is gained, there a church is erected in the very field stinking with the putrid bodies of the slain. The situation of a church is always chosen near running water, for the convenience of their purifications and ablutions. They are always placed upon the top of some beautiful, round hill; which is surrounded entirely with rows of the oxycedrus, or Virginia cedar, which grows here in great beauty and perfection, and is called Arz. There is nothing adds so much to the beauty of the country as these churches and the plantations about them.

All the churches are round, with thatched roofs; their summits are perfect cones; the outside is surrounded by a

number of wooden pillars, which are nothing else than the trunks of the cedar-tree, and are placed to support the edifice, about eight feet of the roof projecting beyond the wall of the church, which forms an agreeable walk, or colonade, around it in hot weather, or in rain. The inside of the church is in several divisions. The first is a circle somewhat wider than the inner one; here the congregation sit and pray. Within this is a square, and that square is divided by a veil or curtain, in which is another very small division answering to the holy of holies. This is so narrow that none but the priests can go into it. You are bare-footed whenever you enter the church, and, if bare-footed, you may go through every part of it, provided you are pure, *i. e.* have not been concerned with women for twenty-four hours before, or touched carrion or dead bodies, otherwise you must stand at a distance from the church and say your prayers among the cedars.

The churches are full of pictures, painted on parchment, and nailed upon the walls, in a manner little less slovenly than you see paltry prints in beggarly country ale-houses.

The Itchegué is the chief of the monks in general, especially those of Debra Libanos. The head of the other monks, called those of St. Eustathius, is the superior of the convent of Mahebar Selassé, on the N. W. corner of Abyssinia, near Kuara, and the Shangalla, towards Sennaar and the river Dender. All this tribe is grossly ignorant. The Itchegué is ordained by two chief priests holding a white cloth, or veil, over him, while another says a prayer; and they then lay all their hands on his head, and join in psalms together. He is a man, in troublesome times, of much greater conse-

quence than the Abuna. There are, after these, chief priests and scribes: the last of these, the ignorant, careless copiers of the holy scriptures. The monks here do not live in convents, as in Europe, but in separate houses round their church, and each cultivates a part of the property they have in land. The priests have their maintenance assigned to them in kind, and do not labour. A steward, being a layman, is placed among them by the king, who receives all the rents belonging to the churches, and gives to the priests the portion that is their due; but neither the Abuna, nor any other churchman, has any business with the revenues of churches, nor can touch them.

The true religion of the Abyssinians is that of the Greek church, their first bishop, Frumentius, being ordained about the year 333. Soon after this Arianism, and a number of other heresies were brought by the monks from Egypt.

The small river, running between the town of Adowa and the church, had been dammed up for several days; the stream was scanty, so that it scarcely overflowed. It was in places three feet deep, in some, perhaps, four, or little more. Three large tents were pitched the morning before the feast of the Epiphany: one on the north for the priests to repose in during intervals of the service, and beside this one to communicate in: on the south there was a third tent for the monks and priests of another church to rest themselves in their turn. About twelve o'clock at night the monks and priests met together, and began their prayers and psalms at the waterside, one party relieving each other. At dawn of day the governor, Welleta Michael, came thither with some soldiers to raise men for Ras Michael, then on his march

against Waragna Fasil, and sat down on a small hill by the water-side, the troops all skirmishing on foot and on horseback around them. As soon as the sun began to appear, three large crosses of wood were carried by three priests dressed in their sacerdotal vestments, and who, coming to the side of the river, dipt the cross into the water, and all this time the firing, skirmishing, and praying went on together. The priests with the crosses returned, one of their number before them carrying something less than an English quart of water in a silver cup or chalice; when they were about fifty yards from Welleta Michael, that general stood up, and the priest took as much water as he could hold in his hands and sprinkled it upon his head, holding the cup at the same time to Welleta Michael's mouth to taste; after which the priest received it back again, saying, at the same time, "Gzier y'barak," which is simply, "May God bless you." Each of the three crosses were then brought forward to Welleta Michael, and he kissed them. The ceremony of sprinkling the water was then repeated to all the great men in the tent, all cleanly dressed as in gala. Some of them, not contented with aspersion, received the water in the palms of their hands joined, and drank it there; more water was brought for those that had not partaken of the first; and, after the whole of the governor's company was sprinkled, the crosses returned to the river, their bearers singing *hallelujahs*, and the skirmishing and firing continuing.

Our traveller observes that, a very little time after the governor had been sprinkled, two horses and two mules, belonging to Ras Michael and Ozoro Esther, came and were washed. Afterwards the soldiers went in and bathed their horses and guns; those who had wounds

bathed them also. He saw no women in the bath uncovered, even to the knee; nor did he see any person of the rank of decent servants go into the water at all except with the horses. Heaps of platters and pots, that had been used by Mahometans or Jews, were brought thither likewise to be purified. He saw this ceremony performed afterwards at Kahha, near Gondar, in presence of the king, who drank some of the water, and was sprinkled by the priests; then took the cup in his hand, and threw the rest that was left upon Amha Yasous, (Prince of Shoa) saying, "I will be your deacon;" and this was thought a high compliment, the priest giving him his blessing at the same time, but offering him no more water.

The Abyssinians receive the holy sacrament in both kinds of unleavened bread, and in the grape bruised with the husk together as it grows, so thas it is a kind of marmalade, and is given in a flat spoon: whatever they may pretend, some mixture seems necesary to keep it from fermentation in the state that it is in, unless the dried cluster is fresh bruised just before it is used, for it is little more fluid than the common marmalade of confectioners; but it is perfectly the grape as it grew, bruised stones and skin together. It is a mistake that there is no wine in Abyssinia, for a quantity of excellent strong wine is made at Dreeda, south-west from Gondar about thirty miles, which would more than supply the quantity necessary for the celebration of the eucharist in all Abyssinia twenty times over. The people themselves are not fond of wine, and plant the vine in one place only; but a small black grape, of an excellent flavour, grows plentifully wild in every wood in Tigré.

Large pieces of bread are given to the communicants

in proportion to their quality; and after receiving, a pitcher of water is brought, of which the communicant drinks a large draught; he then retires from the steps of the inner division upon which the administering priest stands, and, turning his face to the wall of the church, in private says some prayer with seeming decency and attention.

The Abyssinians are not all agreed about the state of souls before the resurrection of the body. The opinion which generally prevails is, that there is no third estate; but that the souls of good men enjoy the beatific vision immediately upon the separation from the body. However, their practice and books both contradict this; for, as often as any person dies, alms are given, and prayers are offered for the souls of those departed. "Remember, (says their liturgy) O Lord! the souls of thy servants, our father Abba Matthias, and the rest of our saints, Abba Salama, and Abba Jacob," &c. &c.

The Abyssinian circumcision is performed with a sharp knife, or razor. There is no laceration with the nails, no formula or repetition of words, nor any religious ceremony at the time of the operation, nor is it done at any particular age, and generally it is a woman that is the surgeon.

There is another ceremony which regards the women also, and which Mr. Bruce calls *incision*. This is an usage frequent, and still retained among the Jews, though positively prohibited by the law: (*Deut.* chap. xiv. v. 1.) As soon as a near relation dies in Abyssinia, a brother or parent, cousin-german or lover, every woman in that family, with the nail of her little finger, which she leaves long on purpose, cuts the skin of both her temples, about the size of a sixpence; and therefore

you see either a wound or a scar in every fair face in Abyssinia; and in the dry season, when the camp is out, from the loss of friends they seldom have liberty to heal till peace and the army return with the rains.

The Abyssinians, like the ancient Egyptians, their first colony, in computing their time, have continued the use of the solar year. Diodorus Siculus says, "They do not reckon their time by the moon, but according to the sun; that thirty days constitute their month, to which they add five days, and the fourth part of a day, and this completes their year." These five days which they call Quagomi (a corruption from the Greek Epagomeni) were to the month of August, which is their Nahaassé. Every fourth year they add a sixth day. They begin the year, like all the eastern nations, with the 29th or 30th day of August, that is the kalends of September, the 29th of August being the first of their month Mascaram.

They have another way of describing time peculiar to themselves; they read the whole of the four evangelists every year in their churches. They begin with Matthew, then proceed to Mark, Luke, and John, in order; and, when they speak of an event, they write and say it happened in the days of Matthew, that is, in the first quarter of the year, while the gospel of St. Matthew was yet reading in the churches.

Their common epoch is from the creation of the world; but in the quantity of this period they do not agree with the Greeks, nor with other eastern nations, who reckon 5508 years from the creation to the birth of Christ. The Abyssinians adopt the even number of 5500 years, casting away the odd eight years; but whether this was first done for ease of calculation, or some better reason, there is neither book nor tradition that

now can teach us. They have, besides this, many other epochs, such as from the council of Nice and Ephesus, Nothing can be more inaccurate than all Abyssinian calculations. Besides their absolute ignorance in arithmetic, their excessive idleness and aversion to study, and a number of fanciful, whimsical combinations, by which every particular scribe or monk distinguishes himself, there are obvious reasons why there should be a variation between their chronology and ours. The last day of August may be the year 1780 with us, and 1779 only with the Abyssinians. And in the reign of their kings ihey very seldom mention either month or day beyond an even number of years.

CHAP. III.

Honors conferred upon Mr. Bruce—Description of Gondar, &c.—The great Cataract at Alila visited—The Nile passed—Second Journey to discover the Source of the Nile—Arrival at the Source—Description of those Sources, &c.

WHILE Mr. Bruce was anxiously endeavouring to get Yasine appointed deputy of Ras el Feel, to his great astonishment he was told by Tacla Mariam, the king's secretary, that he could appoint him himself, for that he was governor of Ras el Feel. As soon as our traveller recovered a little from his surprise, he went to Ayto Confu to kiss his hand as his superior, but this he would by no means suffer him to do. A great dinner was provided by the Iteghè; and Yasine being sent for, was appointed, cloathed, that is invested, and ordered immediately to Ras el Feel to his government, to make peace with the Daveina, and bring all the horses he could get with him from thence, or from Atbara. Our traveller having been overjoyed at the supposition that he had secured a retreat to Sennaar for himself, gave way to so much pleasure, that the day after when he went home to Emfras, he found himself attacked with a slow fever, and thinking that it was the prelude of an ague, with which he was often tormented, he fell to taking bark, without any remission, or, where the remis-

sion was very obscure, he shut himself up in the house, upon his constant regimen of boiled rice, with abundant draughts of cold water.

At this time a piece of bad news was circulated at Gondar, that Kasmati Boro, whom the Ras had left governor at Damot, had been beaten by Fasil, and obliged to retire to his own country in Gojam, to Stadisumba, near the passage of the Nile, at Minè; and that Fasil, with a larger army of stranger Galla than that he had brought to Fagitta, had taken possession of Burè, the usual place of his residence. This being privately talked of as true, and at length confirmed, Mr. B. could not disguise his sorrow, as he conceived that unexpected turn of affairs to be an invincible obstacle to his reaching the source of the Nile. "You are mistaken, (says Kesla Yasous), it is the best thing that can happen to you. Why you desire to see those places I do not know, but this I am sure of, you never will arrive there with any degree of safety while Fasil commands. He is as perfect a Galla as ever forded the Nile; he has neither word, nor oath, nor faith that can bind him; he does mischief for mischief's sake, and then laughs at it."

After Fasil's defeat at Fagitta, and the affront he received at Assoa in the heart of his own country, he had continued his route to Burè, a district of the Agows, where was his constant residence. After this he had crossed the Nile into the country of Bizamo, and Boro de Gago had taken up his residence at Burè, when Michael returned to Gondar; but no sooner had he heard of his arrival in those parts than he marched with a number of horse, and forced his rival to retire to Gojam. A very obstinate battle was fought at Banja, one of their principal settlements, in which the Agows were entirely de-

feated, seven of their chiefs killed, all men of great consequence, [among whom was Ayamico, a very near relation of the king. The news was first brought by a son of Nanna Georgis, chief of the Agows, who escaped from the battle. Michael was at dinner, aad our traveller was present. It was one of his carousals for the marriage of Powussen, when young Georgis came into the room, in a torn and dirty habit, unattended, and almost unperceived, and presented himself at the foot of the table. Michael had then in his hand a cup of gold, it being the exclusive privilege of the governor of Tigrè to drink out of such a cup; it was full of wine; before a word was spoke, and, upon the first appearance of the man, he threw the cup and wine upon the ground, and cried out, 'I am guilty of the death of these people.' Every one arose, the table was removed, and Georgis told his misfortune, that Nanna Georgis his father, Zeegam Georgis, the next in rank among them, Ayamico, the king's relation, and four other chiefs, were slain at Banja, and their race nearly extirpated by a victory gained with much bloodshed, and after cruelly pursued in retaliation for that of Fagitta.

Gusho and Powussen, after having sworn to Michael that they never would return without Fasil's head, decamped next morning with very different intentions in their hearts; for no sooner had they reached Begemder than they entered into a conspiracy in form against Michael, which they had long meditated; they had resolved to make peace with Fasil, and swear with him a solemn league, that they were but to have one cause, one council, and one interest, till they had deprived Michael of his life and dignity. The secret was profoundly kept, though known by many; but every one was employed

in preparations for the campaign on the king's part, and no suspicion entertained, for nothing costs an Abyssinian less than to dissemble.

All this time Mr. Bruce found himself declining in health, to which the irregularities of the last week had greatly contributed. The King and Ras had sufficiently provided tents and conveniences for him, yet he wanted to construct for himself a tent, with a large slit in the roof, that he might have an opportunity of taking observations with his quadrant, without being inquieted by troublesome or curious visitors. He therefore obtained leave from the king to go to Emfras, a town about twenty miles south from Gondar, where a number of Mahometan tent-makers lived. Gusho had a house there, and a pleasant garden, which he very willingly gave our traveller the use of, with this advice, however, which at the time he did not understand, rather to go on to Amhara with him, for he should there soon recover his health, and be more in quiet than with the king or Michael. As the king was to pass immediately under this town, and as most of those that loaded and unloaded his tents and baggage were Mahometans, and lived at Emfras, he could not be better situated, or more at his liberty and ease, than there.

"Gondar, (says our author) the metropolis of Abyssinia, is situated upon a hill of considerable height, the top of it nearly plain, on which the town is placed. It consists of about ten thousand families in times of peace; the houses are chiefly of clay, the roofs thatched in the form of cones, which is always the construction within the tropical rains. On the west end of the town is the king's house, formerly a structure of considerable consequence; it was a square building, flanked with square

miles, they came to the banks of the river Gorno, a small but clear stream ; it rises near Wechnè, and has a bridge of one arch over it about half a mile above the ford. A mile farther they arrived at Emfras, situated on a steep hill, and the way up to it is almost perpendicular like the ascent of a ladder. The houses are all placed about the middle of the hill, fronting the west, in number about 300. Above these houses are gardens, or rather fields, full of trees and bushes, without any sort of order up to the very top. Emfras commands a view of the whole lake, and part of the country on the other side. It was once a royal residence. On a small hill is a house of Hatzé Hannes, in form of a square tower, now going fast to ruin.

The lake of Tzana is by much the largest expanse of water known in that country. Its extent, however, has been greatly exaggerated. In the dry months, from October to March, it shrinks greatly in size; but after that all those rivers are full which are on every side of it, and fall into the lake ; then it swells, and extends itself into the plain country, and has of course a much larger surface.

On the 12th of May they heard the king had marched to Tedda, and, on the 13th, by day-break, Netcho, Fit-Auraris to Ras Michael, passed in great haste below the town towards Foggora. The king had made a forced march from Tedda, and was that night to encamp at a house of Gusho's, near Lamguè. This was great expedition, and sufficiently marked the eagerness with which it was undertaken. The effects of the approach of the army were soon seen. Every one hid what was best in his house, or fled to the mountains with it.

About eleven o'clock in the morning the king's Fit-Auraris pased. With him Mr. Bruce had contracted a great degree of friendship; he had about 50 horse and 200 foot: as he passed at several places he made proclamation in name of the king, 'That nobody should leave their houses, but remain quiet in them without fear, and that every house found empty should be burnt.' He sent a servant as he passed, telling our traveller the king was that night to lie at Lamguè, and desiring him to send what spirits he could spare, which Mr. B. accordingly did, upon his providing a man who could protect the houses adjoining his, from the robbery and the violence of which the inhabitants were in hourly fear. About the close of the evening they heard the king's kettle-drums. Forty-five of these instruments constantly go before him, beating all the way while he is on his march. The Mahometan town near the water was plundered in a minute; but the inhabitants had long before removed every thing valuable.

On the 14th, at day-break, Mr. Bruce mounted his horse, with all his men-servants, leaving the women-servants and an old man to take care of the house. They crossed the river Arno, a little below Emfras, before they got into the plain; after which they went at a smart gallop, and arrived at Lamguè between eight and nine o'clock.

Early as it was, the king was then in council, and Ras Michael, who had his advisers assembled also in his tent, had just left it to go to the king's. There was about 500 yards between their tents, and a free avenue is constantly left, in which it is a crime to stand, or even to cross, unless for messengers sent from one to the other. The old general dismounted at the door of the tent; and

though Mr. B. saw he perceived them, and was always at other times most courteous, he passed them without taking the least notice, and entered the tent of the king.

Although our traveller's place in the household gave him free access to wherever the king was, he did not choose, at that time, to enter the back tent, and place himself behind his chair, as he might have done; he rather thought it better to go to the tent of Ozoro Esther, where he was sure at least of getting a good breakfast: nor was he disappointed. As soon as he shewed himself at the door of the tent of that princess, who was lying upon a sofa, the moment she cast her eyes upon him, she cried out, There is Yagoube! there is the man I wanted! The tent was cleared of all but her women, and she then began to enumerate several complaints which she thought, before the end of the campaign, would carry her to her grave. She was then with child by Ras Michael; and the late festival, upon her niece's marriage with Powussen of Begemder, had been much too hard for her constitution, always weak and delicate since her first misfortunes, and the death of Mariam Barea. After giving her his advice, and directing her women how to administer what he was to send her, the doors of the tent were thrown open: all their friends came flocking round them, when they presently saw, that the interval employed in consultation had not been spent uselessly, for a most abundant breakfast was produced in wooden platters upon the carpet. There was excellent stewed fowls, but so enflamed with Cayenne pepper as almost to blister the mouth; fowls dressed with boiled wheat, just once broken in the middle, in the manner they are prepared in India, with rice called *pillaw*, this, too, abundantly charged with pepper; Guinea hens, roasted hard with-

out butter, or any sort of sauce, very white, but as tough as leather: above all, the never-failing *brind*, for so they call the collops of raw beef, without which nobody could have been satisfied; but, what was more agreeable to our traveller, a large quantity of wheat-bread, of Dembea flour, equal in all its qualities to the best in London or Paris.

On the 15th, the king decamped early in the morning, and led the van in person. He halted at the river Gomara, but advanced that same night to the passage where the Nile comes out of the lake Tzana, and resumes again the appearance of a river. Here he remained encamped the 15th and 16th.

On the 17th, after sun-rise, the king passed the Nile, and encamped at a small village on the other side, called Tsoomwa, where his Fit-Auraris had taken post early in the morning. From Tsoomwa he marched on, a short day's march, to Derdera, and encamped near the church of St. Michael. Derdera, was a collection of small villages, between the lake Dembea and Court-ohha, where the agreement was the confederates should inclose Michael, and give him battle; but he had now lost all patience, as there was no appearance of either Gusho or Powussen; and being, besides, in an enemy's country, he began to proceed in his usual manner, by giving orders to lay waste the whole adjacent territory with fire and sword. The whole line of march, two day's journey in breadth from the lake, was set on fire; the people who could not escape were slain, and every wanton barbarity permitted.

The king's passage of the Nile was the signal given for Mr. Bruce to set out to join him. It was the 18th of May, at noon, he left Emfras, his course being south-

ward whilst in the plain of Mitraha. At three o'clock they entered among a few hills of no consideration, and soon after, began to coast close along the side of the lake Tzana; they saw this day a great number of hippopotami; some swimming in the lake at a small distance, some rising from feeding on the high grass in the meadows, and walking, seemingly at great leisure, till they plunged themselves out of sight. They are exceedingly cautious and shy while on land, and not to be approached near enough to do execution with the best rifle-gun. At four in the afternoon they halted, and passed the night at Lamgue, a village situated a few paces from the side of the lake. They left this the next day, about six in the morning, their course south and by west, and at eight they found themselves in the middle of twenty-five or thirty villages called Nabca, stretching for the length of seven or eight miles; a few minutes afterwards they came to the river Reb, which falls into the lake a little north-west of the place where they now were. Close by where the Reb joins the lake is a small village of Pagans, called Waito, who live quite separate from the Abyssinians, and are held by them in utter abhorrence, so that to touch them, or any thing that belongs to them, makes a man unclean all that day till the evening, separates him from his family and friends, and excludes him from the church and all divine service, till he is washed and purified on the following day.

They passed the Reb at nine o'clock in the morning. It rises high in the mountains of Begemder, and is one of those rivers that continue running the whole year, and has a tolerable ford, although it was visibly increased by rain. They continued their journey in sight of many villages till three quarters after twelve, they came to the

river Gomara, where they staid in search of trees and herbs the rest of the day.

On the 20th, between six and seven in the morning, Mr. B. sent the baggage and tents that they had with them forward with Strates, a Greek, who was an avowed enemy to all learned inquiries or botanical researches. His orders were to encamp at Dara, in some convenient place near the house of Negade Ras Mahomet. In the mean time Mr. B. staid expecting Ayto Adigo's arrival; he came near eleven o'clock. As a temporary shelter from the sun, a cloak upon cross sticks was set up, instead of a tent, to save time. They sat down together to such fare as Adigo had brought along with him; it was a soldier's dinner, coarse and plentiful.

Netcho, a near relation of the old queen, arrived from Kuara just as they were sitting down to dinner. He had about 50 horse and 200 foot, all bad troops, and ill armed; he was, however, a respectable, tried veteran, who having had many opportunities of becoming rich, gave the whole to his soldiers, and those of his dependents who lived with him: on which account he was extremely beloved.

The mules that had hitherto carried our traveller's quadrant and telescopes being bad, he had luckily kept them behind, in hopes that either Adigo or Netcho would supply him with better; and he had now placed them upon fresh mules he had obtained, and had not sent them on with the servants, and they were then taking a friendly glass. It was about noon, when they saw their servants coming back, Strates also among the rest, stript of every thing that he had, except a cotton nightcap, which he wore on his head. The servants swam

over the Gomara immediately, nor was Strates interrupted, but passed at the ford. They said that Gusho and Powussen were in rebellion against the king, and confederated with Fasil: that they were advancing fast to cut off the Ras's retreat to Gondar, and that Guebra Mehedin, and Confu, Powussen's Fit-Auraris, had fallen in with their servants; and plundered them, as belonging to the king and the Ras.

While they were making their comments upon this bad news, the parties appeared. They had, perhaps, an hundred horse, and were scattered about a large plain, skirmishing, playing, pursuing one another, shrieking and hooping like so many frantic people. They stopped, however, upon coming nearer, seeing the respectable figure Mr. Bruce's party made, just ready to pass the ford, which alone divided them.

Guebra Mehedin and his brother approached nearer the banks than the rest, they sent a servant who crossed the river to them, upbraiding Ayto Adigo with protecting a Frank proscribed by the laws of their country, and also with marching to the assistance of Ras Michael, the murderer of his sovereign, offering at the same time to divide the spoil with him if he would surrender Mr. Bruce and his followers to him. Servants here, who carry messages in time of war between the contending parties, are held sacred like heralds. Adigo and Netcho were above observing this punctilio with robbers. Some were for cutting the servants' ears off, and some for carrying him bound to Ras Michael; Mr. B. begged they would let him go. The servants having given the messenger a severe drubbing with sticks, torn the cloth from about his middle, and twisted it about his neck like a cord, in that plight sent him back to Guebra Me-

hedin, and they all prepared to take the ford across the river. Guebra Mehedin, who saw his servant thus disgraced returning towards him, and a considerable motion among the troops ,advanced a few steps with two or three more of his company, stretching forth his hand and crying out, but still at a distance that they could not hear. He was distinguished by a red sash of silk twisted about his head. Mr. B. with his servants and attendants, first passed the river at the ford, and he had no sooner got up the bank, and stood upon firm ground, than he fired two shots at him; the one, from a Turkish rifle, seemed to have given him great apprehensions, or else to have wounded him, for after four or five of his people had flocked about him, they galloped all off across the plain of Foggora towards Lebec.

Netcho had passed the Gomara close after Mr. B. crying unto him to let him go first, but Adigo declared his resolution to go no farther. He therefore returned to Emfras and Karoota, and with him Mr. B. sent five of his servants, desiring him to escort his quadrant, clock, and telescopes into the island of Mitraha, and deliver them to Tecla Georgis, the king's servant, governor of that island. Adigo, being left alone by the servants, could not be persuaded but some great treasure was hid in those boxes. He therefore carried them to his house, and used the servants well, but opened and and examined every one of the packages. Surprised to find nothing but iron and rusty brass, he closed them again, and delivered them safely to Tecla Georgis, there to be kept for that campaign.

Our travellers now set out with Netcho to take up their quarters with Negadè Ras Mahomet at Dara, where they arrived in the afternoon, having picked up

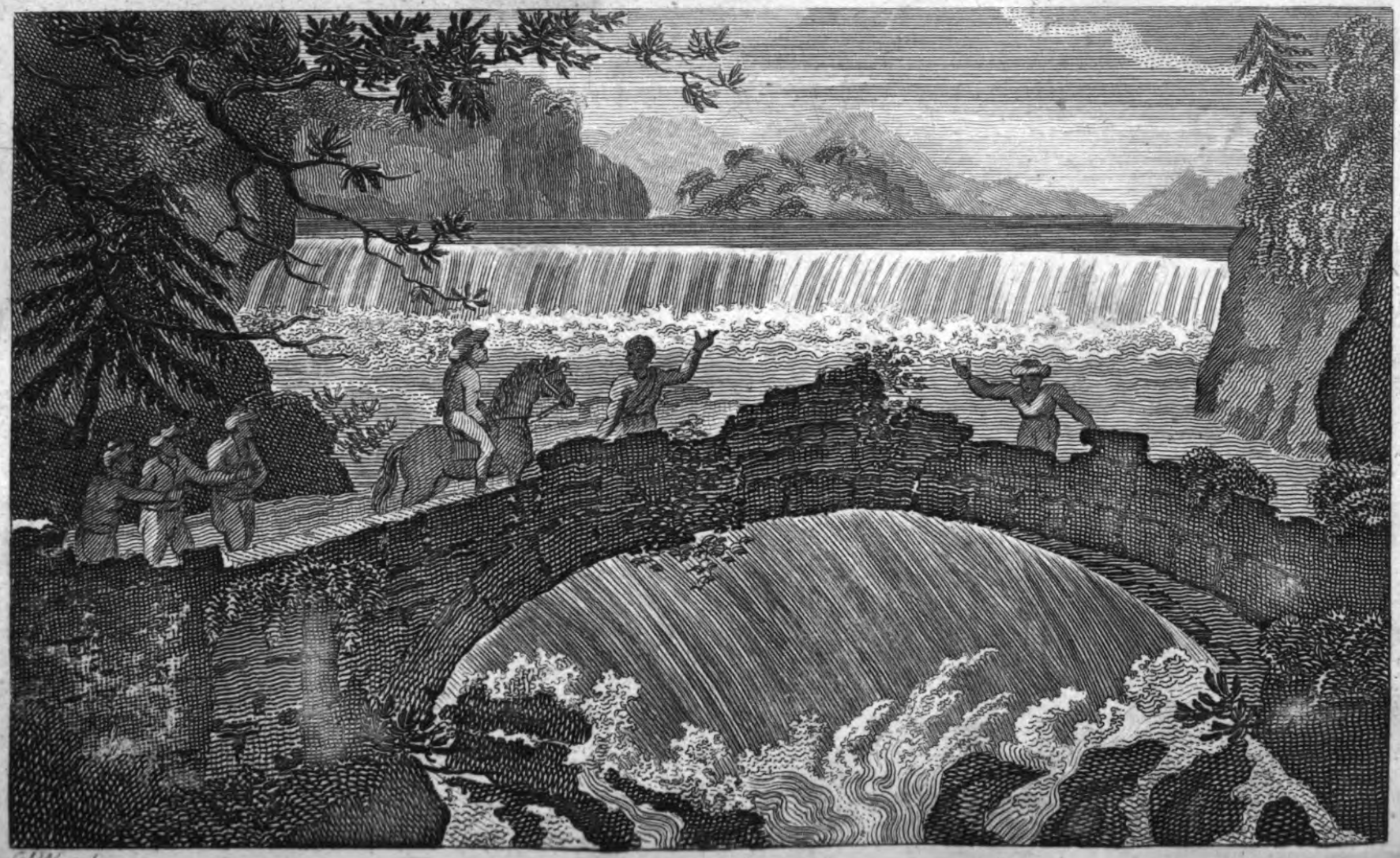
one of their mules in the way, with a couple of carpets and some kitchen furniture upon it, all the rest being carried off.

A son of Negadè Ras Mahomet arrived, who assured them all was in peace; that they had been expecting them, and Ayto Adigo with them; that he heard nothing of Guebra Mehedin, only that he had retreated with great precipitation homewards across the plain, as they apprehended, from fear of the approach of their party.

This brought them to Negadè Ras Mahomet's house, who killed a cow for Netcho, or rather allowed him to kill one for himself; for it is equal to a renunciation of Christianity to eat meat when the beast is slaughtered by a Mahometan. Strates, who was not so scrupulous, had a very hearty supper privately with Negadè Ras Mahomet and his family. As for our traveller, being full of thoughts upon difficulties and dangers he was already engaged in, he had no stomach for either of their suppers, bnt ordered some coffee, and went to bed. Wearied with thinking, and better reconciled to his expedition, he fell into a sound sleep. He was awakened by Strates in the morning, (the 21st of May) and after coffee, mounted his horse, with five servants on horse-back, all resolute, active young fellows, armed with lances in the fashion of ther country. Mr. B. was joined that moment by a son of Mahomet, on a good horse, armed with a short gun, and pistols at his belt, with four of his servants, Mahometans, stout men, each having his gnn, and pistols at his girdle, and a sword hung over his shoulder, mounted upon four good mules, swifter and stronger than ordinary horses. They galloped all the way, and were oet of sight in a short time. They then pursued their journey with diligence, but

not in a hurry. After passing the plain, they came to a brisk stream which rises in Begemder, passes Alata, and throws itself into the Nile below the cataract. They said, it was called Mariam Ohha; and a little farther, on the side of a green hill, having the rock appearing in some parts, of it, stands Alata, a considerable village, with several smaller, to the south and west. Mahomet their guide, rode immediately up to the house where he knew the governor, or Shum, resided, for fear of alarming him; but they had already been seen at a considerable distance, and Mahomet and his servants known. All the people of the village surrounded the mules directly, paying their compliments to the master and the servants; the same was immediately observed towards our travellers; and, as Mr. B. saluted the Shum in Arabic, his own language, they speedily became acquainted. Having overshot the cataract, the noise of which they had along time distinctly heard, Mr. B. resisted every entreaty to enter the house to refresh himself.

Their horses were immediately fed; bread, honey, and butter served: Ali had no occasion to cry, drink; it went about plentifully, and Mr. Bruce would stay no longer, but mounted his horse thinking every minute that he tarried might be better spent at the cataract. The first thing they saw was the bridge, which consists of one arch of about twenty-five feet broad, the extremities of which were strongly let into, and rested on the solid rock on both sides; but fragments of the parapets remained, and the bridge itself seemed to bear the appearance of frequent repairs, and many attempts to ruin it; otherwise, in its construction, it was exceedingly commodious. The Nile here is confined between two rocks, and runs in a deep trough, with great roaring and impe-



G.W. sc.

The Bridge Beyond Colarina on Alatna

tuous velocity. They were told no crocodiles were ever seen so high, and were obliged to remount the stream above half a mile before they came to the cataract, through trees and bushes of the same beautiful and delightful appearance with those they had seen near Dara.

"The cataract itself (says our author) was the most magnificent sight that I ever beheld. The height has been rather exaggereted. The missionaries say the fall is about sixteen ells, or fifty feet. The measuring is indeed, very difficult, but, by the position of long sticks, and poles of different lengths, at different heights of the rock, from the water's edge, I may venture to say that it is nearer forty feet than any other measure. The river had been considerably increased by rains, and fell in one sheet of water, without any interval, above half an English mile in breadth, with a force and noise that was truly terribly, and which stunned and made me for a time, perfectly dizzy. A thick fume, or haze, covered the fall all round, and hung over the course of the stream both above and below, marking its track, though the water was not seen. The river though swelled with rain, preserved its natural clearness, and fell, as far as I could discern, into a deep pool, or bason, in the solid rock, which was full, and in twenty different eddies to the very foot of the precipice, the stream when it fell, seeming part of it to run back with great fury upon the rock, as well as forward in the line of its course, raising a wave, or violent ebullition, by chafing against each other."

On the 22d they were all equally desirous to resume their journey. They set out accordingly at six o'clock in the morning, asscended some hills covered with trees

aud shrubs, of inexpressible beauty, and many of extraordinary fragrance. They continued ascending about three miles, till they came to the top of the ridge within sight of the lake. As they rose, the hills became more bare and less beautiful. They afterwards descended towards the passage, partly over steep banks which had been covered with bushes, all trodden down by the army, and which had made the access to the river exceedingly slippery. Here they saw the use of Mahomet's servants, three of whom, each with a lance in one hand, holding that of his companion in the other, waded across the violent stream, sounding with the end of their lances every step they took. The river was very deep, the current about fifty yards broader than it was at the cataract; but the banks were, for a great way on each side, almost perfectly level, though much obstructed with black stones. In the middle it was very deep, and the stream smooth, so that it was apparent their horses must swim. Mr. Bruce not liking the smooth stones at the bottom, as a fall there would be irrecoverable, and as his horse was shod with iron, which is not usual in Abyssinia, swam to the other side, much comforted by the assurance that no crocodile passed the cataract.

The beasts having got over, the men followed much quicker; many women, going to join the army, swam over, holding the tails of the horses, and they were all on the other side before twelve o'clock, the beasts a good deal tired with the passage, the steepness of the access to it, and the still greater depth on the other side. It was a little past three o'clock when they arrived at Tsoomwa, which was very fortunate, as they had scarcely pitched their tents before a most terrible storm of rain,

wind, and thunder overtook them. Mr. Bruce's tent was happily placed in one respect, being on a flat on the lee-side of a hill, and sheltered from the storm; but, on the other hand, the water ran so plentifully from above as quite to overflow it on the inside till a trench was dug to carry it off. From the passage to Tsoomwa, all the country was forsaken; the houses uninhabited, the grass trodden down, and the fields without cattle.

On the 24th, at their ordinary time, when the sun began to be hot, they continued their route due south, through a very plain flat country, which by the constant rains that now fell, began to stand in large pools, and threatened to turn all into a lake. An awful silence reigned everywhere around, interrupted only at times by thunder, now become daily, and the rolling of torrents produced by local showers in the hills, which ceased with the rain, and were but the children of an hour.

At Derdera they saw the church of St. Michael, the only building which, in favour of his own name, the Ras had spared. It served them for a very convenient lodging, as much rain had fallen in the night, and the priests had all fled or been murdered. They had this evening, when it was clear, seen the mountain of Samseen. Their next stage from Derdera was Karcagna, a small village near the banks of the Jemma, about two miles from Samseen. They knew the king had resolved to burn it, and they expected to have seen the clouds of smoke arising from its ruins, but all was perfectly cool and clear, and this very much surprised them. As they advanced, they had seen a great number of dead mules and horses, and the hyænas so bold as only to leave the carcase for a moment, and snarl as if they had regretted at seeing any pass alive.

Since passing the Nile, Mr. B. found himself more than ordinarily depressed. This disagreeable situation of mind continued at night while he was in bed. Impatient of suffering any longer, he leaped out, and went to the door of the tent, where the outward air perfectly awakened him and restored his strength and courage. All was still, and at a distance he saw several bright fires. It was then near four in the morning of the 25th. He called up his companions, as he was desirous, if possible, to join the king that day. They accordingly were three or four miles from Derdera when the sun rose; there had been little rain that night, and they found very few torrents on their way; but it was slippery, and uneasy walking, the rich soil being trodden into a consistence like paste. About seven o'clock they entered upon the broad plain of Maitsha, and were fast leaving the lake. Here the country is, at least a great part of it. in tillage, and had been, in appearance, covered with plentiful crops, but all was cut down by the army for their horses, or trodden under foot, from carelessness or vengeance, so that a green blade could scarcely be seen. A little before nine they heard a gun fired that gave them some joy, as the army seemed not to be far off; a few minutes after, they heard several dropping shots, and, in less than a quarter of an hour's time, a general firing began from right to left, which ceased for an instant, and then was heard again as smart as ever, about the occasion of which they were divided in opinion. The firing continued much in the same way, rather slacker, but apparently advancing nearer them; a sure sign that their army was beaten and retreating. They therefore made themselves ready, and mounted on horseback, that they might join them.

They had not gone far in the plain before they had a sight of the enemy, to their very great surprize and no small comfort. A multitude of deer, buffaloes, boars, and various other wild beasts, had been alarmed by the noise and daily advancing of the army, and gradually driven before them. The country was all overgrown with wild oats, a great many of the villages having been burnt the year before the inhabitants had abandoned them; in this shelter the wild beasts had taken up their abodes in very great numbers. When the army pointed towards Karcagna to the left, the silence and solitude on the opposite side made them turn to the right to where the Nile makes a semi-circle, the Jemma being behind them, and much overflowed them. When the army, therefore, instead of marching south and by east towards Sumseen, had turned their course north-west, their faces towards Gondar, they had fallen in with these innumerable herds of deer and other beasts, who, confined between the Nile, the Jemma, and the lake, had no way to return but that by which they had come. These animals, finding men in every direction in which they attempted to pass, became desperate with fear, and, not knowing what course to take, fell a prey to the troops. The soldiers, happy in an occasion of procuring animal food, presently fell to firing wherever the beasts appeared; every loaded gun was discharged upon them, and this continued for very near an hour.

The king and Ras Michael were in the most violent agitation of mind: though the cause was before their eyes, yet the word went about that Woodage Asahel had attacked the army; and this occasioned a great panic and disorder, for every body was convinced with reason that he was not far off. The firing, however,

continued, the balls flew about in every direction, some few were killed, and many people and horses were hurt; still they fired, and Ras Michael, at the door of his tent, crying, threatening, and tearing his grey locks, found, for a few minutes, the army was not under his command. At this instant, Kasmati Netcho, whose Fit-Auraris had fallen back on his front, ordered his kettle drums to be beat before he arrived in the king's presence; and this being heard, without being known generally who they were, occasioned another panic. The king ordered his tent to be pitched, his standard to be set up, his drums to beat, (the signal for encamping) and the firing immediately ceased. But it was a long while before all the army could believe that Woodage Asahel had not been engaged with some part of it that day. Mr. Bruce came up with them and asked Kefla Yasous whither they were now marching? He said, that, as soon as the news of the conspiracy were known, a council was held, where it was the general opinion they should proceed briskly forward, and attack Fasil alone at Buré, then turn to Gondar to meet the other two; but then they had it upon the very best authority that great rain had fallen to the southward; that the rivers, which were so frequent in that part of the country, were mostly impassable, so there would be great danger in meeting Fasil with an army spent and fatigued with the difficulty of the roads. It was, therefore, determined, and the Ras was decidedly of that opinion, that they should keep their army entire for a better day, and immediately cross the Nile, and march back to Gondar; that they had accordingly wheeled about, and that day was the first of their proceeding, which had been interrupted by the accident of the firing. Mr. Bruce dined witn Kefle

Yasous. He then went to his own tent, where he found all that belonged to him had arrived safe; and having now procured clothes, he waited upon the king, and staid a considerable time with him.

On the 26th of May, early in the morning, the army marched towards the Nile. In the afternoon they encamped, between two and three, on the banks of the river Coga, the church Abbo being something more than half a mile to the north-west of them.

Next morning they left this river, marching down upon the Nile; they passed the church of Mariam-Net, as they call the church of St. Anne. Here the superior, attended by about fifty of his monks, came in procession to welcome Ras Michael; but he, it seems, had received some intelligence of ill-offices the people of this quarter had done to the Agows, by Fasil's direction; he therefore ordered the church to be plundered, and took the superior, and two of the leading men of the monks, away with him to Gondar; several of the others were killed and wounded, without provocation, by the soldiers, and the rest dispersed through the country. They arrived about four on the banks of the Nile, and took possession in a line of about 600 yards of ground.

From the time they decamped from Coga it poured incessantly the most continued rain they ever had yet seen, violent claps of thunder followed close one upon another, almost without interval, accompanied with sheets of lightning, which ran on the ground like water; the day was more than commonly dark, as in an eclipse; and every hollow, or foot-path, collected a quantity of rain, which fell into the Nile in torrents.

The Abyssinian armies pass the Nile at all seasons. It rolls with it no trees, stones, nor impediments; yet

the sight of such a monstrous mass of water terrified Mr. Bruce, and made him think the idea of crossing would be laid aside. The Greeks crowded around him all forlorn and despairing, cursing the hour they first entered that country, and following these curses with fervent prayers, where fear held the place of devotion. A cold and brisk gale now sprung up at N. W. with a clear sun; and soon after four, when the army arrived on the banks of the Nile, these temporary torrents were all subsided, the sun was hot, and the ground again beginning to become dry.

Netcho, Ras Michael's Fit-Auaris, with about 400 men, had passed in the morning, and taken his station above them in little huts like bee-hives. He had sent back word to the king, that his men had passed swimming, and with very great difficulty; that he doubted whether the horses or loaded mules, could cross at any rate; but, if it was resolved to make the trial, they should do it immediately, without staying till the increase of the river. He said both banks were composed of black earth, slippery and miry, which would become more so when horses had puddled it; he advised above all, the turning to the right immediately after coming ashore, in the direction in which he had fixed poles, as the earth was hard and firm, besides having the advantage of some round stones which hindered the beasts from slipping or sinking. Instead, therefore, of resting there that night, it was resolved that the horse should cross immediately. The first who passed was a young man, a relation of the king, brother to Ayamico killed at the battle of Banja; he walked in with great caution, marking a track for the king to pass. He had gone upon rather solid ground, about twice the length of his horse, when he plunged

out of his depth, and swam to the other side. The king followed him immediately with a great degree of haste, Ras Michael calling to him to proceed with caution, but without success. Afterwards came the old Ras, on his mule, with several of his friends swimming both with and without their horses on each side of him, in a manner truly wonderful. As soon as these were safely ashore, the king's household, and black troops, and Mr. Bruce with them, advanced cautiously into the river, and swam happily over, in a deep stream of reddish-coloured water, which ran without violence almost upon a level. Each horseman had a mule in his hand, which swam after him, or by his side, with his coat of mail and headpiece tied upon it. It is impossible to describe the confusion that followed; night was hard upon them, and, though it increased their loss, it in a great measure concealed it; a thousand men had not yet passed, though on mules and horses; many mired in the muddy landing-place, fell back into the stream, and were carried away and drowned. Of the horse belonging to the king's household, one hundred and eighty in number, seven only were misssing; with them Ayto Aylo, vice chamberlain to the queen, and Tecla Mariam the king's uncle, a great friend of Ras Michael's, both old men.

The ground on the west side was quite of another consistence than was that upon the east, it was firm, covered with short grass, and rose in small hills like the downs in England, all sloping into little valleys which carried off the water, the declivity being always towards the Nile. There was no baggage (the tent of the Ras and that of the king excepted) which had as yet come over, and these were wet, being drenched in the river.

The Fit-Auraris had left, ready made, two rafts, for Ozoro Esther, and the other two ladies, with which she might have easily been conducted over, and without much danger; but the Ras had made her pass over in the same manner he had crossed himself, many swimming on each side of her mule. She would have fain staid on the east side, but it was in vain to remonstrate. She was with child, and had fainted several times; yet nothing could prevail with the Ras to trust her on the other bank till morning. She crossed, however, safely, though almost dead with fright. The night was cold and clear, and a strong wind at north-west had blown all the afternoon. The river had abated towards midnight, when, whether from this cause, or, as they alleged, that they found a more favourable ford, all the Tigrè infantry, and many mules lightly loaded, passed with less difficulty than any of the rest had done, and with them several loads of flour; luckily also Mr. Bruce's two tents and mules, to his great consolation, came safely over when it was near morning. Still the army continued to pass, and those that could swim seemed best off. Ayto Aylo, the queen's chamberlain, and Tecla Mariam, were drowned probably at the first attempt to pass, as they were never after heard of. Before daylight the van and the centre had all joined the king; the number that perished was never distinctly known, for those that were missing were thought to have remained on the other side with Kefla Yasous, at least for that day.

Kefla Yasous sent two of his principal officers, with a distinct detail of this whole affair, to the king. It being now dark, they swam the river on horseback, with much more difficulty and danger than the others had done, and

they found Ras Michael and the king in council, to whom they told their message with every circumstance; adding, that Kefla Yasous, as the only way to preserve the army, quite spent with fatigue, and encumbered with such a quantity of baggage, had struck his tent, and would, by that time, be on his march for the ford Delakus, which he should cross, and, after leaving a party to guard the baggage and sick, he should with the freshest of his men join the army. The spy that had passed with Michael and the king was now sought for, but he had lost no time, and was gone to Fasil at Boskon Abbo. Kefla Yasous, having seen all the baggage on their way before him, did, as his last act, perhaps not strictly consistent with justice, hang the poor unfortunate informer, the Agow, upon one of the trees at the ford, that Welleta Yasous, when he passed in the morning, might see how certainly his secret was discovered, and that consequently he was on his guard.

Kefla Yasous, who behaved in this business with consummate prudence, crosssed Amlac Ohha with some degree of difficulty, on the 28th, and was obliged to abandon several baggage-mules. He advanced after this with as great diligence as possible to Delakus, and found the ford, though deep, much better than he expected. He had pitched his tent on the high road to Gondar, before Welleta Yasous knew he was decamped, and of this passage he immediately advised Michael refreshing his troops for any emergency. About two in the afternoon Welleta Yasous appeared with his horse on the other side of the Nile, but it was then too late. Kefla Yasous was so strongly posted, and the banks of the river so guarded with fire arms, down to the water-edge, that Fasil and all his army would not have dared to at-

tempt the passage, or even approach the banks of the river.

As soon as Ras Michael received the intelligence, he dispatched the Fit-Auraris, Netcho, to take post upon the ford of the Kelti, a large river, but rather broad than deep, about three miles off. He himself followed early in the morning, and passed the Kelti just at sun-rise, without halting; he then advanced to meet Kefla Yasous, as the army began to want provisions, the little flour that had been brought over, or which the soldiers had taken with them, being nearly exhausted during that night and the morning after. It was found, too, that the men had but little powder, none of them having recruited their quantity since the hunting of the deer; but what they had was in perfect good order, being kept in horns and small wooden bottles, corked in such a manner as to be secured from water of any kind. Kefla Yasous, therefore, being in possession of the baggage, the powder and the provisions, a junction with him was absolutely necessary, and they expected to effect this at Wainadega, about twenty miles from their last night's quarters.

Between twelve and one they heard the Fit-Auraris engaged, and there was sharp firing on both sides, which soon ceased. Michael ordered his army immediately to halt; he and the king, and Billetana Gueta Tecla, commanded the van; Welleta Michael, and Ayto Tesfos of Siré, the rear. Having marched a little farther, he changed his order of battle. It was not long before the Fit-Auraris's two messengers arrived. Their account was, that they had fallen in with Fasil's Fit-Auraris; that they had attacked him smartly, and, though the enemy were greatly superior, being all horse, except a few mus-

queteers, had killed four of them. The Ras having first heard the message of the Fit-Auraris alone, he sent a man to report it to the king; and immediately after this, he ordered two horsemen to go full gallop along the east side of the hill, the low road to Wainadega, to warn Kefla Yasous of Fasil's being near at hand; he likewise directed the Fit-Auraris to advance cautiously till he had seen Fasil, and to pursue no party that should retreat before him.

Fasil appeared at the top of the hill with about 3000 horse. It was a fine sight, but the evening was beginning to be overcast. After having taken a full view of the army, they all began to move slowly down the hill, beating their kettle-drums. Fasil sent down a party to skirmish with these, and he himself halted after having made a few paces down the hill. The two bodies of horse met just half-way at the two trees, and mingled together, as appeared at least, with very decisive intention; but whether it was by orders or from fear, (for they were not over matched in numbers) the Abyssinian horse turned their backs and came precipitately down, so that they were afraid they would break in upon the foot. Several shots were fired from the centre at them by order of the Ras, who cried out aloud in derision, "Take away these horses and send them to the mill." They divided, however, to the right and left, into the two grassy valleys under cover of the musquetry, and a very few horse of Fasil's were carried in along with them, and slain by the soldiers on the side of the hill. On the king's side no man of note was missing but Welleta Michael, nephew of Ras Michael, whose horse falling, he was taken prisoner and carried off by Fasil.

The whole army advanced immediately at a very brisk pace, hooping and screaming as is their custom, in a most harsh and barbarous manner, crying out Hatzé Ali! Michael Ali! But Fasil, who saw the forward countenance of the king's troops, and that a few minutes would lay him under necessity of risking a battle, which he did not intend, withdrew his troops at a smart trot over the smooth downs, returning towards Boskon Abbo. This is what was called the battle of Limjour, from a village burnt by Ras Michael last campaign; the name of a battle is surely more than it deserves. The Ras, who saw that Fasil would not fight, easily penetrated his reasons, and no sooner was he gone, and his own drums silent, than he heard a nagareet beat, and knew it to be that of Kefla Yasous. This general encamped upon the river Avoley, leaving his tents and baggage under a proper guard, and had marched with the best and freshest of his troops to join Michael before the engagement. All was joy at meeting, every rank of men joined in extolling the merit and conduct of their leaders.

The army marched next day to Dingleber, a high hill, or rock, approaching so close to the lake as scarcely to leave a passage between. Upon the top of this rock is the king's house. As they arrived very early there, and were now out of Fasil's government, the king insisted upon treating Ras Michael and all the people of consideration.

Just as the king sat down to dinner an accident happened that occasioned much trepidation among all his servants. A black eagle was chased into the king's tent by some of the birds of prey that hover about the camp; and it was after in the mouth of every one the king would be dethroned by a man of inferior birth and condition.

Every body at that time looked to Fasil: the event proved the application false, though the omen was true. Powussen of Begemder, was as low-born as Fasil, as great a traitor, but more successful, to whom the ominous presage pointed; and, though we cannot but look upon the whole as accident, it was but too soon fulfilled.

Two horsemen from Fasil, clad in habits of peace, and without arms, arrived at Dingleber in the evening of the 29th, they were known to be two of his principal servants, were grave, genteel, middle-aged men. They had an audience early after their coming, first of the Ras, then of the King. They said, and said truly, that Fasil had repassed the Kelti, was encamped on the opposite side, and was not yet joined by Welleta Yasous. Their errand was, to desire that the Ras might not fatigue his men by unnecessarily hurrying on to Gondar, because he might rest secured of receiving no further molestation from Fasil their master, as he was on his march to Burè. They told the Ras the whole of the conspiracy, as far as it regarded him, and the agreement that Powussen and Gusho had made with their master to surround him at Derdera. Fasil declared his resolution never again to appear in arms against the king, but that he would hold his government under him, and pay the accustomed taxes punctually: he promised also, that he would renounce all manner of connection with Gusho and Powussen, as he had already done, and he would take the field against them next season with his whole force, whenever the king ordered him. The messengers concluded, with desiring the Ras to give Fasil his grand-daughter, Welleta Selassé, in marriage, and that he would then come to Gondar without distrust.

The Ras, though he did not believe all this, made no difficulty in agreeing to every thing that they desired. He promised the grand-daughter; and, as an earnest of his believing the rest, the king's two nagareets were brought to the door of the tent, where it was proclaimed, "Fasil is governor of the Agow, Maitsha, Gojam, and Damot; prosperity to him, and long may he live a faithful servant to the king our master!"---This was an extraordinary revolution in so small a space of time. Fasil's messengers were magnificently cloathed, and it was first intended they should have gone back to him; but, after reflection, another person was sent, these two chusing to go to Gondar with the king, to remain hostages for Fasil's word, and to bring back his investiture from thence to Burè. The whole camp abandoned itself to joy.

On the 30th of May nothing material happened, and in a few days they arrived at Gondar. The 3d of June the army encamped on the river Kahha, under Gondar. Several of the great officers of state reached them at the Kemona, many others met them at Abba Samuel. Mr. Bruce did not perceive the news they brought increased the spirits either of the King or the Ras; the soldiers, however, were all contented, because they were at home; but the officers who saw farther, wore very different countenances, especially those that were of Amhara. Indeed our traveller had very little reason to be pleased; for after having undergone a constant series of fatigues, dangers, and expences, he was returned to Gondar disappointed of his views in arriving at the source of the Nile, without any other acquisition than a violent ague.

On the 4th of June the whole army was in motion. Mr. B. had the evening before taken leave of the king in an interview which cost him more than almost any one in his life. The substance was, That he was ill in his health, and quite unprepared to attend him into Tigrè (where the army was to retreat) that, his heart was set upon completing the only purpose of his coming into Abyssinia, without which he should return into his own country with disgrace; that he hoped, through his majesty's influence, Fasil might find some way for him to accomplish it; if not, he trusted soon to see him return, when he hoped it would be easy; but, if he then went to Tigrè, he was fully persuaded he should never have the resolution to come again to Gondar. The King seemed to take heart at the confidence with which Mr. B. spoke of his return, and, after much uninteresting conversation, advised our traveller to live entirely at Koscam with the Iteghé, without going out unless Fasil came to Gondar, and to send him punctually word how he was treated. Upon this they parted with inexpressible reluctance.

In the beginning of August the queen came to Gondar, and on the 11th Mr. Bruce went from Koscam to Gondar without acquainting the Iteghé, and took a Greek called Petros with him; he had been chamberlain to Joas, the queen's son, who, having been assassinated and murdered, his body, with his clothes just as he was, was thrown into a hole in St. Raphael's church—Mr. Bruce and the Greek went about eleven o'clock in the forenoon to this church; on account of the fear of Ras Michael threatening Gondar every day, not a living soul was there but a monk belonging to the church itself, who kept the key. As the body had just been taken up, Petros no sooner saw his master's face than, saying, It is

he! he ran off with all the speed possible: Mr. Bruce was much shocked at the indecent manner in which the body was exposed. He desired the monk to lock the door and go along with him to Petros's house. Petros was a merchant who sold carpets, and he procured a small Persian one, such as Mahometans use to pray upon, that is about seven feet long and four feet broad; also a web of course muslin. Mr. B. told the priest (for Petros absolutely refused to return to the church) how to lay the body decently upon the carpet, and to cover his face and every part with the muslin cloth, which might be lifted when any body came to see the corpse.

Though the queen shewed very great dislike to Mr. Bruce's attempting his second journey at such a time, yet she did not positively command the contrary; he was prepared, therefore, to leave Gondar the 27th of October, 1770, and thought to get a few miles clear of the town, and then make a long stretch the next day. He had received his quadrant, time-keeper, and telescopes from the island of Mitraha, and had now put them in the very best order. But, about twelve o'clock, he was told a message from Ras Michael had arrived with great news from Tigrè. He went immediately to Koscam as fast as he could gallop, and found there Guebra Christos, a man used to bring the jars of bouza to Ras Michael at his dinner and supper. The message that he brought was to order bread and beer to be ready for 30,000 men who were coming with the king, as he had just decamped from before the mountain Haramat, which he had taken, and put Za Menfus to the sword, with every man that was in it: this message struck the queen with such a terror that she was not visible the whole day.

In the afternoon, Mr. B. received a message from

Ozoro Esther, as brought to her by a servant of Ras Michael. It seems the giving up the king's revenue due from Tigrè, and all sort of taxes upon the inhabitants, had interested the whole province so strongly, that all of them, as one man, endeavoured to remove the obstacle which stood in the way of the king's return: Michael, moreover, offered peace and pardon to the rebels, certain compensations, and an amnesty of all that was past. All the friends of Netcho and Za Menfus, and the other leaders upon the mountain, endeavoured to persuade them to accept the terms offered, whilst all the priests and hermits, eminent for sanctity, became as mediators between them and Ras Michael; this intercourse, though it had no effect upon Za Menfus, had seduced Netcho, and opened a large field for treachery. In the midst of this treaty, Kefla Yasous, with a detachment of chosen men, in a very stormy night, was appointed to ascend up a private path to that part of the mountain where Netcho kept the principal guard, and being admitted, found the garrison mostly asleep; he surprised and obliged them to surrender, with very little bloodshed; Za Menfus was taken prisoner, and, while Kefla Yasous conducted him to the camp, was met by Guebra Mascal, who thrust him through with a lance, as a retaliation for his father's death. Netcho and the rest of the garrison being pardoned, all joined Ras Michael's army.

Mr. Bruce had endeavoured to engage his old companion Strates to accompany him on this attempt as he had done on the former; but the recollection of past dangers and sufferings was not yet banished from his mind; and upon his asking him to go and see the head of this famous river, he coarsely answered, "Might the

devil fetch him if ever he sought either its head or its tail again."

On the 28th of October, at half past nine in the morning, our travellers left Gondar, and passed the river Kahha at the foot of the town. They left the church of Ledeta about a mile on the right, and passed by several poor villages called Abba Samuel; thence they came to the small river Shimfa, then to the Dumaza, something larger. At noon they passed a small rivulet called Azzargiha, and, soon after, the Chergué, where there began a most violent storm of rain, which forced them much against their will, into the village, one of the most miserable they ever entered; it consisted of small hovels built with branches of trees, and covered with thatch of straw.

When delivered from this torrent, they passed two other rivers, the one larger, the other smaller. They continued along the side of the hill in a country very thinly inhabited. Their road was constantly intersected by rivers, which abound, in the same space, more than any other country in the world. They then came to the river Derma, the largest and most rapid they had yet met with, and soon after a smaller, called Ghelghel Derma. In the afternoon, at a quarter past three, they passed another river, called Gavi-Corra; these like the others, all point as radii to the centre of the lake, in which they empty themselves. A little before four o'clock they encamped on the river Kemona. Upon the hill, on the other side of the river, stands the village of that name; it was full of cattle, very few of which they had seen during the fore part of their journey.

On the 29th, their direction was W. S. W. after about an hour, they came to a church called Abba Abra-

ham, and a village that goes by the same name. At the distance of about a mile are ten or twelve villages, all belonging to the Abuna, and called Ghendi, where many of his predecessors have been buried. The low, hot, unwholesome, woody part of the Abyssinian Kolla, and the feverish, barren province of Walkayt, lay at the distance of about fourteen or sixteen miles on their right. They had been hitherto ascending a gently rising ground in a very indifferent country, the sides of the hill being skirted with little rugged wood, and full of springs, which join as they run down to the low country of Walkayt. They saw before them a small hill called Guarré, which is to the south-west. At half past ten they rested under this hill; it stands alone in the plain, in shape like a sugar-loaf, and seems almost as regular as if it had been a work of art. At a quarter past eleven they resumed their journey, and passed the small village of Bowiha, at the distance of about a mile; and, on the left, about six miles, is Gorgora, a peninsula that runs into the lake Tzana for several miles. At a quarter before noon they halted to rest upon the banks of a small river called Baha; the country was rich and cultivated; great part of it, too, was laid out in pasture, and stocked with an immense quantity of cattle. At one o'clock they resumed their journey, going west south-west as before. At a quarter before three they pitched their tents at Bab Baha, the country about which is the richest in Abyssinia. Bab Baha is a parcel of small villages, more considerable in number and strength than those at Kemona, and is near the lake Tzana. These villages are all surrounded with Kol-quall trees.

The 30th of October, at six in the morning, they continued their journey still rounding the lake at W. S. W.

Having turned out of the road to the left at Bab Baha, they were obliged to go up the hill; in a quarter of an hour they reached the high road to Mescala Christos. At seven they began to turn more to the southward. They were now close to the border of the lake, whose bottom here is a fine sand. Neither the fear of crocodiles, nor other monsters in this large lake, could hinder Mr. Bruce from swimming in it for a few minutes. Though the sun was very warm, the water was intensely cold, owing to the many fresh streams that pour themselves continually into the lake Tzana from the mountains. The country here is sown with dora, (maize or millet) and another plant, not to be distinguished from marigold, called Nook, which furnishes all Abyssinia with oil for the kitchen, and other uses. At a quarter past nine they rested a little at Delghi Mariam; the village called simply Delghi, adjoining to it, is small, and on the S.W. is the hill of Goy Mariam. Their route being S. W. at eleven they left the small village of Arrico, about two miles on their right. They passed the church of St. Michael on their right, and at a quarter past one passed two small islands in the lake, called Kedami Aret; and, half an hour after, passed a small river, and came to Mescala Christos, a large village upon a high mountain, the summit of which it occupies entirely; it is surrounded on both sides by a river, and the descent is steep and dangerous.

Having descended the hill of Mescala Christos with much difficulty, they came to the river Kemon below it, clear and limpid, but having little water, running over a bed of very large stones. At half past three they passed another river, very clear, with little water.

About five o'clock they reached Bamba, which they found a collection of villages, in a valley now filled with soldiers. They went to the left with their guide, and got a tolerable house, but the door had been carried away. Fasil's tent was pitched a little below them, larger than the others, but without further distinction; it was easily known, however, by the lights about it, and by the nagareet, which still continued beating: he was then just alighting from his horse. Mr. B. immediately sent Ayto Aylo's servant, whom he had with him, to present his compliments, and acquaint Fasil of his being on the road to visit him. He thought now all his difficulties were over: for he knew it was in his power to forward them to their journey's end; and his servants, whom he saw at the palace near the king, when Fasil was invested with his command, had assured him not only of an effectual protection, but also of a magnificent reception if he chanced to find him in Maitsha. It was now, however, near eight at night of the 30th before he received a message to attend him. He repaired immediately to his tent. After announcing himself, he waited about a quarter of an hour before he was admitted; he was sitting upon a cushion with a lion's skin upon it, and another stretched like a carpet before his feet, and had a cotton cloth, something like a dirty towel, wrapped about his head; his upper cloak or garment, was drawn tight about him over his neck and shoulders, so as to cover his hands; Mr. B. bowed, and went forward to kiss one of them, but it was so entangled in the cloth that he was obliged to kiss the cloth instead of the hand. This was done either as not expecting he should pay him that compliment, (as he certainly should not, being one of the king's servants, if the king had been at Gondar) or else for a

mark of disrespect, which was very much of a-piece with the rest of his behaviour afterwards. There was no carpet or cushions in the tent, and only a little straw, as if accidentally, thrown th nly about it. Mr. Bruce sat down upon the ground, thinking him sick, not knowing what all this meant; he looked stedfastly at our traveller, saying, half under his breath, 'Endett nawi? bogo nawi?' (How do you do? Are you very well?) there was only one old man present, who was sitting on the floor mending a mule's bridle. Mr. Bruce took him at first for an attendant, but observing that a servant uncovered held a candle to him, he thought he was one of his Galla, but then he saw a blue silk thread, which he had about his neck, which is a badge of Christianity all over Abyssinia, and which a Galla would not wear.

Ayto Aylo's servant, who stood behind Mr. B. pushed him with his knee, as a sign that he should speak, which he accordingly began to do with some difficulty. "I am come, (said he) by your invitation, and the king's leave, to pay my respects to you in your own government, begging that you would favour my curiosity so far as to suffer me to see the country of the Agows, and the source of the Abay, or Nile, part of which I have seen in Egypt." "The source of the Abay! (exclaimed he with a pretended surprise) do you know what you are saying? Why, it is, God knows where, in the country of the Galla, wild, terrible people." "Sir, said I, the king told me it was near Sacala, and still nearer Geesh; both villages of the Agows, and both in your government." "And so you know Sacala and Geesh?" (says he, whistling and half angry) "I can repeat the names that I hear, all Abyssinia knows the head of the Nile." —"Aye, (says he, imitating Mr. Bruce's voice and man-

ner) but all Abyssinia won't carry you there, that I promise you." "If you are resolved on the contrary (said our traveller) they will not; I wish you had told the king so in time, then I should not have attempted it; it was relying upon you alone I came so far, confident, if all the rest of Abyssinia could not protect me there, that your word singly could do it." He now put on a look of more complacency; but by his further manners Mr. B. saw plainly he meant to provoke him, and he was so exceedingly mortified, that when about to reply to some of his observations, his nose burst out in a stream of blood, when Aylo's servant immediately took hold of him in order to hurry him out of the tent. Fasil seemed to be a good deal concerned. Having returned to his tent, Mr. Bruce soon staunched the blood with cold water.

Near midnight he was waked out of a sound sleep by two of Fasil's servants, who brought each of them a lean live sheep, and said their master requested him to come early the next morning, as he wanted to dispatch him on his journey, before he gave the Galla liberty to return. This raised Mr. Bruce's spirits so much, that, out of patience for the morning, he slept very little more that night: when our traveller waited on him, he invited him to partake of a great breakfast; honey and butter, and raw beef in abundance, as also some stewed dishes that were very good. He was very hungry, having tasted nothing since dinner the day before; and he had had much exercise of body as well as of mind. They were all very cheerful, every one saying something about the Agows, or of the Nile.

After some conversation, our traveller gave Fasil a present, "O Yagoube, says he, a present to me! you should be sensible that is perfectly needless; you were

recommended to me by the King and the Ras; you know we are friends, and I would do twenty times as much for yourself, without recommendation from either; besides I have not behaved to you like a great man." It was not a very hard thing to conquer these scruples; he took the several pieces of the present one by one in his hand, and examined them; there was a crimson silk sash, made at Tunis, about five yards long, with a silk fringe of the same colour; it was a beautiful web of silk; it had a small waved pattern wrought in it; the next was a yellow, with a red narrow border, or stripe, and a silver wrought fringe, but neither so long nor so thick as the other; the next were two Cyprus manufactured sashes, silk and cotton, with a sattin stripe, the one broader than the other, but five yards long each; the next was a Persian pipe, with a long pliable tube, or worm, covered with Turkey leather, with an amber mouth-piece, and a crystal vase for smoking tobacco through water, a great luxury in the eastern countries; the next were two blue bowls. He folded up the napkin with all the articles, and gave them to an officer; after which the tent was again cleared for consultation; and, during this time, he had called his man of confidence, whom he was to send with them, and instructed him properly. Mr. Bruce saw plainly that he had gained the ascendant; and, in the expectation of Ras Michael's speedily coming to Gondar, he was as willing to be on his journey the one way, as Mr. B. was the other. Our traveller had ordered his servants and baggage to set out on the road to Dingleber before him, sending Ayto Aylo's servant along with them, leaving him only his horse and a common Abyssinian servant to follow them: all had been ready since early in the morning,

and they had set out accordingly with very great alacrity. It was about one o'clock, or after it, when Mr. B. was admitted to Fasil; he received him with great complacency, and would have had him sit down on the same cushion with himself, which he declined. "Friend Yagoube, says he, I am heartily sorry that you did not meet me at Buré before I set out; there I could have received you as I ought, but I have been tormented with a multitude of barbarous people, who have turned my head, and whom I am now about to dismiss; I go to Gondar in peace, and to keep peace there, for the king on this side the Tacazzè has no other friend than me; I have nothing to return you for the present you have given me, for I did not expect to meet a man like you here in the fields; but you will quickly be back; we shall meet on better terms at Gondar; the head of the Nile is near at hand; a horseman express will arrive there in a day. I have given you a good man, well-known in this country to be my servant; he will go to Geesh with you, and return you to a friend of Ayto Aylo's and mine, Shalaka Welled Amlac; he has the dangerous part of the country wholly in his hands, and will carry you safe to Gondar; my wife is at present in his house: fear nothing, I shall answer for your safety: When will you set out? to-morrow?"

Mr. Bruce replied, with many thanks for his kindness, that he wished to proceed immediately, and that his servants were already far off, on the way. Fasil then desired him to throw off his clothes, "They are not decent, (said he) I must give you new ones, you are my vassal. The king has granted you Geesh, where you are going, and I must invest you." A number of

his servants now hurried him out; Mr.B. presently threw off his trowsers, and two upper garments, and remained in his waistcoat; these were presently replaced by new ones, and he was brought back in a minute to Fasil's tent, with only a fine loose muslin under garment or cloth round him which reached to his feet. Upon his coming back to the tent, Fasil took off the one he had put on himself new in the morning, and put about Mr. Bruce's shoulders with his own hand, his servants throwing another immediately over him, saying at the same time to the people, "Bear witness, I give to you Yagoube, the Agow Geesh, as fully and freely as the king has given it me." Our traveller bowed and kissed his hand, as is customary for feudatories, and he then pointed to him to sit down.

A conversation now took place, when Fasil repeated his promises of befriending our traveller. Mr. Bruce then having taken his most respectful leave of him, according to the custom of the country to superiors, asked him leave to mount on horseback before him, and was speedily out of sight.

Having passed several little villages, our traveller, at length, entered the flat country of Maitsha. Early the next morning Mr. Bruce alighted at two small villages, whose huts were but just finished, and passed the Nile at a dangerous ford near the Jemma. Soon after they came to the banks of the river Kelti. This is a large river; at the ford it was four feet deep, though now the dry season: it is here called the Kelti Branti, because some miles higher up it is joined by a considerable river called the Branti, which rises to the westward in the high lands of the Agow's Quaquera, and both these streams, when united, fall into the Nile a little below.

The banks of this river are exceedingly steep and dangerous, the earth loose, falling in great lumps down into the stream; it is a red bole of a soapy quality; the bottom too and the ascent on the other side are soft; the water though troubled and muddy, is sweet and well-tasted.

"The houses in Maitsha (our author observes) are of a very singular construction: the first proprietor has a field, which he divides into three or four, as he pleases, (suppose four) by two hedges, made of the thorny branches of the acacia-tree. In the corner, or intersection of the two hedges, he begins his low hut, and occupies as much of the angle as he pleases. Three other brothers, perhaps, occupy each of the three other angles; behind these their children place their house, and inclose the end of their father's by another, which they make generally shorter than the first, because broader. After they have raised as many houses as they please, they surround the whole with a thick and almost impenetrable abbatis, or thorny hedge, and all the family are under one roof, ready to assist each other on the first alarm; for they have nothing to do but every man to look out at his own door, and they are close in a body together, facing every point that danger can possibly come from. They are, however, speedily destroyed by a stronger enemy. . . .

"Such is their terror of the small pox, which comes here seldom more frequently than once in fifteen or twenty years; that when one of these houses is tainted with the disease, their neighbours, who know it will infect the whole colony, surround it in the night, and set fire to it, which is consumed in a minute, whilst the unfortunate people belonging to it (who would endeavour to escape)

are unmercifully thrust back with lances and forks into the flames by the hands of their own neighbours and relations, without an instance of one ever being suffered to survive. This to us will appear a barbarity scarcely credible: it would be quite otherwise if we saw the situation of the country under that dreadful visitation—the small-pox; the plague has nothing in it so terrible.

"The river Kelti has excellent fish, though the Abyssinians care not for food of this kind; the better people eat some species in the time of Lent, but the generality of the common sort are deterred by passages of scripture, and distinctions in the Mosaic law, concerning such animals as are clean and unclean, ill understood. . . . .

"At Kèlti begins the territory of Aroossi: it is in fact the southmost division of Maitsha, on the west side of the Nile: it is not inhabited, however, by Galla, but by Abyssinians, a kindred of the Agow."

Having pursued their journey in a direction southward, and passed the church of Boskon Abbo; ever memorable to them as being the station of Fasil in May, when he intended to cut them off after their passage of the Nile. At three quarters after ten in the morning they passed the small river Aroossi, which either gives its name to, or receives it from the district through which it passes: it falls into the Nile about four miles below; is a clear, small, brisk stream; its banks covered with verdure not to be described. At half an hour before noon they came to Roo; a level space, shaded round with trees in a small plain, where the neighbouring people of Goutto, Agow, and Maitsha, hold a market for hides, honey, butter, and all kinds of cattle.

All the little territory of Aroosi, is by much the most pleasant that our traveller had seen in Abyssinia; the whole is finely shaded with acacia-trees, and watered with small streams. The Assar is the largest river they had seen except the Nile: it was about 170 yards broad and two feet deep, running over a bed of large stones; though generally through a flat and level country, it is very rapid, and after much rain scarcely passable, owing to the height of its source in the mountains of the Agows.

After passing the Assar, and several villages, they had for the first time a distinct view of the high mountain of Geesh, the long wished-for end of their dangerous and troublesome journey. Under this mountain are the fountains of the Nile; it bore S. E. by S. about thirty miles, as near as they could conjecture, in a straight line, without counting the deviations or crookedness of the road.

On the 3d, at two o'clock in the afternoon, they came to the banks of the Nile; the passage is very difficult and dangerous, the bottom being full of holes made by considerable springs, light sinking sand, and, at very little distance, large rocky stones; the eastern side was muddy and full of pits, the ground of clay: the Nile here is about 260 feet broad, and very rapid; its depth about four feet in the middle of the river, and the sides not above two. Its banks are of a very gentle, easy descent; the western side is chiefly ornamented with high trees of the salix, or willow tribe, growing straight, without joints or knots, and bearing long pointed pods full of a kind of cotton. This tree is called, in their language, Ha; the use they have for it is to make charcoal for the composition of gun-powder. On the eastern

side, the banks, to a considerable distance, are covered with black, dark, and thick groves, with craggy pointed rocks, overshaded with some old, tall, timber trees going to decay with age.

Having passed the Nile, they arrived late at Goutta (the village so called) and took up their lodgings in the house of a considerable person, who had abandoned it upon their approach, thinking them a part of Fasil's army. Though this habitation was of use in protecting them from the poor, yet it hurt them by alarming, and so depriving them of the assistance of the opulent, such as the present owner, who, if he had known they were strangers from Gondar, would have willingly staid and entertained them, being a relation and friend of Shalaka Welled Amlac.

As they heard distinctly the noise of the cataract, and had still a full hour and a half of light, Mr. B. determined to visit the water-fall, lest he should be thereby detained the next morning. As Fasil's horse was fresh, by not being rode, he mounted him instead of driving him before him, and took a servant of his own, and a man of the village whom Woldo procured, as he would not allow him to go alone. After riding through a plain, hard country, in some parts very stony, and thick-covered with trees, in something more than half an hour's easy galloping all the way he and his servant came straight to the cataract, conducted there by the noise of the fall, while their guide remained at a considerable distance behind, not being able to overtake them. This, known by the name of the First Cataract of the Nile, did not by its appearance come up to the idea they had formed of it, being scarce sixteen feet in height, and about sixty yards over; but in many places the sheet of water is in-

terrupted, and leaves dry intervals of rock. The sides are neither so woody nor so verdant as those of the cataract of the Assar; and it is in every shape less magnificent, or deserving to be seen, than is the noble cataract at Alata erroneously called the Second Cataract. Having satisfied his curiosity at this cataract, Mr. B. galloped back the same road that he came without having seen a single person since he left Goutto.

On the 3d, at eight o'clock in the morning, they left the village of Goutto, and continued, for the first part of the day, through a plain country full of acacia trees, and a few other sorts. At three quarters past eight they crossed a small, but clear river, called Dee-ohha, or the River Dee. Having descended into a large plain full of marshes, bounded on the west by the Nile, near eleven they crossed the small river Diwa, which though not very broad, was by much the deepest river they had passed. At one they ascended a ridge of low hills which terminates this plain to the south. At two they arrived at the top of the mountain Attata, and in a few minutes passed another small river called Giddili. At half past two they descended this mountain, and immediately at the foot of it crossed a small river of the same name, which terminates the territory of Attata.

At three, they began to enter the plain of Abola, one of the divisions of the Agow. The plain, or rather the valley of Abola, is about half a mile broad, for the most part, and no where exceeds a mile. The mountains that form it on the east and west side are at first of no considerable height, and are covered with herbage and acacia trees to the very top; but as they run south, they increase in height, and become more rugged and woody. These mountains are here in the form of a crescent;

Those forming the east side of this plain run parallel to the former in their whole course, and are part of, or at least join the mountains of Litchambara, and these two, when behind Aformasha, turn to the south, and then to the south west, taking the same form as they do, only making a greater curve, and inclosing them likewise in the form of a crescent, the extremity of which terminates immediately above the small lake Gooderoo, in the plain of Assoa, below Geesh, and directly at the fountains of the Nile.

This triple ridge of mountains disposed one range behind the other, nearly in form of three concentric circles, seem to suggest an idea that they are the Mountains of the Moon, or the *Montes Lunæ* of antiquity, at the foot of which the Nile was said to rise. These mountains are all of them excellent soil, and every where covered with fine pasture. On the middle of the mountain are villages built of a white sort of grass, which makes them conspicuous at a great distance; the bottom is all grass, where their cattle feed continually under their eye: these, upon any alarm, they drive up to the top of the mountains out of danger. A little past three, they crossed the small river Iworra, in the valley of Abola. About four they halted at a house in the middle of the plain or valley. They left this, Nov. 4, without having seen any of the inhabitants.

After coasting some little time along the side of the valley, they began to ascend a mountain on the right, from which falls almost perpendicularly a small, but very violent stream, one of the principal branches of the Abola, which empties itself into the Nile, together with the other branch, a still more considerable stream, coming from east south-east along the valley between Litchambara and Aformasha. At eleven they passed near a

church dedicated to the virgin, on their left. In a quarter of an hour they arrived at the top of the mountain, where they, for the first time, came in sight of Sacala, which extends in the plain below from west to the point of south, and there joins with the village of Geesh.

Near two, they arrived at the top of the mountain, whence they had a distinct view of all the remaining territory of Sacala, the mountain of Geesh, and church of St. Michael Geesh, about a mile and a half distant from St Michael Sacala, where they then were. They saw, immediately below them, the Nile itself, strangely diminished in size, and now only a brook that had scarcely water to turn a mill. Mr. Bruce was now awakened out of a delightful reverie by an alarm that they had lost Woldo their guide. Though he had long expected something from his behaviour, he did not think, for his own sake, it could be his intention to leave them. Various conjectures immediately followed; some thought he had resolved to betray and rob them; some conceived it was an instruction of Fasil's to him, in order to their being treacherously murdered; some again supposed he was slain by the wild beasts: Mr. B. however, thought, as he had complained of being ill, that this might have been the case; and this, too, was the opinion of Ayto Aylo's servant. They therefore sent him, and one of the men that drove the mules, back to seek after him; and they had not gone but a few hundred yards when they found him coming, but so decrepid, and so very ill, that he said he could go no farther than the church, where he was positively resolved to take up his abode that night. Mr. B. felt his pulse, examined every part about him, and saw, he thought evidently, that nothing

ailed him. Without losing his temper, he therefore told him firmly, that he perceived he was an impostor. He seemed dismayed, said little, and only desired them to halt for a few minutes, and he should be better. Mr. Bruce having threatened to inform Welleta Yasous at Burè of his behaviour, he left them, walking as hard as he could down to the ford of the Nile. Woldo remained above with the servants, who were loading their mules; he seemed perfectly cured of his lameness, and was in close conversation with Ayto Aylo's servant for about ten minutes, which our traveller did not chuse to interrupt, as he saw that man was already in possession of part of Woldo's secret. This being over, they all came down to him.

The whole company passed, and Woldo, seeming to walk as well as ever, ascended a gentle-rising hill, near the top of which is St. Michael Geesh. The Nile here is not four yards over, and not above four inches deep where they crossed; it was indeed become a very trifling brook, but ran swiftly over a bottom of small stones, with hard, black rock appearing amidst them: it is at this place very easy to pass, and very limpid, but, a little lower, full of inconsiderable falls: the ground rises gently from the river to the southward, full of small hills and eminences, which you ascend and descend almost imperceptibly. The whole company had halted on the north side of St. Michael's church, and there Mr. Bruce reached them without affecting any hurry.

About four in the afternoon, the day having been very hot, they were sitting in the shade of a grove of magnificent cedars, intermixed with some very large and beautiful cusso-trees, all in the flower: the men were lying on the grass, and the beasts fed, with the burdens

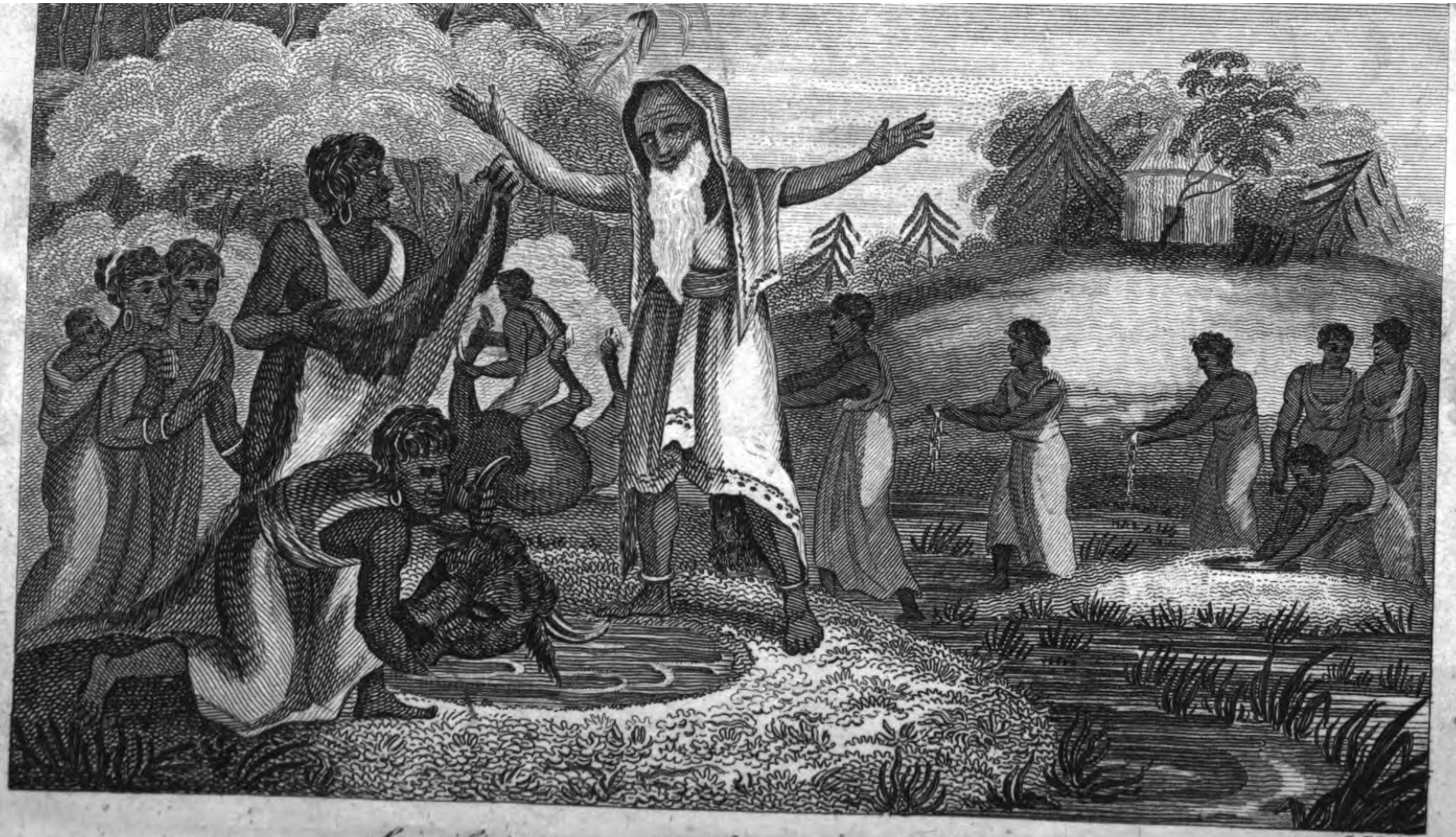
on their backs, in most luxuriant herbage. Mr. Bruce said indifferently to Woldo in passing, that he was glad to see him recovered; that he would presently be well, and should fear nothing. He then got up, and desired to speak with him alone, taking Aylo's servant along with him. "Sir, (said he, with a very confident look) I did counterfeit; I neither have been, nor am I at present any way out of order. You know as well as I, that my master Fasil defeated the Agows at the battle of Banja. I was there with my master, and killed several men, among whom some were of the Agows of this village Geesh, and you know the usage of this country, when a man, in these circumstances, falls into their hands, his blood must pay for their blood."

Mr. B. burst out into a fit of laughter which very much disconcerted him. "Come, come, said Aylo's servant to Woldo, did you not hear that truth and good behaviour will get you every thing you ask? Sir, continued he, addressing Mr. B. I see this affair vexes you, and what this foolish man wants will neither make you richer nor poorer; he has taken a great desire for that crimson silk-sash which you wear about your middle. I told him to stay till you went back to Gondar; but he says he is to go no farther than to the house of Shalaka Welled Amlac in Maitsha, and does not return to Gondar; I told him to stay till you had put your mind at ease, by seeing the fountains of the Nile, which you are so anxious about. He said, after that had happened, he was sure you would not give it him, for you seemed to think little of the cataract at Goutto, and of all the fine rivers and churches which he had shewn you."

This rational discourse pacified Mr. B. a little; the sash was a handsome one; but it must have been fine in-

deed to have stood for a minute between him and the accomplishment of his wishes. He laid his hand upon the pistols that stuck in his girdle, and drew them out to give them to one of his suite, when Woldo, who apprehended it was for another purpose, ran some paces back, and hid himself behind Aylo's servant. They were all diverted at this fright. After having taken off his sash, he gave it to Woldo.

Having received the sash, Woldo carried Mr. Bruce round to the south side of the church, out of the grove of trees that surrounded it. "This is the hill, says he, that, when you was on the other side of it, was between you and the fountains of the Nile; there is no other; look at that hillock of green sod in the middle of that watery spot, it is in that the two fountains of the Nile are to be found: Geesh is on the face of the rock where yon green trees are: if you go the length of the fountains pull off your shoes as you did the other day, for these people are all Pagans, worse than those that were at the ford, and they believe in nothing that you believe, but only in this river, to which they pray every day as if it were God: but this perhaps you may do likewise." Half undressed as our traveller was by the loss of his sash, and throwing his shoes off, he ran down the hill towards the little island of green sods, which was about two hundred yards distant; the whole side of the hill was thick grown over with flowers, the large bulbous roots of which appearing above the surface of the ground, and their skins coming off on treading upon them, occasioned two very severe falls before he reached the brink of the marsh; he after this came to the island of green turf, which was in form of an altar, apparently the work of art, and he stood in rapture over the principal fountain which rises in



Sacrificing at the Springs of the Nile

C. I. Wise sc.

the middle of it. It is easier to guess than to describe the situation of our traveller's mind at that moment---standing in tha spot which had baffled the genius, industry, and inquiry of both ancients and moderns, for the course of near three thousand years. Kings had attempted this discovery at the head of armies, and each expedition was distinguished from the last, only by the difference of the numbers which had perished, and agreed alone in the disappointment which had uniformly, and without exception, followed them all. Fame, riches, and honour, had been held out for a series of ages to every individual of those myriads these princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain upon the enterprise and abilities of mankind, or adding this desideratum for the encouragement of geography.

These celebrated sources have, as it were, by a fatality, remained to our days as unknown as they were to antiquity, no good or genuine voucher having yet been produced capable of proving that they were before discovered, or seen by the curious eye of any traveller, from earliest ages to this day. "The Agows of Damot, (says our author) pay divine honour to the Nile; they worship the river, and thousands of cattle have been offered, and still are offered to the spirit supposed to reside at its source. They are divided into clans, or tribes: and it is worthy of observation, that it is said there never was a feud, or hereditary animosity between any two of these clans; or if the seeds of any such were sown, they did not vegetate longer than till the next general convocation of all the tribes, who meet annually at the source of the river, to which they sacrifice, calling it by the name of the *God of Peace*. One of the least considerable of these clans,

for power and number, has still the preference among its brethren, from the circumstance that, in its territory, and near the miserable village that gives it name, are situated the much sought-for springs from which the Nile rises.

"Geesh, however, though not farther distant from these than 600 yards, is not in sight of the sources of the Nile. The country, upon the same plane with the fountains, terminates in a cliff about 300 yards deep down to the plain of Asoa, which flat country continues in the same subaltern degree of elevation, till it meets the Nile again about seventy miles southward, after it has made the circuit of the provinces of Gojam and Damot . . . .

"In the middle of this cliff, in a direction straight north towards the fountains, is a prodigious cave, whether the work of nature or of art, I cannot determine; in it are many bye-paths, so that it is very difficult for a stranger to extricate himself; it is a natural labyrinth, large enough to contain the inhabitants of the village, and their cattle; there are likewise two or three lesser ones, which I did not see; in this large one, I tired myself part of several days, endeavouring to reach as far northward as possible, but the air, when I had advanced something above one hundred yards, seemed to threaten to extinguish my candle by its dampness; and the people were besides not at all disposed to gratify my curiosity farther, after assuring me that there was nothing at the end more remarkable than I then saw, which I have reason to believe was the case. The face of this cliff, which fronts to the south, has a most picturesque appearance from the plain of Assoa below, parts of the houses at every stage appearing, through the thickets of trees and bushes with which the whole face of the

cliff is thickly covered; impenetrable fences of the very worst kind of thorn, hide the mouths of the caverns above mentioned, even from sight; there is no other communication with the houses either from above or below, but by narrow, winding sheep-paths, which through these thorns are very difficult to be discerned, for all are allowed to be overgrown with the utmost wildness, as a part of their defence; lofty and large trees, (most of them of the thorny kind) tower high up above the edge of the cliff, and seem to be a fence against people falling down into the plain; these are all at their proper season covered with flowers of different sorts and colours, so are the bushes below on the face of the cliff: every thorn in Abyssinia indeed bears a beautiful flower: a small atonement for the evils they occasion.

"From the edge of the cliff of Geesh above where the village is situated, the ground slopes with a very easy descent due north, and lands you at the edge of a triangular marsh above eighty-six yards broad, in the line of the fountains, and two hundred and eighty-six yards two feet from the edge of the cliff above the house of the priest of the river, where I resided . . . .

"In the middle of this marsh (that is about forty yards from each side of it) and something less from the bottom of the mountain of Geesh, arises a hillock of a circular form, about three feet from the surface of the marsh itself, though apparently founded much deeper in it. The diameter of this is something short of twelve feet, it is surrounded by a shallow trench, which collects the water and voids it eastward; it is firmly built with sod or earthen turf, brought from the sides, and constantly kept in repair, and this is the altar upon which all their religious ceremonies are performed. In the middle of this

altar is a hole, obviously made, or at least enlarged by the hand of man. It is kept clear of grass, or other aquatic plants, and the water in it is perfectly pure and limpid, but has no ebullition or motion of any kind discernible upon its surface. This mouth, or opening of the source, is some parts of an inch less than three feet diameter, and the water stood at that time (the 5th of November) about two inches from the lip or brim, nor did it either increase or diminish during all the time of my stay at Geesh though we made plentiful use of it.

"Upon putting down the shaft of my lance at six feet four inches, I found a very feeble resistance, as if from weak rushes or grass, and about six inches deeper I found my lance enter into soft earth, but met with no stones or gravel; this was confirmed by another experiment, made on the 9th with a heavy plummet and line besmeared with soap, the bottom of which brought up at the above depth only black earth, such as the marsh itself and its sides are composed of.

"Ten feet distant from the first of these springs, a little to the west of the south, is the second fountain, about eleven inches in diameter, but this is eight feet, three inches deep. And about twenty feet distant from the first, to the S. S. W. is the third source, its mouth being something more than two feet large, and it is five feet eight inches deep. Both these last fountains stand in the middle of small altars, made, like the former, of firm sod, but neither of them above three feet diameter, and having a foot of less elevation than the first. The altar in this third source seemed almost dissolved by the water, which in both stood nearly up to the brim; at the foot of each appeared a clear and brisk running rill; these uniting joined the water in the trench of the

first altar, and then proceeded directly out, I suppose, at the point of the triangle, pointing eastward, in a quantity that would have filled a pipe of about two inches diameter.

"The water from these fountains is very light and good, and perfectly tasteless; it was at this time most intensely cold, though exposed to the mid-day sun without shelter, there being no trees nor bushes nearer it than the cliff of Geesh on its south side, and the trees that surround Saint Michael Geesh on the north, which, according to the custom of Abyssinia, is, like other churches, planted in the midst of a grove.

"On Monday the 5th of November, the day after my arrival at Geesh, the weather perfectly clear, cloudless, and nearly calm, in all respects well adapted to observation, being extremely anxious to ascertain, beyond the power of controversy, the precise spot on the globe that this fountain had so long occupied unknown, I pitched my tent on the north edge of the cliff, immediately above the priest's house, having verified the instrument with all the care possible, both at the zenith and horizon. With a brass quadrant of three feet radius by one meridian altitude of the sun's upper limb, all necessary equations and deductions considered, I determined the latitude of the place of observation to be $10^{\circ}\ 59'\ 11''$; and by another observation of the same kind made on the 6th, $10^{\circ}\ 59'\ 8''$; after which, by a medium of thirty-three observations of stars, the largest and nearest, the first vertical, I found the latitude to be $10^{\circ}\ 59'\ 10''$; a mean of which being $10^{\circ}\ 59'\ 9\frac{1}{2}''$, say $10^{\circ}\ 59'\ 10''$; and if we should be so unnecessarily scrupulous as to add $15''$ for the measured distance the place of the tent was south of the altar, then we shall have $10^{\circ}\ 59'\ 25''$ in round

numbers, for the exact latitude of the principal fountain of the Nile.

"On the 7th of November I was fortunate enough to be in time for the observation of an immersion of the first satellite of Jupiter, the last visible here before that planet's conjunction with the sun. My situation was very unfavourable, my view of the heavens being every way interrupted by a thick grove of bamboo canes, with high and shady trees growing upon the head of the precipice. Jupiter was low, and the prodigious mass of that beautiful mountain of Geesh, bade fair to hide him before our business was done; I was therefore obliged to remove my telescope up to the edge of the cliff, after which, the weather being perfectly favourable, I had as fair and distinct a view of the planet as I could desire, and from that observation I did conclude unalterably the longitude of the chief fountain of the Nile to be 36° 55′ 30″ east of the meridian of Greenwich."

"The Nile (adds our author) keeping nearly in the middle of the marsh, runs east for thirty yards, with a very little increase of stream, but perfectly visible, till met by the grassy brink of the land declining from Sacala. This turns it round gradually to the N. E. and then due north; and, in the two miles it flows in that direction, the river receives many small contributions from springs that rise in the banks on each side of it: there are two, particularly one on the hill at the back of St. Michael Geesh, the other a little lower than it on the other side, on the ground declining from Sacala. These last mentioned springs are more than double its quantity: and being arrived under the hill whereon stands the church of Saint Michael Sacala, about two miles from its source, it there becomes a stream that would turn

a common mill, shallow, clear, and running over a rocky bottom about three yards wide: this must be understood to be variable according to the season; and the present observations are applicable to the 5th of November, when the rains had ceased for several weeks.

. . . . . .

"Nothing can be more beautiful than this spot: the small rising hills about us were all thick-covered with verdure, especially with clover, the largest and finest I ever saw; the tops of the heights crowned with trees of a prodigious size; the stream, at the banks of which we were sitting, was limpid and pure as the finest crystal; the ford, covered thick with a bushy tree that seemed to affect to grow to no height, but thick with foliage and young branches, rather to court the surface of the water, whilst it bore, in prodigious quantities, a beautiful yellow flower, not unlike a single wild rose of that colour, but without thorns; and, indeed, upon examination, we found it was not a species of the rose, but of hypericum.

"From the source to this beautiful ford, below the church of St. Michael Geesh, I enjoyed my second victory over this coy river, after the first obtained at the fountains themselves . . . . . Here, at the ford, after having stepped over it fifty times, I observed it no larger than a common mill stream. The Nile, from this ford, runs to the westward, and, after running over loose stones occasionally, in that direction, about four miles farther, the angle of inclination increasing greatly, broken water, and a fall commences of about six feet, and thus it gets rid of the mountainous place of its nativity, and issues into the plain of Goutto, where is the first cataract. Arrived in the plain of Goutta, the river

seems to have lost all its violence, and scarcely is seen to flow, but, at the same time, it there makes so many sharp, unnatural windings, that it differs from any other I ever saw, making above twenty sharp angular peninsulas in the course of five miles, through a bare, marshy plain of clay, quite destitute of trees, and exceedingly inconvenient and unpleasant to travel. After passing this plain, it turns due north, receives the tribute of many small streams, the Gometti, the Googueri, and the Kebezza, which descend from the mountains of Aformasha; and, united, fall into the Nile about twenty miles below its source; it begins here to run rapidly, and again receives a number of beautiful rivulets, which have their rise in the heights of Litchambara, the semicircular range of mountains that pass behind, and seem to inclose Aformasha: These are the Caccino, the Carnachiuli, the Googueri, the Iworra, the Jeddeli, and the Minch, all which, running into the Davola, join the Nile something less than a mile west of the church of Abbo. It is now become a considerable stream; its banks high and broken, covered with old timber trees for the space of about three miles; it inclines to the north east, and winds exceedingly, and is then joined by the small river Diwa from the east." Our author now enumerates the names of the places through which the Nile passes, observing that it empties itself at last into the Mediterranean, and, having made his remarks on its inundations, he adds, "There are three remarkable appearances attending the inundation of the Nile; every morning in Abyssinia is clear, and the sun shines. About nine, a small cloud, not above four feet broad, appears in the east, whirling violently round as if upon an axis, but, arrived near the zenith, it first abates its

motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain; after some hours, the sky again clears, with a wind at north, and it is always disagreeably cold when the thermometer is below 63°. The second thing remarkable is the variation of the thermometer; when the sun is in the southern tropic, 36° distant from the zenith of Gondar, it is seldom lower than 72°; but it falls to 60° and 59° when the sun is immediately vertical; so happily does the approach of rain compensate the heat of a too-scorching sun. The third is, that remarkable stop in the extent of the rains northward, when the sun, that has conducted the vapours from the line, and should seem, now more than ever, to be in possession of them, is here over-ruled suddenly, till, on its return to the zenith of Gerri, again it resumes the absolute command over the rain, and reconducts it to the line to furnish distant deluges to the southward."

Woldo (whom our travellers had left settling their reception with the chief of the village of Geesh) had asked a house from the Shum, who very civilly had granted Mr. Bruce his own; it was just large enough for him, but they were obliged to take possession of four or five others, and were scarcely settled in these when a servant arrived from Fasil to intimate to the Shum his surrendry of the property and sovereignty of Geesh to

Mr. Bruce, in consequence of a grant from the king: he brought with him a fine, large, milk-white cow, two sheep, and two goats. Fasil also sent them six jars of hydromel, fifty wheat loaves of very excellent bread, and to this Welleta Yasous had added two middle-sized horns of excellent strong spirits. Their hearts were now perfectly at ease, and they passed a very merry evening. Before they went to bed Mr. Bruce satisfied Fasil's servant, who had orders from Welleta Yasous to return immediately; and, as he saw they did not spare the liquor that he brought them, he promised to send a fresh supply as soon as he returned home, which he did not fail to perform the day after.

Having displayed their lesser articles for barter to the Shum, and told him the most considerable purchases such as oxen and sheep, were to be paid in gold, he was struck with the appearance of their wealth, and the generosity of their proposals, and told Woldo that he insisted, since they were in his houses, they would take his daughters for their house-keepers. The proposal was readily accepted. He accordingly sent for three in an instant, and they delivered them their charge. The eldest took it upon her readily; she was about sixteen years of age, of a stature above the middle size, but she was remarkably genteel, and, colour apart, her features would have made her a beauty in any country in Europe: she was, besides, very sprightly. They understood not one word of her language, though she comprehended very easily the signs that they made. The first and second day, after disposing of some of their stock in purchases, she thought herself obliged to render them an account, and give back the residue at night to Woldo, with a protestation that she had not stolen or kept anything to her-

self. Mr. Bruce called on Woldo, and made him produce a parcel that contained the same with the first commodities they had given her: this consisted of beads, antimony, scissars, knives, &c. he then brought out a pacquet of the same that had not been broken, and told her they were intended to be distributed among her friends, and that they expected no account from her; on the contrary, that, after she had bestowed these, to buy them necessaries, and for any purposes she pleased, he had still as many more to leave her at parting, for the trouble she had given herself. Our traveller often thought the head of the little savage would have turned with the possession of so much riches, and so great confidence, and it was impossible to be so blinded, as not to see that he had already made great progress in her affections.

The Shum's name was Kefla Abay, or servant of the river; he was a man about seventy, not very lean, but infirm, fully as much so as might have been expected from that age. He conceived that he might have had eighty-four or eighty-five children. That honourable charge which he possessed had been in his family from the beginning of the world, as he imagined. Indeed, if all his predecessors had as numerous families as he, there was no probability of the succession devolving to strangers. He had a long white beard, and very moderately thick; an ornament rare in Abyssinia, where they have seldom any hair upon their chin. He had round his body a skin wrapped and tied with a broad belt: it was an ox's hide, but it was so scraped and rubbed, and manufactured, that it was of the consistence and appearance of shamoy, only browner in colour. Above this he wore a cloak with the hood up, and covering his

head; he was bare-legged, but had sandals, much like those upon ancient statues; these, however, he put off as soon as ever he approached the bog where the Nile rises, which they were all likewise obliged to do. They were allowed to drink the water, but make no other use of it. None of the inhabitants of Geesh wash themselves, or their cloaths, in the Nile, but in a stream that falls from the mountain of Geesh down into the plain of Assoa, which runs south, and meets the Nile in its turn northward, passing the country of the Gafats and Gongas.

On the 9th of November Mr. Bruce traced again on foot the whole course of this river from its source to the plain of Goutto. He was unattended by any one, having with him only two hunting dogs, and his gun. The quantity of game of all sorts, especially the deer kind, was, indeed, surprising; but though he was, as usual, a very successful sportsman, he was obliged, for want of help, to leave each deer where he fell. They sleep in the wild oats, and do not rise till you are about to tread upon them, and then stare at you for half a minute before they attempt to run off.

CHAP. IV.

Mr. Bruce's return from the Source of the Nile—Arrival at Gondar—Obtains Liberty to return Home—Various Transactions during his Travels—Hunting of the Elephant, Rhinoceros, and Buffalo—Interview with the King and his Ladies at Sennaar, &c.—Disasters on the Way—Arrival at Marseilles.

ON the 10th of November they left Geesh in their return to Gondar, and passed the Abay under the church of St. Michael Sacala. The next day, having passed the churches of Abbo and Tzion, they halted at the house of Shalaka Welled Amlac, with whom Mr. B. was well acquainted at Gondar; his house is called Welled Abea Abbo, from a church of Abbo about an eighth part of a mile distant. Our travellers now settled with Woldo to his perfect satisfaction, who consigned them very solemnly to Ayto Aylo's servant in the presence of Welled Amlac, and then took his leave.

On the 13th of November, having settled their account with their host, they set out from the hospitable house of Shalaka Welled Amlac, who accompanied them in person to the ford; by this his readiness to shew what he thought worthy of their curiosity, and his care in ascertaining the distances and situations of places, he gave them a certain proof he was well contented, and therefore that they had nothing to fear. They had both the preceding nights heard the noise of cataracts,

and were informed, in the morning, that it was the sound of falls in the river Jemma, near whose banks this house is situated. They set out at eight o'clock, the hills of Aroossi bearing north; and in half an hour came to the ford of the Jemma, which is strong, rugged, and uneven. The Jemma here comes from the east; its banks are most beautifully shaded with acacia and other trees, growing as on the west of the Nile, that is, the trunks or stems of the trees at a distance, but the tops touching each other, and spreading broad. Though growing to no height, these woods are full of game of different kinds, mostly unknown in Europe. The bohur is here in great numbers; also the Buffalo, though not so frequent. There are two cataracts lower than this ford of the Jemma, the first about 300 yards below the ford, and another larger, something about half a mile; it is not, however, more than seven or eight feet high, perhaps about ninety feet broad, and the sheet of water is not entire, but it is interrupted in many places. It falls, however, into a magnificent bason above 400 yards square, and very deep, in which are large fish in great plenty, but no crocodiles.

Having gained with difficulty the middle of the river, where the bottom was firm, they rested here a little. Whilst wading near the other side, they found foul ground, but the water was shallow, and the banks low and easy to ascend. The river side, as far as they could see, is bare and destitute of wood of any kind, only bordered with thistles and high grass, and the water tinged deep with red earth, of which its banks are composed. This passage is called Delakus, and is passable from the end of October to the middle of May. Immediately on the top of the hill ascending from the river is the small

town of Delakus, which gives this ford its name: it extends from N. E. to N. N. E. and is more considerable in appearance than is the generality of these small towns or villages in Abyssinia, because inhabited by Mahometans only, a trading, frugal, intelligent, and industrious people. They left the ford at a quarter past five in the evening, and, pursuing their journey north, passed the small town of Delakus, continuing along the hill among little spots of brushwood and small fields of corn intermixed. At half past six passed the river Avola. Near eight they alighted at Googue, a considerable village, and, as it was now night, they could go no farther. They found the people of Googue the most savage and inhospitable they had yet met with. Upon no account would they suffer them to enter their houses, and they were obliged to remain without, the greatest part of the night. At last they carried them to a house of good appearance, but refused absolutely to give them meat for themselves and horses; and as they had not force, they were obliged to be content. The country hereabouts is both fertile and pleasant, all laid out in wheat, and the grain good. They left this inhospitable place on the 14th, and on the 19th, arrived at Gondar at one o'clock in the afternoon. Thus they finished their long-projected expedition, or journey, to the fountains of the Nile, having, in their return home, made as it were the chord of the arch of their former journey, or about ninety-three miles, with which they found their points, as settled by observation, did very nearly agree.

In consequence of the hostilities which then prevailed, Mr. Bruce did not see the Iteghé till Nov. 23. She sent for him early in the morning, and had a large breakfast prepared: Ayto Confu and Ayto Engedan were

there; she looked very much worn out and indisposed. When he came first into her presence, he kneeled, with his forehead to the ground. She put on a very serious countenance, and after upbraiding him for his adventure made a sign for him to rise, which he did, and kissed her hand.

On our author's arrival at Gondar he found the flame of civil war raging with all its horrors; he then proceeded to join the King's army at Mariam Ohha, and after much slaughter, executions, &c. more calculated to shock than entertain the reader, Mr. Bruce was among those who were rewarded for their services. When it came to his turn to kneel, the king, who had a large chain of gold, with very massy links, which he doubled twice, put it over his neck. This chain consisted of 184 links, each of them weighing $3\frac{1}{12}$dwts of fine gold. It was with the utmost reluctance that, being in want of every thing, our traveller sold great part of this honourable distinction at Senaar in his return home; the remaining part he brought to England.

The rebel army having invested Gondar, the King's troops delivered up their arms, and Ras Michael was carried away prisoner by Powussen. Notwithstanding the King was afterwards acknowledged by all parties, he was obliged to fly, when, through bad conduct, he was taken and put in irons. Hereupon the queen came again to Koscam, with whom Mr. B. passed a great part of his time, but his health declining every day, he had obtained, with great difficulty, liberty from her to attempt his return home. The king, too, after a hundred exceptions and provisos, had at length been brought to give an unwilling consent. Captain Thomas Price, of the Lion of Bombay, had been obliged, by his business with the government of Mecca, to continue at

Jidda till the season after Mr. Bruce went from thence to Abyssinia. Our traveller had already heard once from him, and now a second time. He informed him his countrymen had been in the greatest pain for him; that several reports had been current, both at Jidda and Mocha, of his having been assassinated; sometimes it was said by the Naybe of Masuah, sometimes that it happened at Gondar; by others at Sennaar, in his return home. Captain Price wrote him in this last letter, that, thinking he must be distressed for want of money, he had left orders with Ibrahim Seraff, the English broker at Jidda, to advance him a thousand crowns, desiring his draft to be sent to Ibrahim, directed to him or his brother at Bombay, and to make it payable to a gentleman of that name who lived in Smithfield.

Our traveller's whole attention was now taken up in preparations for his return through the kingdom of Sennaar and the desert. Accordingly he left Gendar, Dec. 26. By several orders which the King had sent in the evening each day, Mr. B. saw that he was wishing to throw difficulties in the way, till some accident, or sudden emergency (never wanting in that country) should make it absolutely impossible for him to leave Abyssinia. When therefore the last message came to Koscam on the 27th, at night, he returned his respectful duty to his majesty, put him in mind of his promise, and somewhat peevishly intreated him to leave him to his fortune; that his servants were already gone, and he was resolved to set out next day. Early, however, in the morning he was surprised at the arrival of a young nobleman, lately made one of his bed-chamber, with fifty light horse. As Mr. B. was satisfied that leaving Abyssinia, without parade, as privately as possible, was the only

way to pass through Sennaar, and had therefore insisted upon none of his friends accompanying him, he begged to decline this escort; assigning for his reason, that, as the country between this and Ras el Feel belonged first to the Iteghè, and then to Ayto Confu, none of the inhabitants could possibly injury him in passing. It took a long time to settle this, and it was now one o'clock before they set out by the west side of Debra Tzai, having the mountain on their right hand. From the top of that ascent, they saw the plain and flat country below, black, and, its appearance, one thick wood, which some authors have called lately, the Shumeta, or Nubian forest.

At a quarter past four they came to the river Toom Aredo, which arising in the country of the Kemmont, (a people inhabiting the high grounds above to the S. W.) falls into the river Mahaanah. The Kemmont were a sect once the same as the Falasha, but were baptized in the reign of Facilidas, and, ever since, have continued separate from their ancient brethren. They eat the meat of cattle killed by Christians, but not of those that are slaughtered, either by Mahometans or Falasha. They hold, as a doctrine, that, being once baptized, and having once communicated, no sort of prayer, nor other attention to divine worship, is further necessary. They wash themselves from head to foot after coming from the market, or any public place, where they may have touched any one of a sect different from their own, esteeming all such unclean. They abstain from all sorts of work on Saturday, keeping close at home; but they grind corn, and do many other such like works, upon Sunday. Their women pierce their ears, and apply weights to make them hang down, and

to enlarge the holes, into which they put ear-rings almost as big as shackles, in the same manner as do the Bedowis in Syria and Palestine.

On the 28th having passed the Toom Aredo, and a small stream called Agam-Ohha, or the Brook of Jessamine, from a beautiful species of that shrub, very frequent here, they entered a thick wood, winding round a hill, in a south-east direction, to get into the plain below; where they were surrounded by a great multitude of men, armed with lances, shields, slings, and large clubs or sticks, who rained a shower of stones towards them, for they were at such a distance, that all of them fell greatly short of them. Mr. B. ordered two shots to be fired over their heads: not with any intention to hurt them, but to let them hear, by the balls whistling among the leaves of the trees, that their guns carried farther than any of their slings. They seemed to understand their meaning, by gliding through among the bushes, and appearing on the top of a hill farther off, where they continued hooping and crying, and making divers signs, which they could not, neither did they endeavour to understand.

While resting on the banks of the river Mogetch, they had been overtaken by two men, and two women, who were driving two loaded asses, and were going to Tcherkin; they had desired to keep company with them for fear of danger on the road. By one of these strange women, (who understood the language of Tigrè, and undertook readily to carry a message to the stranger, who was very busy making signs from behind a tree, without coming one step nearer,) Mr. B. sent word, that if they shewed the smallest appearance of further insolence, either by approaching the tent, or

slinging stones that night, the next morning, when the horse he expected were come up, he would burn their town, and put every man of them to the sword. A very submissive answer was sent back, with a heap of lies in excuse of what they called their mistake.

On the 29th, at ten in the forenoon, they left the inhospitable villages of Gimbaar, not without entertaining some apprehensions of meeting the inhabitants again in the course of the day. In a few minutes they passed three small clear streams in a very fertile country; the soil was a black loomy earth; the grass already parched, or rather entirely burnt up by the sun.

Having set out for Waalia, they encamped in the market-place at half past four in the afternoon.

Waalia is a collection of villages, each placed upon the top of a hill, and inclosing, as in a circle, an extensive flat piece of ground about three miles over, on which a very well frequented market is kept. The name is given it from a species of small pigeons, with yellow breasts and variegated backs, the fattest and best of all the pigeon kind.

They left this early on the 30th, and continuing northwest, crossed the river Mai Lumi. At eight o'clock they cam to the mouth of the formidable pass, Dav-Dohha. ..t is a very narrow defile, full of strata of rocks, like steps of stairs, but so high, that, without leaping, or being pulled up, no horse or mule can ascend. Moreover, the descent, though short, is very steep, and almost choked up by huge stones, which the torrents, after washing the earth from about them, had rolled down from the mountain above. Both sides of the defile are covered thick with wood and bushes, especially that detestable thorn the kantuffa, so justly repro-

bated in Abyssinia. Having extricated themselves successfully from this pass, their spirits were so elated, that they began to think their journey now at an end, not reflecting how many passes, full of real danger, were still before them. They soon reached Werkleva, a village of Mahometans. Above this, too, is Armatchiko, a famous hermitage, and around it huts inhabited by a number of monks. Having rested a few minutes at Tabaret Wunze, a wretched village, composed of miserable huts, on the banks of a small brook, at a quarter after two they passed the Coy, a large river, which falls into the Mahaanah.

Dec. 31, they came to the banks of the Germa, which winds along the valley, and falls into the Angrab. After having continued some time by the side of the Germa, and crossed it going N. W. they at ten, passed the small river Idola; and half an hour after came to Deber, a house of Ayto Confu, on the top of a mountain, by the side of a small river of that name. The country here is partly in wood, and partly in plantations of dora. It is very well watered, and seems to produce abundant crops; but it is not beautiful; the soil is red earth, and the bottoms of all the rivers soft and earthy, the water heavy and generally ill-tasted.

Jan. 1, 1772, they passed a small village called Dembic, and about mid-day came to the large river Tchema. About an hour after, they came to the Mogetch, a river not so large as the Tchema, but which, like it, joins the Dwang. Here they had a view of the steep mountain Magwena, where there is a monastery of that name, possessed by a multitude of lazy, profligate, ignorant monks. Magwena, excepting one mountain, is a bare, even ridge of rocks, which seemingly bear nothing, but

are black, as if calcined by the sun. In the rainy season it is said every species of verdure is here in the greatest luxuriancy; all the plantations of corn about Deber are much infested with a small, beautiful, green monkey, with a long tail, called Tota. In the afternoon they encamped at Eggir Dembic; and in the evening passed along the side of a small river running west, which falls into the Mogetch.

January 2, they pased through the midst of several small villages. At half past eight they came to the mountain of Tcherkin, which they rounded on the west, and then on the north. At twenty minutes past ten Mr. B. pitched his tent in the market place at Tcherkin, which seemed a beautiful lawn laid out for pleasure, shaded with fine old trees, of an enormous height and size, and watered by a small but very limpid brook, running over beds of pebbles as white as snow.

The impatient Welleta Yasous would only give our traveller time to see his quadrant and other instruments safely stowed and then hurried him through a very narrow and crooked path up the side of the mountain, at every turn of which was placed a great rock or stone, the station for musquets to enfilade the different stages of the road below, where it was strait for any distance. They at last reached the outer court where they found the chamberlain Ammonios, and many old acquaintances whom Mr. B. had known at Ozoro Esther's house at Gondar. He was then taken to an inner apartment, where, to his great surprise, instead of Ayto Confu, who he was told had arrived, he saw his mother, Ozoro Esther, sitting on a couch, and at her feet the secretary's daughter, the beautiful Tecla Mariam; and, soon after,

the secretary himself, and several others belonging to the court. After having made a profound obeisance, he declared his astonishment at meeting her in this wilderness; when Ozoro Esther replied, "There is nothing so strange in it; the troops of Begemder have taken away my husband, Ras Michael, God knows where; and, therefore, being now a single woman, I am resolved to go to Jerusalem to pray for my husband, and to die there, and be buried in the Holy Sepulchre."

Ayto Confu's house at Tcherkin is built on the edge of a precipice which takes its name from the mountain Amha Tcherkin. It is built all with cane very artificially, the outer wall being composed of fascines of canes, so nearly joined together as not to be penetrated by rain or wind. The entry is from the south side of it, very crooked and difficult, half way up the rock. On the east, is a very plentiful spring, which furnishes the house with excellent water. Yet, after all, this house, though inaccessible, is not defensible, and affords very little safety to its master; for the Shangalla, with flax, or any thing combustible, tied to the point of their arrows, would easily set it on fire if they once approached it; and the Abyssinians with guns could as easily destroy it, as, on such occasions, they wrap their balls in cotton wads. The inside of the state-rooms were hung with long stripes of carpeting, and the floors covered with the same. There is great plenty of game of every sort about Tcherkin; elephants, rhinoceroses, and a great number of buffaloes, which differ nothing in form from the buffaloes of Europe or of Egypt, but very much in temper and disposition. They are fierce, rash, and fearless of danger; and, contrary to the practice of any

other creature not carnivorous, they attack the traveller and the hunter equally, and it requires address to escape from them. They seem to be, of all others, the creature the most given to ease and indulgence. They lie under the most shady trees, near large pools of water, of which they make constant use, and sleep soundly all the day long. The flesh of the female is very good when fat, but that of the male, hard, lean, and disagreeable. Their horns are used in various manners by the turners, in which craft the Abyssinians are very expert. In the woods there are many civet cats, but they know not the use of them, nor how to extract the civet. The Mahometans only are possessed of this art.

On the 6th, an hour before day, after a hearty breakfast, they mounted on horseback, to the number of about thirty belonging to Ayto Confu. But there was another body, both of horse and foot, which made hunting the elephant their particular business. These men dwell constantly in the woods, and know very little the use of bread, living entirely upon the flesh of the beasts they kill, chiefly that of the elephant or rhinoceros. They are exceedingly thin, light, and agile, both on horseback and foot; are very swarthy, though few of them black; none of them woolly-headed, and all of them have European features. They are called Agageer, a name of their profession, not of their nation, which comes from the word Agar, and signifies to hough or ham-string with a sharp weapon. More properly it means, indeed, the cutting the tendon of the heel, and is a characteristic of the manner in which they kill the elephant, which our author thus describes—

"Two men, absolutely naked, without any rag or covering at all about them, get on horseback; this pre-

Hunting the Elephant.

caution is from fear of being laid hold of by the trees or bushes, in making their escape from a watchful enemy. One of these riders sits upon the back of the horse, sometimes with a saddle, and sometimes without one, with only a switch or short stick in one hand, carefully managing the bridle with the other; behind him sits his companion, who has no other arms but a broad-sword, such as is used by the Sclavonians, and which is brought from Trieste. His left hand is employed grasping the sword by the handle, and about fourteen inches of the blade is covered with whip-cord. This part he takes in his right hand, without any danger of being hurt by it; and, though the edges of the lower part of the sword, are as sharp as a razor, he carries it without a scabbard. As soon as the elephant is found feeding, the horseman rides before him as near his face as possible; or, if he flies, crosses him in all directions, crying out, 'I am such a man and such a man; this is my horse, that has such a name; I killed your father in such a place, and your grandfather in such another place, and I am now come to kill you; you are but an ass in comparison of them.' This nonsense he verily believes the elephant understands, who, chafed and angry at hearing the noise immediately before him, seeks to seize him with his trunk or proboscis, and, intent upon this, follows the horse everywhere, turning and turning round with him, neglectful of making his escape by running straight forward, in which consists his only safety. After having made him turn once or twice in pursuit of the horse, the horseman rides close up along-side of him, and drops his companion just behind on the off-side; and while he engages the elephant's attention upon the horse, the footman behind gives him a drawn stroke just above the heel, or

what in man is called the tendon of Achilles. This is the critical moment; the horseman immediately wheels round, and takes his companion up behind him, and rides off full speed after the rest of the herd, if they have started more than one; and sometimes an expert Agageer will kill three out of one herd. If the sword is good, and the man not afraid, the tendon is commonly entirely separated; and if it is not cut through, it is generally so far divided, that the animal, with the stress he puts upon it, breaks the remaining part asunder. In either case, he remains incapable of advancing a step, till the horseman returning, or his companions coming up, pierce him through with javelins and lances; he then falls to the ground, and expires with the loss of blood.

"The Agageer nearest me presently lamed his elephant, and left him standing. Ayto Engedan, Ayto Confu, Guebra Mariam, and several others, fixed their spears in the other, before the Agageer had cut his tendons. My Agageer, however, having wounded the first elephant, failed in the pursuit of the second, and, being close upon him at entering the wood, he received a violent blow from a branch of a tree which the elephant had bent by his weight, and after passing, allowed it to replace itself, when it knocked down both the riders, and very much hurt the horse. This, indeed, is the great danger in elephant-hunting; for some of the trees that are dry and short, break, by the violent pressure of so immense a body moving so rapidly, and fall upon the pursers, or across the roads. But the greatest number of these trees, being of a succulent quality, they bend without breaking, and return quickly to their former position, when they strike both horse and man so violently,

that they often beat them to pieces, and scatter them upon the plain. Dextrous, too, as the riders are, the elephant sometimes reaches them with his trunk, with which he dashes the horse against the ground, and then sets his feet upon him, till he tears him limb from limb with his proboscis; a great many hunters die this way. Besides this, the soil, at this time of the year, is split into deep chasms, or cavaties, by the heat of the sun, so that nothing can be more dangerous than the riding. The elephant once slain, they cut his whole flesh off his bones into thongs, like the reins of a bridle, and hang these like festoons, upon the branches of trees, till they become perfectly dry, without salt, and they then lay them by for their provision in the season of the rains.

. . . . .

"There now remained but two elephants of those that had been discovered, which were a she one with a calf. The Agageer would willingly have let these alone, as the teeth of the female are very small, and the young one is of no sort of value, even for food, its flesh shrinking much upon drying. But the hunters would not be limited in their sport. The people having observed the place of her retreat, thither we eagerly followed. She was very soon found, and as soon lamed by the Agageers; but when they came to wound her with the darts, as every one did in their turn, to our very great surprise, the young one, which had been suffered to escape unheeded and unpursued, came out from the thicket apparently in great anger, running upon the horses and men with all the violence it was master of. I was amazed; and as much as ever I was, upon such an occasion, afflicted, at seeing the great affection of the little animal defending its wounded mother, heedless of its

own life or safety. I therefore cried to them, for God's sake to spare the mother, though it was then too late; and the calf had made several rude attacks upon me, which I avoided without difficulty; but I am happy, to this day, in the reflection that I did not strike it. At last, making one of its attacks upon Ayto Engedan, it hurt him a little on the leg; upon which he thrust it through with his lance, as others did after, and it then fell dead before its wounded mother, whom it had so affectionately defended. It was about the size of an ass, but round, big-bellied, and heavily made; and was so furious, and unruly, that it would easily have broken the leg either of man or horse, could it have overtaken them, and jostled against them properly."

The Agageers having procured as much meat as would maintain them a long time, could not be persuaded to continue the hunting any longer. Part of them remained with the she elephant, which seemed to be the fattest; though the one they killed first was by much the most valuable, on account of its long teeth. It was still alive, nor did it seem an easy operation to kill it, without the assistance of the other Agageers even though it was totally helpless, except with its trunk.

"The next morning (adds our author) we were on horseback by the dawn of day in search of the rhinoceros, many of which we had heard make a very deep groan and cry as the morning approached; several of the Agageers then joined us, and after we had searched about an hour in the very thickest part of the wood, one of them rushed out with great violence, crossing the plain towards a wood of canes that was about two miles distant. But though he ran, or rather trotted, with surprising speed, considering his bulk, he was, in a very

little time, transfixed with thirty or forty javelins; which so confounded him, that he left his purpose of going to the wood, and ran into a deep hole, ditch, or ravine, a *cul de sac*, without outlet, breaking above a dozen of the javelins as he entered. Here we thought he was caught as in a trap, for he had scarce room to turn; when a servant, who had a gun, standing directly over him, fired at his head, and the animal fell immediately, to all appearance dead. All those on foot now jumped in with their knives to cut him up, and they had scarce begun, when the animal recovered so far as to rise upon his knees: happy then was the man that escaped first; and had not one of the Agageers, who was himself engaged in the ravine, cut the sinew of the hind leg as he was retreating, there would have been a very sorrowful account of the foot-hunters that day.

"After having dispatched him, I was curious to see what wound the shot had given, which had operated so violently upon so huge an animal: and I doubted not it was in the brain. But it had struck him no where but upon the point of the foremost horn, of which it carried off above an inch; and this occasioned a concussion that had stunned him for a minute, till the bleeding had recovered him. . . . . I saw evidently the ball had touched no other part of the beast. . . . . We had not gone far before a wild boar arose between me and Ayto Engedan, which I immediately killed with my javelin. Before he, on his horse, came up to it, another of its companions shared the same fate about a quarter of an hour after. This was the sport I had been many years used to in Barbary, and was infinitely more dextrous at it than any of the present company; this put

me more upon a par with my companions, who had not failed to laugh at me, upon my horse's refusal to carry me near either to the elephant or rhinoceros. Nobody would touch the carcase of the boar after it was dead, being an animal which is considered as unclean. - . . . . A boar, roused on their right, had wounded a horse and a footman of Ayto Confu, and then escaped. Two buffaloes were found by those on the right, one of which wounded a horse likewise. Ayto Confu, Engedan, Guebra Mariam, and myself, killed the other with equal share of merit, without being in any sort of danger. All this was in little more than an hour, when our horses were considerably blown, not tired, and though we were beating homewards, still we were looking very keenly for more game. Ammonios was on the left among the bushes, and some large, beautiful, tall-spreading trees, close on the banks of the river Bedowi, which stands there in pools. Whether the buffalo found Ammonios, or Ammonios the buffalo, is what we could never get him to explain to us; but he had wounded the beast slightly in the buttock, which, in return, had gored his horse, and thrown both him and it to the ground. Luckily, however, his cloak had fallen off, which the buffalo tore to pieces, and employed himself for a minute with that and with the horse, but then left them, and followed the man as soon as he saw him rise and run. Ammonios got behind one large tree, and from that to another still larger. The buffalo turned very aukwardly, but kept close in pursuit; and there was no doubt he would have worn our friend out, who was not used to such quick motion. Ayto Engedan, who was near him, and might have assisted him, was laughing ready to die, at the droll figure of a man Ammonios's grave

carriage made, running and skipping about naked, with a swiftness he had never practised all his life before; and Engedan continued calling to Confu to partake of the diversion.

"The moment I heard his repeated cries, I galloped out of the bushes to the place where he was, and could not help laughing at the ridiculous figure of our friend, very attentive to the beast's motions, which seemed to dodge with great address, and keep to his adversary with the utmost obstinacy. . . . . The unfortunate Ammonios had been driven from tree to tree, till he had got behind one within a few yards of the water; but the brushwood upon the banks, and his attention to the buffalo, hindered him from seeing how far it was below him. Nothing could be more ridiculous than to see him holding the tree with both his hands, peeping first one way, and then another, to see by which the beast would turn. And well he might be on his guard, for the animal was absolutely mad, tossing up the ground with his feet both before and behind. 'Sir, (said I to Ayto Confu) this will be but an ugly joke to-night, if we bring home that man's corpse, killed in the very midst of us, while we were looking on.' Saying this, I parted at a canter behind the trees, crying to Ammonios to throw himself into the water when I should strike the beast; and seeing the buffalo's head turned from me, at full speed I ran the spear into the lower part of his belly, through his whole intestines, till it came out above a foot on the other side, and there I left it, with a view to hinder the buffalo from turning. It was a spear which, though small in the head, had a strong, tough, seasoned shaft, which did not break by striking it against the trees and bushes, and it pained

and impeded the animal's motions, till Ammonios quitting the tree, dashed through the bushes with some difficulty, and threw himself into the river. But here a danger occurred which I had not foreseen. The pool was very deep, and Ammonios could not swim; so that though he escaped from the buffalo, he would infallibly have been drowned, had he not caught hold of some strong roots of a tree shooting out of the bank; and there he lay in perfect safety from the enemy, till our servants went round, and brought him out of the pool on the further side. In the mean time, the buffalo, mortally wounded, seeing his enemy had escaped, kept his eyes intent upon us, who were about forty yards from him, walking backwards towards us, with intent to turn suddenly upon the nearest horse; when Ayto Confu ordered two men with guns to shoot him through the head, and he instantly fell. The two we first killed were females; this last was a bull, and one of the largest, confessedly, that had ever been seen. Though not fat, I guess he weighed nearer fifty than forty stone. His horns from the root, following the line of their curve, were about fifty-two inches, and nearly nine where thickest in the circumference. They were flat, not round. Ayto Confu ordered the head to be cut off, and cleared of its flesh, so that the horns and skeleton of the head only remained; this he hung up in the great hall among the probosces of elephants, and horns of rhinoceroses, with this inscription in his own language, *Yagoube the Kipt killed this upon the Bedowi.*"

Tcherkin has a market on Saturdays, in which raw cotton, cattle, honey, and coarse cotton cloths are sold. The Shangalla formerly molested Tcherkin greatly, but for thirteen years past they had done little damage.

The small-pox raged so violently for a number of years among them, that it has greatly diminished their numbers, and consequently their power of troubling their neighbours. At Tcherkin they saw a prodigious quantity of black scorpions, of a very small kind, seldom in the houses, but chiefly hid under stones; several were stung by them, but no other mischief followed but a small swelling, and a complaint of cold in the part, which went away in a few hours.

They left Tcherkin January 15, and passed several villages, all of elephant hunters, and mostly Mahometans. The next day they passed several rivers, and on the 17th, came to Sancaho, an old frontier territory of Abyssinia. The town may consist of about 300 huts or houses, neatly built of canes, and curiously thatched with leaves of the same. The inhabitants of the town are Baasa, a race of Shangalla, converted to the Mahometan religion: it is an absolute government, has a nagareet, or kettle-drum for proclamations, yet is understood to be inferior to Ras el Feel, and dependant on it, and always subject to that nobleman, who is Kasmoli, of Ras el Feel. Gimbaro, the Erbab or chief, was the tallest and stoutest man of his nation, about six feet six inches high, and strongly made in proportion; hunted always on foot, and was said, among his people, to have singly killed elephants with one blow of his spear. The features of his face might well be called hideous; he paid his part of the revenue in buffaloes' hides, of which the best shields were made; and with elephants' teeth, and rhinoceros's horns, used for the handles of the crooked knives, which the Abyssinians carry at their girdles. All the inhabitants of Sancaho are hunters of elephants. It is their principal food.

Having left this, they turned south-west on the banks of the large river Tokoor-Ohha, which signifies the Black River, and is famous for the number of buffaloes that are upon its banks, which are covered with large beautitul shady trees, all of a hard red wood, called Dengui Sibber, or Breaker of Stones. They had neither fruit nor flower on them at this time. On the 19th they crossed this river. The territory here is called Gilmaber, from Gilma, a small village a mile and a half distant to the southward. Gilmaber is about a mile and a half long, full of tall canes. Having continued their journey both this and the following day, our travellers and their beasts were equally fatigued, and their clothes torn to rags. Guanjook is a very delightful spot by the river side; here are small woods of very high trees interspersed with very beautiful lawns; several fields cultivated with cotton; variety of game (especially Guinea fowls, in great abundance) and, upon every tree, perroquets, of different kinds and colours. Having left this on the 22d, they came to the Guangue, the largest river they had seen in Abyssinia except the Nile and Taccazé. It abounds with hippopotami, and crocodiles, chiefly the former. At a quarter after one they came to Mariam Ohha, and at half past three arrived at Hor-Cacamoot. Hor in that country signifies the dry deep bed of a torrent, which has ceased to run; and Cacamoot, the shade of death; so that Yasine's village, where they now took up their quarters, is called the Valley of the Shadow of Death: a bad omen for weak and wandering travellers, as they were, surrounded by a multitude of dangers, and far from home.

"Hor-Cacamoot (says our author) is situated in a plain in the midst of a wood, so much only of which

has been cleared away as to make room for the miserable huts of which it consists, and for the small spots of ground on which they sow mashilla, or maize, to furnish them with bread. Their other food consists entirely of the flesh of the elephant and rhinoceros, and chiefly of the former: for the trouble of hunting the elephant is not greater than chasing the rhinoceros, and the difference of gain is much superior. The elephant has a greater quantity of better flesh, while his large teeth are very valuable, and afford a ready price every where. The inhabitants being little acquainted with the use of fire-arms, the smaller game, of the deer kind, are not much molested, unless by the wild Shangalla, who make use of bows and arrows, so that these animals are increased beyond imagination.

"Ras el Feel consisted once of thirty-nine villages. All the Arabs and Atbara resorted to them with butter, honey, horses, gold, and many other commodities; and the Shekh of Atbara, living upon the frontier of Sennaar, entertained a constant good correspondence with the Shekh of Ras el Feel, to whom he sent yearly a Dongola horse, two razors, and two dogs. The Shekh of Ras el Feel, in return, gave him a mule and a female slave; and the effect of this intercourse was to keep all the intermediate Arabs in their duty. Since the expedition of Yasous II. against Sennaar, no peace has ever subsisted between the two states: on the contrary, all the Arabs that assisted the king, and were defeated with him, pay tribute no longer to Sennaar, but live on the frontiers of Abyssinia, and are protected there."

On the 17th of March they set out from Hor-Cacamoot on our journey to Teawa, capital of the province of Atbara. After several interruptions on the road, they encamped at Falaty, the east village of Ras el Feel,

a little to the northward. A small mountain, immediately north from this village, the one end of which is thought to resemble the head of an elephant, gives the name to the village and province.

On the 18th they continued their journey through thick, and almost impenetrable woods full of thorns; and in two hours came to the bed of a torrent, though in appearance dry, yet upon digging with their hands in the loose sand, they found great plenty of fresh water exceedingly well tasted, being sheltered by projecting rocks from the action of the sun. This is called Surf el Shekh. Here they filled their girbas, for there is very little good water to be found between this and Teawa. A girba, which is an ox's skin squared, the edges being sewed together very artificially by a double seam, which does not let out water, generally contains about sixty gallons; two of them are the load of a camel.

Having passed Eradeeba, where is neither village nor water, Quraicha, a bed of a torrent where there was now no water, on the 19th they came to Jebbal Achmar a small mountain, and reached Imserrha at half past eleven. On the 20th, they arrived at Rashid, once full of villages all of which are now ruined by the Arabs Daveina. They were just two hours in coming to Rashid, for they were flying for their lives; the *Simoom*, or hot wind, having struck them not long after they had set out from Imserrha, and their little company, all but Mr. B. fell mortally sick with the quantity of poisonous vapour that they had imbibed.

A Ganjar Arab, who drove an ass laden with salt, took this opportnnity of stealing one of the mules, together with a lance or shield belonging to one of the the servants. The country was so woody, and he had so much advantage of them in point of time, that it was

thonght in vain to pursue him one step. Having refreshed themselves with a little sleep, they filled their girbas with water, and left this the next day, when they arrived at Imeanzara, a station of the Arabs Daveina; here had been large pools of water; the cavities, apparently dug by the hands of men, were from twenty to thirty feet deep, aud not less than sixty yards long. The water was just then drying up; and stood only about half a foot in depth, in the bottom of one of the pools. The borders of the basons were thick set with acacia and jujeb-trees; but the fruit of the latter was drying upon the stones, and had fallen shrivelled in great quantities upon the ground. They gathered about a couple of pecks, which was a very great refreshment.

The next day, being the 6th, since they had left Ras el Feel, they continued their journey, and, on the 23d, arrived at Teawa, the principal village and residence of the Shekh of Atbara. Its strength was about twenty-five horse, of which about ten were armed with coats of mail. They had about twelve contemptible firelocks. The rest of the inhabitants (naked, miserable Arabs) might amount to twelve hundred.

Mr. Bruce having been sent for by the Shekh, found him sitting in a spacious room, in an alcove, on a large broad sofa like a bed with India curtains gathered on each side, into festoons. He called to a black boy who attended him, in a very surly tone, to bring him a pipe, and in much the same voice addressed Mr. Bruce. He demanded 2000 piastres in gold before he left the chamber, or, taking up his sword and drawing it, declared he would put him to death with his own hand. Mr. Bruce presented his little blunderbuss, telling him, "that was his answer, and charging him on his life

not to stir from his sofa." The intimidated Shekh immediately dropped his sword and pretended he was in jest. Our traveller, being now joined by his servants, gave this bravo some good advice amd took his leave.

During our traveller's stay here, the Shekh behaved in a very disagreeable manner. Mr. B. gave him for a present, a large piece of blue Indian cotton cloth, with gold flowers, a silk and cotton sash, about two ounces of civet, two pounds of nutmegs, and ten pounds of pepper. He received the presents very graciously to appearance, and laid all the articles down beside him. Mr. B. then desired that he would dispatch him as soon as possible, and for that end, be preparing the camels. Still he evaded our traveller's wishes by frivolous excuses. After much difficulty and vexation, they were allowed to depart Ap ril 1

In a country so desert, and exceedingly poor as Teawa, under such a government, it is not to be expecte l that trade of any kind should flourish ; yet there is a miserable manufacture of coarse cotton cloths of the size of large towels, just enough to go round the middle, which pass current, like specie, all over Atbara : they are called Dimoor, and are used in place of small silver money. The Mahalac, a very bad copper coin, passes for smaller matters. The vakia of gold is worth about forty-five shillings; but the only commerce of Teawa is carried on by exchange, as salt for grain, camels for salt ; the value of goods varying according to the scarcity or plenty of one sort of commodities with respect to the other.

Their journey for the first seven hours, was through a barren, bare, and sandy plain, without finding a vestige of any living creature, without water and without

grass. They all continued on foot, from four till the grey of the morning of the 19th of April. So violent an inclination to sleep had fallen upon Mr. B. that he was forced to walk, for fear of breaking his neck by a fall from his camel, till eight o'clock, when they halted in a wood of ebony bushes, growing like the birch tree in many shoots from the old stems, which had been cut down for fear of harbouring the fly, and totally deprived of their leaves afterwards, by the burning of grass, from the same reason. This place is called Abou Jehaarat, and is the limit between the government of Teawa and Beyla. After a very fatiguing journey, they rested at Abou Jehaarat till the afternoon, and at eight in the evening arrived at Beyla. They were met by Mahomet, the Shekh, at the very entrance of the town. He said, he looked upon them as risen from the dead; that they must be good people, and particularly under the care of Providence, to have escaped the many snares the Shekh of Atbara, had laid for them. Mahomet, the Shekh, had provided every sort of refreshment possible for them; and, thinking we could not live without it, he had ordered sugar for them from Sennaar. Honey for the most part hitherto had been its substitute. They had a good comfortable supper; and as fine wheat-bread as ever was eaten, brought from Sennaar, as also rice.

Mr. Bruce prepared a present for the Shekh of Beyla, such as he very well deserved; but no intreaty, nor any means he could use, could prevail upon him to accept of the merest trifle. All being friends now, and contented, the day (April 20) was given to repose and joy. It was hinted to our traveller, that the Shekh wished him to stay a week at Beyla, but he was resolved to press on to Sennaar, before affairs there were in a desperate situ-

ation, or some scheme of mischief should be contrived by Fidele.

They had again a large and plentiful dinner, and a quantity of bouza; venison of several different species of the antelope or deer kind; and Guinea-fowls, boiled with rice, the best part of their fare, for the venison smelled and tasted strongly of musk. This was the provision made by the Shekh's two sons, boys about fourteen or fifteen years old, who had got each of them a gun with a match-lock and whose favour Mr. Bruce secured to a very high degree, by giving them some good gunpowder, and plenty of small leaden bullets. In the afternoon they walked out to see the village, which is a very pleasant one, situated upon the bottom of a hill, covered with wood, all the rest flat before it. Through this plain there are many large timber trees, planted in rows, and joined with high hedges, as in Europe, forming inclosures for keeping cattle; but of these they saw none, as they had been moved to the Dender for fear of the flies. There is no water at Beyla but what is got from deep wells. Large plantations of Indian corn are everywhere about the town. The inhabitants are in continual apprehension from the Arabs Daveina at Sim-Sim, about forty miles south east; and from another powerful race called Wed abd el Gin, *i. e. Son of the slaves of the Devil*, who live to the south-west, between the Dender and the Nile. Beyla is another frontier town of Sennaar, on the side of Sim Sim; and between Teawa and this, on the Sennaar side, and Ras el Feel, Nara, and Tchelga, upon the Abyssinian side, all is desert and waste, the Arabs only suffering the water to remain there without villages near it, that they

and their flocks may come at certain seasons while the grass grows, and the pools or springs fill elsewhere.

They left Beyla April 21, at three o'clock in the afternoon, their direction south-west, through a very pleasant flat country, but without water. About eleven at night they alighted in a wood: the place is called Baherie, about nine miles from Beyla. The next day they came to the banks of the Rahad. The ford is called Tchir Chaira. The river itself was now standing in pools, the water foul, stinking, and covered with a green mantle; the bottom soft and muddy, but there was no choice. The water at Beyla was so bad, that they took only as much as was absolutely necessary till they arrived at running water from the Rahad.

On the 23d, in the close of the evening, they met several men on horseback and on foot, coming out from among the bushes, who endeavoured to carry off one of their camels which had on it the king's and Shekh Adelan's presents, their clothes, books, papers, &c.

This was a piece of malice of some of the Cohala, as our travellers had not made a present for eating their grass and drinking their water; however peace was soon made and the camel restored.

On the 24th they passed through several small villages and came to the river Dender, standing now in pools. but by the vast wideness of its banks, and the great deepness of its bed, all of white sand, it should seem that in time of rain it will contain nearly as much water as the Nile. The banks are everywhere thick overgrown with the rack and jujeb tree, especially the latter.

In the evening of the 24th they passed through a large plain, with not a tree before them; but they pre-

sently found themselves encompassed with a number of villages, nearly of a size, and placed at equal distances in form of a semi-circle, the roofs of the houses in shape of cones, as are all those within the rains. The plain was all of a red, soapy earth, and the corn just sown. At nine they halted at a village of Pagan Nuba. These are all soldiers of the Mek of Sennaar, cantoned in these villages, which, at the distance of four or five miles, surround the capital. They are either purchased or taken by force from Fazuclo, and the provinces to the south upon the mountains Dyre and Tegla. Having settlements and provisions given them, as also arms put in their hands, they never wish to desert, but live a very domestic and sober life.

On the 25th, in the afternoon, they set out from the villages of the Nuba, called Dahera, intending to arrive at Bosboch, where is the ferry of the Nile; but they had scarcely advanced two miles into the plain, when they were inclosed by a violent whirlwind, or what is called at sea the water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night time. The unfortunate camel that had been taken by the Cohala, seemed to be nearly in the centre of its vortex. It was lifted and thrown down at a considerable distance, and several of its ribs broken. Although as far as Mr. B. could guess, he was not near the centre, it whirled him off his feet, and threw him down upon his face, so as to make his nose gush out with blood. Two of the servants likewise had the same fate. It plaistered them all over with mud, almost as smoothly as could have been done with a trowel. The sphere of its action seemed to be about 200 feet. It demolished one half of a small hut as if it had been cut through with

a knife, and dispersed the materials all over the plain, leaving the other half standing. As soon as they recovered themselves, they took refuge in a village, from fear only, for they saw no other vestige of any other whirlwind. It involved a great quantity of rain, which the Nuba of the villages said was very fortunate, and portended good look to them, and a prosperous journey; for they said, that had dust and sand arisen with the whirlwind, in the same proportion it would have done had not the earth been moistened, they should all infallibly been suffocated; they cautioned them, by saying, that tempests were very frequent in the beginning and end of the rainy season, and whenever they should see one coming, to fall down upon their faces, keeping their lips close to the gronnd, and so let it pass; and thus it would neither have power to carry them off their feet, nor suffocate them, which was the ordinary case. Their kind landlords, the Nuba, gave them a hearty welcome, and helped them to wash their clothes first and then to dry them. They gave them a piece of roasted hog, which they ate (except Ismael and the Mahometans) very much to the satisfaction of the Nuba. Mr. B. had seldom, in his life, upon a journey, passed a more comfortable night. He had a very neat, clean hut, entirely to himself, and a Greek servant that sat near him. Some of the Nuba watched for them all night, and took care of their beasts and baggage.

They left Nuba on the 26th, and arrived at Basboch, which is a large collection of huts of these people, and has the appearance of a town. The governor, a venerable old man of about seventy, who was so feeble that he could scarcely walk, received them with great complacency. Mr. B. had here a very clean and comforta-

ble hut to lodge in, but they were sparingly supplied with provisions.

On the 29th leave was sent them to enter Sennaar. It was not without some difficulty that they got the quadrant and heavy baggage safely carried down the hill, for the banks are very steep to the edge of the water. They were conducted by Adelan's servant to a very spacious good house belonging to the Shekh himself, having two stories, a long quarter of a mile from the king's palace. He left a message for them to repose themselves, and in a day or two to wait upon the king, and that he should send to tell them when they were to come to him. This they resolved to have complied with most exactly; but the very next morning, there came a servant from the palace to summon them to wait upon the king, which they immediately obeyed. Mr. B. took with him three servants, black Soliman, Ismael the Turk, and his Greek servant Michael. The palace covers a prodigious deal of ground. It is all of one story, built of clay, and the floors f earth. The chambers through which they passed were all unfurnished, and seemed as if a great many of them had formerly been destined as barracks for soldiers, of whom there were not above fifty on guard. The king was in a small room, not twenty feet square, to which they ascended by two short flights of narrow steps. The floor of the room was covered with broad square tiles; over it was laid a Persian carpet, and the walls hung with tapestry of the same country; the whole very well kept, and in good order. The king was sitting upon a mattress, laid on the ground, which was likewise covered with a Persian carpet, and round him was a number of cushions of Venetian cloth of gold. His dress did not coorrespond with this mag-

nificence, for it was nothing but a large, loose shirt of Surat blue cotton cloth, which seemed not to differ from the same worn by his servants, except that, all round the edges of it, the seams were double-stitched with white silk, and likewise round the neck. His head was uncovered; he wore his own black hair, and was as white in colour as an Arab. He seemed to be a man about thirty-four, his feet were bare, but covered by his shirt. He had a very plebeian countenance, on which was stamped no decided character; our traveller, however, guessed him to be a soft, timid, irresolute man. At his coming forward and kissing his hand, he looked for a minute as if undetermined what to say. He then asked for an Abyssinian interpreter, as there are many of these about the palace. Mr. B. said to him in Arabic, that he apprehended he understood as much of that language as would enable him to answer any question he had to put to him. Upon which he turned to the people that were with him, "Downright Arabic, indeed! You did not learn that language in Habesh?" said he to him. He answered, "No; I have been in Egypt, Turkey, and Arabia, where I learned it; but I have likewise often spoken it in Abyssinia, where Greek, Turkish, and several other languages, were used." He said, "Impossible! he did not think they knew any thing of languages, excepting their own, in Abyssinia."

There were sitting in the side of the room, opposite to him, four men dressed in white cotton shirts, with a white shawl covering their heads and part of their face, by which it was known they were religious men, or men of learning, or of the law. One of these answered the king's doubt of the Abyssinians' knowledge in langua-

ges. During this conversation Mr. B. took the sherriffe of Mecca's letter, also one from the king of Abyssinia; giving him first the former and then the latter. He took them both as he gave them, but laid aside the king's upon a cushion, till he had read the sherriffe's. After this he read the king's, and called immediately again for an Abyssinian interpreter; upon which Mr. B. said nothing, supposing, perhaps, he might chuse to make him deliver some message to him in private, which he would not have his people hear. But it was mere confusion and absence of mind, for he never spoke a word to him when he came. "You are a physician and a soldier," said the king. Both in time of need," said Mr. B. After some further conversation, the king made a sign, and a slave brought a cushion, which our traveller would have refused, but he forced him to sit down upon it. At length, being heartily tired of his royal company, Mr. B. seized an opportunity of retiring.

The drum beat a little after six o'clock in the evening. They then had a very comfortable dinner sent them, camels' flesh stewed with an herb of a viscous slimy substance, called Bammia. About eight o'clock came a servant from the palace, telling him now was the time to bring a present to the king; whereupon Mr. B. went directly to the palace. The king was then sitting in a large apartment. He was naked, but had several clothes lying upon his knee, and about him, and a servant was rubbing him over with very stinking butter or grease, with which his hair was dropping as if wet with water. Large as the room was, it could be smelled through the whole of it. He told our traveller that it was elephants' grease, which made people strong, and preserved the skin very smooth. After having rubbed him abundantly with grease, they brought a pretty large

horn, and in it something scented, about as liquid as honey. It was plain that civet was a great part of the composition. The king went out at the door into another room, and there two men deluged him over with pitchers of cold water, whilst as Mr. B. imagines, he was stark-naked. He then returned, and a slave anointed him with this sweet ointment; after which he sat down as completely dressed, being just going to his womens' apartment where he was to sup.

His toilet being finished, Mr. B. then produced his presents which he told him the king of Abyssinia had sent to him, hoping that, according to the faith and custom of nations, he would not only protect him while here, but send him safely and speedily out of his dominions into Egypt. He answered, "There was a time when he could have done all this, and more, but those times were changed, Sennaar was in ruin, and was not like what it once was." He then ordered some perfumed sorbet for Mr. B. to drink in his presence, which is a pledge that your person is in safety. He thereupon withdrew, and the king went to his ladies.

It was not till the eighth of May, Mr. B. had his audience of Shekh Adelan, at Aira, which is three miles and a half from Sennaar; they walked out early in the morning, for the greatest part of the way along the side of the Nile, which had no beauty, being totally divested of trees, the bottom foul and muddy, and the edges of the water white with small concretions of calcarious earth, which, with the bright sun upon them, dazzled and affected their eyes very much. They then struck across a large sandy plain without trees or bushes, and came to Adelan's habitation; two or three, very considerable houses of one story occupied the middle of a large square,

each of whose sides was at least half of an English mile. Instead of a wall to inclose this square, was a high fence or impalements of strong reeds, canes or stalks of dora, in fascines strongly joined together by stakes and cords. On the outside of the gate, on each hand, were six houses of a slighter construction than she rest; close upon the fence were sheds where the soldiers lay, the horses picqueted before them with their heads turned towards the sheds, and their food laid before them on the ground; above each soldier's sleeping-place, covered only on the top and open in the sides, were hung a lance, a small oval shield, and a large broad-sword. Within the gate was a number of horses, with the soldiers barracks behind them; they were all picqueted in ranks, their faces to their master's barracks. They were all above sixteen hands high, of the breed of the old Saracen horses, finely made, and as strong as our coach-horses, but exceedingly nimble in their motion; rather thick and short in the forehand, but with the most beautiful eyes, ears, and heads in the world; they were mostly black, some of them black and white, some of them milk white foaled, so not white by age, with white eyes and hoofs, not perhaps a great recommendation. A steel shirt of mail hung upon each man's quarters opposite to his horse, and by it an antelope's skin made soft like shamoy, with which it was covered from the dew of the night. A head-piece of copper, without crest or plumage, was suspended by a lace above the shirt of mail, and was the most picturesque part of the trophy. To these was added an enormous broad-sword in a red leather scabbard: and upon the pummel hung two thick gloves, not divided into fingers as ours, but like hedgers gloves, their fingers in one poke. They said, that, within that

inclosure at Aira, there were 460 horses, which, with the riders, and armour complete for each of them, were all the property of Shekh Adelan, every horseman being his slave, and bought with his money. There were five or six of these squares or inclosures, none of them half a mile from the other, which contained the king's horses, slaves, and servants.

Adelan was then sitting upon a piece of the trunk of a palm-tree, in the front of one of these divisions of his horses, which he seemed to be contemplating with pleasure; a number of black people, his own servants and friends were standing around him. He had on a long drab-coloured camlet gown, lined with yellow sattin, and a camlet night-cap like a head piece, with two short points that covered his ears. This, it seems, was his dress when he rose early in the morning to visit his horses, which he never neglected. The Shekh was a man above six feet high, and rather corpulent, had a heavy walk, seemingly more from affectation of grandeur than want of agility, He was about sixty, of the colour and features of an Arab and not of a Negro, but had rather more beard than falls to the lot of people in this country; large piercing eyes, and a determined, though at the same time, a very pleasing countenance. Upon Mr. Bruce's coming near him he got up, and after some remarks, they went into a large saloon, hung round with mirrors and scarlet damask; in one of the longest sides were two large sofas, covered with crimson and yellow damask, and large cushions of cloth of gold, like to the king's. He now pulled off his camlet gown and cap, and remained in a crimson sattin coat reaching down below his knees, which lapped over at the breast, and was girt round his waist with a scarf or sash, in which he

had stuck a short dagger in an ivory sheath, mounted with gold; and a very large and beautiful amethyst upon his finger, mounted plain, without any diamonds, and a small gold ear-ring in one of his ears.

After some extraordinary conversation, Mr. B. gave him the sherriffe's letter, which he opened, looked at, and laid by without reading. Our traveller then presented his letter from Ali bey, which he placed upon his knee, and gave a slap upon it with his open hand. "What! he exclaimed, do you not know, have you not heard, Mahomet Abou Dahab, his Hasnadar, has rebelled against him, banished him out of Cairo, and now sits in his place? But do not be disconcerted at that, I know you to be a man of honour and prudence; if Mahomet, my brother, does not come, as soon as I get leisure I will dispatch you." The servant that had conducted Mr. B. to Sennaar, and was then with our travellers, went forward close to him, and said in a kind of whisper, "Should he go often to the king?"—"When he pleases; he may go to see the town, and take a walk, but never alone, and also to the palace, that, when he returns to his country, he may report that he saw a king at Sennaar, that neither knows how to govern, nor will suffer others to teach him; who knows not how to make war, and yet will not sit in peace." Mr. B. then took his leave, but there was a plentiful breakfast in the other room to which he sent them.

The next morning, after Mr. B. came home from Aira, he was agreeably surprised by a visit from Hagi Belal, to whom he had been recommended by Metical Aga, and to whom Ibrahim Seraff, the English broker at Jidda, had addressed him for any money he should need at Sennaar. He welcomed our traveller with great kind-

ness, and repeated testimonies of joy and wonder at his safe arrival. He sent him in the evening some refreshments, which he had long been unaccustomed to; some tea, excellent coffee, some honey and brown sugar, several bottles of rack, likewise nutmegs, cinnamon, ginger, and some very good dates of the dry kind which he had brought from Atbara. Hagi Belal was a native of Morocco. He had been at Cairo, and also at Jidda and Mocha. He knew the English well, and professed himself both obliged and attached to them. It was some days before Mr. B. ventured to speak to him upon money business, or upon any probability of finding assistance here at Sennaar. He gave our traveller little hopes of the latter, and seemed to place all his expectations which were but faint ones, in the coming of Shekh Abou Kalec, from Kordofan. He said, nothing could be expected from Shekh Adelan without going to Aira, for that he would never trust himself in Sennaar, in this king's life-time, but that the minister was absolute the moment he assembled his troops without the town.

A few days after this Mr. B. had a message from the palace. He found the king sitting alone, apparently much chagrined, and in ill-humour. He asked him in a very peevish manner, "If he was not yet gone?" To which he answered, "Your majesty knows that it is impossible for me to go a step from Sennaar without assistance from you." After a short but disagreeable interview our traveller withdrew. About four o'clock that same afternoon he was again sent for to the palace, when the king told him that several of his wives were ill, and requested that he would give them his advice, which he promised to do without difficulty, as all acquaintance with the ladies had hitherto been much to his advantage.

He was admitted into a large square apartment very ill lighted, in which were about fifty women, all perfectly black, without any covering but a very narrow piece of cotton rag about their waists. While he was musing whether or not these all might be queens, or whether there was any queen among them, one of them took him by the hand and led him rudely enough into another apartment. This was much better lighted than the first. Upon a large bench, or sofa, covered with blue Surat cloth, sat three persons clothed from the neck to the feet with blue cotton shirts. One of these whom he found was the favourite, was about six feet high, and corpulent beyond all proportion. She seemed next to the elephant and rhinoceros, to be the largest living creature Mr. B. had met with. Her features were perfectly like those of a Negro; a ring of gold passed through her under lip, and weighed it down, till, like a flap, it covered her chin, and left her teeth bare, which were very small and fine. The inside of her lip she had made black with antimony. Her ears reached down to her shoulders, and had the appearance of wings; she had in each of them a large ring of gold, somewhat smaller than a man's little finger, and about five inches diameter. The weight of these had drawn down the hole where her ear was pierced so much, that three fingers might easily pass above the ring. She had a gold necklace, of several rows, one below another, to which were hung rows of sequins pierced. She had on her ancles two manacles of gold, larger than any Mr. B. had ever seen upon the feet of felons, with which he could not conceive it was possible for her to walk, but afterwards he found they were hollow. The others were dressed pretty much in the same manner; only there

Jibbel Ateshan, or the *Mountain of Thirst*; the men emphatically enough, considering that those who part from it, entering the desert, take there the first provisions against thirst, and there those that come to it from the desert first assuage theirs.

Having left Hassa on the 11th, they halted, for the night, in a patch of grass, called Howeela; which, having left the next day, they continued their journey through the desert to the N. E.; in order to avoid as much as possible the meeting any Arab that could give intelligence of their being on their journey, for nothing was so easy for people, such as the Bishareen, to waylay and cut them off at the well, where they would be sure they must of necessity pass. At twenty minutes past eight they came to Waadi el Haimer, where there are a few trees and some bent grass, for this is the meaning of the word Waadi in a desert. At half past eight they alighted in a sandy plain without trees or grass, called Umboia. They left this, still stretching farther into the desert at N. E. At nine they saw a hill called Assero-baybe, with two pointed tops E. of them. At two o'clock in the afternoon they came to Waadi Amour, where they alighted, after they had gone six hours this day with great diligence. Waadi Amour has a few trees and shrubs, but scarce enough to afford any shade, or night's provision for their camels. Being now without fear of the Arabs who live upon the Nile, from which they were at a sufficient distance, they with the same view to safety, declined approaching the mountains, but held their course nearly N. to a small spot of grass and white sand, called Assa Nagga. Here their misfortunes began, from a circumstance they had not attended to. Their shoes, that had needed constant re-

pair, were become at last absolutely useless, and the hard ground, from the time they had passed Amour, had worn the skin off in several places, so that their feet were very much inflamed by the burning sand.

On the 14th they alighted among some acacia-trees at Waadi el Halboub, having gone twenty-one miles. They were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. they saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness; at intervals they thought they were coming in a very few minutes to overwhelm them; and small quantities of sand did actually more than once reach them. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon them, the wind being very strong at north. Eleven of them ranged alongside of them about the distance of three miles. The greatest diameter of the largest appeared to our traveller at that distance as if it would measure ten feet. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry them out of this danger, and the full persuasion of this rivetted Mr. B. to the spot where he stood, and let the camels gain on him so much in his state of lameness, that it was with some difficulty he could overtake them. They went very slowly to day, their feet be-

sore and greatly swelled. In the evening they came to Waadi Dimokea, where they passed the night, much disheartened, and their fear more increased, when they found, upon wakening in the morning, that one side was perfectly buried in the sand that the wind had blown above them in the night.

From this day, subordination, though not entirely ceased, was fast on the decline; all was discontent, murmuring, and fear. Their water was greatly diminished, and that terrible death by thirst began to stare them in the face, and this was owing in a great measure to their own imprudence. Ismael, who had been left centinel over the skins of water, had slept so soundly that this had given an opportunity to a Tucorory to open one of the skins that had not been touched, and serve himself out of it at his own discretion. Mr. Bruce supposes, that, hearing somebody stir and fearing detection, he had withdrawn himself as speedily as possible, without taking time to tie the mouth of the girba, which they found in the morning with scarce a quart of water in it.

On the 15th, they left Waadi Dimokea, and in the afternoon came to an opening in the ridge of rocks: the passage is about a mile broad, through which they continued till they alighted at the foot of the mountain Del Aned. The place is called Waadi Del Aned. The same appearance of moving pillars of sand presented themselves this day in form and disposition like those they had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon them. They began, immediately after sun-rise, like a thick wood, and almost darkened the sun; his rays shining through them

them for near an hour, gave them an appearance of pillars of fire.

On the 16th, at eleven o'clock, while they contemplated, with great pleasure, the rugged top of Chiggre, to which they were fast approaching, and where they were to solace themselves with plenty of good water, Idris cried out, with a loud voice, 'Fall upon your faces, for here is the simoom.' Mr. Bruce saw from the S. E. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for he scarce could turn to fall upon the ground with his head to the northward, when he felt the heat of its current plainly upon his face. They all lay flat on the ground, as if dead, till Idris told them it was blown over. The meteor, or purple haze, which Mr. B. saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation.

This phænomenon of the simoom, unexpected by them, though foreseen by Idris, caused them all to relapse into their former despondency. It continued to blow, so as to exhaust them entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five the simoom ceased, and a comfortable and cooling breeze came by starts from the north, blowing five or six minutes at a time, and then falling calm. They were now come to the Acaba, the ascent before they arrived at Chiggre, and at eight alighted in a sandy plain absolutely without herbage, covered with loose stones, a quarter of a mile

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due north of the well, which is in the narrow gorge, forming the southern outlet of this small plain.

Chiggre is a small narrow valley, closely covered up and surrounded with barren rocks. The wells are ten in number, and the narrow gorge which opens to them is not ten yards broad. The springs, however, are very abundant. Wherever a pit is dug five or six feet deep, it is immediately filled with water. The principal pool is about forty yards square and five feet deep; but the best tasted water was in the cleft of a rock, about thirty yards higher, on the west side of this narrow outlet. All the water, however, was very foul, with a number of animals both aquatic and land.

Their first attention was to their camels, to whom they gave that day a double feed of dora, that they might drink for the rest of their journey, should the wells in the way prove scant of water. They then washed in a large pool, the coldest water Mr. B. ever felt, on account of its being in a cave covered with rock, and was inaccessible to the sun in any direction. All seemed to be greatly recovered by this refrigeration, except the Tucorory; one of whom died about an hour after their arival, and another early the next morning.

They left Chiggre, November 17, and a little before eleven were again terrified by an army (as it seemed) of sand pillars, whose march was constantly south.

On the 18th they passed through a sandy plain, without trees or verdure. At ten o'clock they alighted at a place called Erboygi, where are some trees, to feed their camels. At half past one o'clock they left this, and came to a large wood of doom. Here, for the first time, they saw a shrub which very much resembled Spanish broom,

The whole ground is dead sand, with some rocks of reddish granite. In the evening they alighted in a wood, called Terfowey, full of trees and grass. The trees are the tallest and largest they had seen since leaving the Nile.

The next day an attempt was made to steal some of their camels, which our travellers resented in a proper manner. On the 22d, one of the Tucorory was seized with a fit of madness. He rolled upon the ground and moaned so, that they were obliged to leave him to his fortune. Death also made a havoc among their camels, their number being now reduced to five, and it did not seem that these were capable of continuing their journey much longer. In that case, no remedy remained, but that each man should carry his own water and provisions. Now, as no one man could carry the water he should use between well and well, and it was more than probable that distance would be doubled by some of the wells being found dry, their situation seemed to be most desperate.

On the 27th they attempted to raise their camels at Saffieha by every method they could devise, but all in vain, only one of them could get upon his legs, and that one did not stand two minutes till he kneeled down, and could never be raised afterwards. Every way they turned themselves death now stared them in the face. After much suffering and apprehension, on the 29th, about nine, they saw the palm trees of Assouan, and a quarter before ten arrived in a grove of palm trees on the north of that city.

They were not long arrived before they received from the Aga about fifty loaves of fine wheat bread, and several large dishes of drest meat. But the smell of these

last no sooner reached Mr. B. than he fainted upon the floor. He made several trials afterwards, with no better success, for the first two days, nor could he reconcile himself to any sort of food but toasted bread and coffee. His servants had none of these qualms, for they partook largely and greedily of the Aga's bounty. During their stay the Aga sent them several other presents.

Having left Syene, Dec. 11, in their voyage down the Nile, they had indifferent weather. They arrived at How on the 19th—the next day at Fiershout, and on the 27th, sailed for Cairo.

On the 10th of January, 1773, they arrived at the convent of St George, all of them worse in spirits than the day they came out of the desert. Nobody knew them at the convent, either by their face or their language, and it was by a kind of force that they entered. Ismael, and the Copht went straight to the Bey, and Mr. B. with great difficulty, had interest enough to send to the patriarch and his merchants at Cairo, by employing the two only piastres he had in his pocket. If the capuchins at Furshout received them coldly, these Caloyeros of St. George kept them still at a greater distance. It was halfby violence that they got admittance into the convent. But this difficulty was to be but of short duration; the morning was to end it, and give them a sight of their friends, and in the meantime they were to sleep soundly. They had nothing else to do, having no victuals, and the Caloyeros nothing to give them, even if they had been inclined, of which they had not seen yet the smallest token.

Mr. B. was introduced to Mahomet Bey Abou Dahab. He was son-in-law to Ali Bey his friend, whom he had betrayed, and forced to fly into Syria, where he

still was at the head of a small army. A large sofa, or rather two large sofas furnished with cushions, took up a great part of a spacious saloon. They were of the richest crimson and gold, excepting a small yellow and gold one like a pillow, upon which he was leaning, supporting his head with his left hand, and sitting just in the corner of the two sofas. Though it was late, he was in full dress, his girdle, turban, and handle of his dagger, all shining with the finest brilliants and a finer sprig of diamonds upon his turban than what Mr. B. had seen his father-in-law wear once when he was with him. The room was light as day, with a number of wax-torches or candles.

Our traveller's feet at that time gave him such violent pain that he was like to faint, but as there were two flowered velvet cushions upon one of the steps above the floor, he was obliged to kneel down upon one of them, as he did not know how sitting might be taken. The Bey immediately saw this, and desired him immediately to sit down on the cushion. When he had taken his leave of the Bey, he went out to the anti-chamber attended by five or six people, and then into another room, the door of which opened to the lobby where his soldiers or servants were. There was a slave very richly dressed, who had a small basket with oranges in his hand, who came out at another door, as if from the Bey, and said to him, "Here, Yagoube, here is some fruit for you."

In that country it is not the value of the present, but the character and power of the person that sends it, that creates the value; 20,000 men that slept in Cairo that night would have thought the day the Bey gave them at an audience the worst orange in that basket the happiest

once in their life. It is a mark of friendship and protection, and the best of all assurances. Mr. B. took a single orange, bowing low to the man that gave it him, who whispered: "Put your hand to the bottom, the best fruit is there, the whole is for you, it is from the Bey." A purse was exceedingly visible. It was a large crimson one wrought with gold, not netted or transparent as ours are; but like a stocking. He lifted it out; there was a considerable number of sequins in it; he put it to his mouth and kissed it, in respect from whence it came, and said to the young man that held the basket, "This is, indeed, the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thousand such purses would be." The servant shewed a prodigious surprise at this refusal.

The Bey being told of this, promised Mr. B. his protection. After some stay, during which our traveller paid the Bey several other visits, he proceeded to Alexandria, and after a passage of about three weeks landed happily at Marseilles.

THE END.

Directions to the Binder for placing the Plates to Bruce's Travels.

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