

WELLESLEY COLLEGE LIBRARY

PRESENTED BY

Ella Smith Elbert '88
in memoriam
Katharine E. Coman



S. G. & E. L. ELBERT













LIGHTS AND SHADOWS

OF

AFRICAN HISTORY:

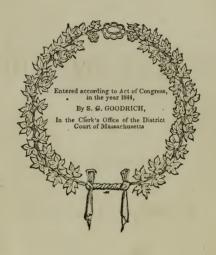
BY THE AUTHOR OF

PETER PARLEY'S TALES.

BOSTON: BRADBURY, SODEN, & CO.

M DCCC XLIV.

1844



CAMBRIDGE: STEREOTYPED AND PRINTED BY METCALE AND COMPANY, PRINTERS TO THE UNIVERSITY.

CONTENTS.

Introduction	PAGE 5
Africa as known to the Ancients	11
ANCIENT EGYPT	. 21
Antiquities of Egypt	51
THE FRENCH IN EGYPT	94
MEHEMET ALI	107
THE CARTHAGINIANS	113
THE BARBARY STATES	127
Madeira	155
DISCOVERIES OF THE PORTUGUESE IN AFRICA .	163
Vasco de Gama	170
Тімвистоо	187
SIERRA LEONE	200
Mungo Park's Travels First Journey	210
Mungo Park's Travels Second Journey	226
RILEY'S ADVENTURES	236
Bornou	250

14	001111111111111111111111111111111111111													
TRAVELS OF CLAPI	PER	то	N	AND	L	ND	ER							270
THE SLAVE-TRADE														285
THE ASHANTEES														297
Southern Africa														302
MADAGASCAR .														311
THE ABYSSINIANS														323

: 177



LIGHTS AND SHADOWS

OF

AFRICAN HISTORY.



INTRODUCTION.

Africa, in its geography and history, is marked with wonders. Some portions of it were among the first to be explored and occupied by man, while others long remained untraversed, and some continue to the present day to be marked on the map as unknown regions. In the early ages, it was the seat and cen-

tre of learning and science, while the mass of its inhabitants have ever been shrouded in intellectual and moral darkness. Africa presents the most remarkable contrasts of fertility and desolation, - the valley of the Nile, and the mighty wastes of Sahara. In its zoology, it not only affords the ostrich, the lion, the tiger, the elephant, and the rhinoceros, - animals common to the adjacent regions of Asia, - but the giraffe and the hippopotamus, which are peculiar to this quarter of the globe. In surveying its civil and social condition, we see the negroes, a weak and harmless race, made the prey of the Arab, the most despotic and remorseless of the human family. The lion, the leopard, and the panther, feasting upon the vast herds of antelopes that graze over the central wastes of Africa, afford a striking analogy to the state of human society; the weak, the timid, and the defenceless being made, without mercy or scruple, the prey of the daring and the strong.

Africa is a vast peninsula, attached to the eastern continent by the narrow isthmus of Suez. It is situated between 34° south, and 37° 30′ north latitude. Its length is 4,320 miles, and its utmost width 4,140. Its shape is triangular, and bears a resemblance to an irregular pyramid, of which the Barbary States form the base, and the Cape of Good Hope the apex. Its extent is about 12,000,000 square miles, and its population about 60,000,000.

The prevailing aspect of Africa is rude, gloomy, and sterile. It may be considered as, in all respects, the least favored quarter of the globe. The character of desert, which is elsewhere only partial and occasional, belongs to a large portion of its widely extended sur-

face. Boundless plains, exposed to the vertical rays of a tropical sun, are deprived of all the moisture necessary to cover them with vegetation. Moving sands, tossed by the winds, and whirling in eddies, surround and threaten to bury the traveller, in his lengthened route over these trackless deserts. The best known and the most fertile portion is that which borders the Mediterranean on the north.

That part of Africa, however, which will most attract the attention of the reader, is Egypt. The recent discoveries in that country have startled this age of wonders, as if a new revelation had been vouchsafed to man. We are told that when the French philosophers, who accompanied Bonaparte in his expedition, stood amid the ruins of Thebes, they looked up to the gigantic monuments covered with hieroglyphics, and said, "Could we decipher these, we would prove the Bible to be a fable." The key to these mysterious writings has been found, and the infidel boast has been confounded by the discovery that they afford the most remarkable confirmations of the truth of holy writ. Thus, while the science of geology, once looked upon with fear, as threatening to overturn the Mosaic history of the beginning of the world, has yielded its testimony to the veracity of the inspired volume, and taught us to read the story of our globe in the mountain and valley, in the rock and the sand-heap; the tombs of Egypt, buried in oblivion for thousands of years, have found a voice, and, in revealing to us the lost lore of antiquity, have added their testimony to the veracity of the Bible. If the generation of the Pharaohs could now rise from the dead, we could not better be told the way

in which they lived, thought, and felt. It is, indeed, wonderful, that knowledge, hidden from mankind for three or four thousand years, should thus come to light, and that we should be more intimately acquainted with the domestic life of the remote Egyptians than we are with that of the people of England four centuries ago.

It is not the least wonderful part of this story, that we are unacquainted with the motives of the ancient Egyptians for thus recording their every-day thoughts and familiar customs. We know, indeed, that there is an instinct in the human bosom which has taught man, in all ages, to cherish the memory of the past. In the earliest periods of history, while yet the arts were in their infancy, we see mankind seeking to perpetuate the remembrance of great events by mounds of earth and stone. As civilization advanced, the sculptured obelisk, the chiselled column, the enduring pyramid, rose as mementoes of the deeds of heroes, and the achievements of nations. The old world, and even the new, are scattered over with the vestiges of these monuments, which remain as living witnesses to the fact, that man is ever the same, - ever yearning to give immortality to his deeds, his thoughts, and his emotions.

Nor is this voice of the past, appealing to the future, without an echo in the heart. If we, the living and breathing generation of to-day, stand in the presence of some monument of antiquity designed to speak to after-generations and tell them of some catastrophe in the world's great drama, — how readily does the imagination seek to realize the event! how instinctively does a feeling of reverence creep over us, as if we

stood in the real presence of the seers and sages of antiquity, risen from their graves, and speaking to us with living power!

If we stand at the foot of that humble and inadequate structure at Lexington, which commemorates the opening scene of our Revolution, how distinctly do the events of the 19th of April, 1775, rise to view, and how irresistibly is the heart made to sympathize in the stirring actions of that day! If we stand before that sublime shaft which rises on Bunker Hill, we may linger a moment to admire its chaste proportions, and to gaze with poetic emotion upon its top, seeming to mingle with the calm heaven above; but how soon does the heart yield to a deeper sentiment! This monument is, indeed, a proud memorial of art, but it is something more; it speaks in the voice of another age, and the bosom responds to the call. Deep answereth unto deep. Here Putnam and Prescott fought, - here Warren fell! What emotion, in gazing at the mere obelisk, can equal that deep, solemn, sublime sympathy, which is evoked from the depths of the mighty past!

It is thus, by a mysterious and subtile thread, that the past, the present, and the future are woven together by a profound sentiment in the human heart. It is to the operation of this that we are indebted for the remains of antiquity found in Egypt. Even the pyramids of that country, cold, stern, and passionless as they are, still speak to after-generations, and tell us that their builders, sepulchred in their gloomy vaults, shrunk, like ourselves, from forgetfulness, and yearned, even in death, to live. To a similar feeling, elevated and expanded by religion, we are to attribute the origin of

the obelisks, temples, and tombs, which were destined to outlive their builders, and which, though in ruins, excite the ceaseless admiration of mankind.

It is doubtless to the same source that we are to trace the paintings in the sepulchres, which set forth the domestic manners and customs of the ancient Egyptians; but some link in the chain is lost, which is necessary to connect these curious and interesting relics with their precise design. Why should the tombs of the dead be decorated with representations of the familiar occupations, thoughts, and feelings of the living? We cannot answer; but we may believe, that, while they fulfilled the dictates of that great impulse of the human heart which begets a desire to exist beyond the grave, an overruling Providence designed them to be, as they have at last become, one of the great instruments of fortifying the evidence of the truth of divine revelation.



AFRICA AS KNOWN TO THE ANCIENTS.

The desert which separated Egypt from Libya, for a long time presented an effectual barrier against discovery from the east, while the fine regions of Syria and Egypt were easily traversed by the Greeks. Egypt, having been discovered by Asiatic adventurers, was, in defiance of the clearest geographical outlines, long considered as a part of Asia. Even in the time of Strabo, the Nile was generally viewed as the boundary of the two continents; nor is it till the era of Ptolemy, that we find the natural limits properly fixed at the Red Sea and the Isthmus of Suez.

As the discoveries proceeded along the regions of Western Africa, objects presented themselves which acted powerfully on the exalted and poetical imagination of the ancients. They were particularly struck by those oases, or verdant islands, which reared their bosoms amid the sandy desert. Here, perhaps, were drawn those brilliant pictures of the Hesperian Gardens, the Fortunate Islands, the Islands of the Blest, which are painted in such glowing colors, and form the gayest part of ancient mythology. There arises involuntarily, in the heart of man, a longing after forms of

being, fairer and happier than any presented by the world before him, - bright scenes, which he seeks and never finds in the circuit of real existence. But imagination easily creates them in that dim boundary which separates the known from the unknown world. In the first discoverers of any such region, novelty usually produces an exalted state of the imagination and passions, under the influence of which every object is painted in higher colors than those of nature. Nor does the illusion cease, when a more complete examination proves, that, in the spots to which they are assigned, no such beings or objects exist. The human heart clings tenaciously to its fond chimeras; it quickly transfers them to the yet unknown region beyond, and, when driven thence, discovers still another, more remote, in which they can take refuge. Thus we find these fairy regions retreating before the progress of discovery, yet finding still, in the farthest advance which ancient knowledge ever made, some remoter extremity to which they could fly.

The first position of the Hesperian Gardens appears to have been at the western extremity of Libya, then the farthest boundary upon that side of ancient geographical knowledge. The spectacle which it often presented, that of a circuit of blooming verdure amid the desert, was calculated to make a powerful impression on Grecian fancy, and to suggest the idea of a terrestrial paradise. As the first oasis became frequented, it was soon stripped of its fabled beauty; another place was found for it; and every traveller, as he discovered a new portion of that fertile and beautiful coast, fondly imagined that he had at length

arrived at the long sought-for Islands of the Blest. At length, when the continent had been explored in vain, they were transferred to the ocean beyond, which the original idea of islands rendered an easy step. The Canaries, having never been passed, nor even explored, continued always to be called the Fortunate Islands, not from any peculiar felicity of soil and climate which they actually possessed, but merely because distance and imperfect knowledge left full scope to poetical fancy. Hence we find Horace painting their felicity in the most glowing colors, and viewing them as a refuge, still left for mortals, from that troubled and imperfect enjoyment which they were doomed to experience in every other portion of the globe.

The extent of the unknown territory of Africa, the peculiar aspect of man and nature in that region, and the uncertainty as to its form and termination, drew towards it, in a particular degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions save those of Nearchus and Pythias, had Africa for their object. They were undertaken with an anxious wish, first, to explore the extent of its two unknown coasts, on the Mediterranean and the Red Sea, and next, to penetrate into the depth of that mysterious world in the interior, which, guarded by the most awful barriers of nature, inclosed, as with a wall, the fine and fertile regions of Northern Africa. At a very early period, extraordinary efforts appear to have been made to effect the circumnavigation of Africa. The first attempt is that recorded by Herodotus, as having been undertaken

by order of Necho, King of Egypt. The narrative relates, that certain Phoenician navigators, employed by that enterprising monarch, sailed from the Red Sea into the Indian Ocean. They continued to proceed along the coast of Africa till their provisions were exhausted. They then landed, sowed a crop, waited till the harvest was gathered in, and with this new supply continued their voyage. In this manner they spent two years and part of a third, passed round the southern extremity of the continent, arrived at the Pillars of Hercules, and sailed up the Mediterranean to Egypt. They relate, that, in passing round the Cape of Good Hope, they had the sun on their right hand, that is, to the north, a thing never heard of before, and which Herodotus refuses to believe, but which, to us, who know that such must have been its position, affords the strongest presumption in favor of the truth of the story. The event, indeed, has received no notice from many of the most learned writers in subsequent times; but ancient knowledge was of so imperfect and transitory a nature, that it would be easy to cite instances of important facts, recorded in the writings of the best authors, having been lost to the world during a long succession of ages.

The memory of this voyage probably gave rise to another, which is also recorded by Herodotus. Sataspes, a Persian nobleman, having committed an act of violence, was condemned by Xerxes to be crucified. One of his friends persuaded the monarch to commute the sentence into that of a voyage round Africa, which was represented as a still severer punishment. Sataspes, accordingly, having procured a vessel and mari-

ners in the ports of Egypt, departed on this formidable expedition. He passed the Pillars of Hercules, and sailed along the coast for several days, proceeding, probably, as far as the desert. The view of those frightful and desolate shores, and of the immense ocean which dashed against them, might well intimidate a navigator bred in the luxurious indolence of a Persian court. He was seized with a panic and turned back. Xerxes ordered him to be put to death, but he made his escape to the island of Samos.

The next attempt was made by a private individual, Eudoxus, a native of Cyzicus, who prosecuted his first voyage of discovery under the patronage of Ptolemy Euergetes. He explored a part of the eastern coast of Africa, and carried on some trade with the natives. A desire to circumnavigate the whole continent seems here to have seized him, and to have become his ruling passion. He found on this coast, part of a wreck, which was said to have come from the west, and which consisted merely of the point of a prow, on which a horse was carved. This being carried to Alexandria, and shown to some natives of Cadiz, was pronounced by them to be very similar to those attached to a particular sort of fishing vessels which frequented the coast of Mauritania; and they added, that some of these vessels had actually gone to the west, and never returned. All doubt of the possibility of accomplishing his purpose now seemed to be at an end, and Eudoxus thought only of carrying this grand under-taking into effect. Conceiving himself slighted by Cleopatra, who had now succeeded Euergetes, he determined no longer to rely on the patronage of courts, but repaired to Cadiz, then a great commercial city, where the prospect of a new and unobstructed route to India could not fail to excite the highest interest.

On his way from Alexandria, he touched at Marseilles and a number of other ports, where he publicly announced his intention, and invited all who were animated by a spirit of enterprise to take a share in its execution. He accordingly succeeded in fitting out an expedition on a large scale. He had three vessels, on board of which were embarked, not only provisions and merchandise, but medical men, persons skilled in various arts, and even a large band of musicians. His crew consisted chiefly of volunteers, who, being doubtless full of extravagant hopes, were not likely to submit to regular discipline, or to endure cheerfully the hardships of such a voyage. They soon became fatigued with the navigation in the open sea, and insisted on keeping nearer to the coast. Eudoxus was obliged to comply, but soon an event happened which that experienced navigator had foreseen. The ships ran upon a shoal and could not be got off. The cargo and part of the timber from them were carried to the shore, and from their materials a small vessel was constructed, with which Eudoxus continued his voyage. He speedily came to nations speaking, as he fancied, the same language with those he had seen on the eastern coast; but he found his vessel too small to proceed any further. He therefore returned and equipped a new expedition, but of the result of it, the ancient writers have given us no account.

The Carthaginians, as we have elsewhere remarked, fitted out an expedition with a view, partly, to plant

colonies on the African coast, and partly to make discoveries. This armament was commanded by Hanno, and consisted of sixty large vessels, on board of which were 30,000 persons of both sexes. The narration begins at the passage of the Straits of Gibraltar, or the Pillars of Hercules. After sailing two days along the African shore, they came to the city of Thymiaterium, situated in the middle of an extensive plain. In two days more they came to a cape, shaded with trees, called Solocis, or the promontory of Libya, on which they erected a temple to Neptune. They sailed round a bay thickly bordered with plantations of reeds, where numerous elephants and other wild animals were feeding. Beyond this they found, successively, four cities. Their next course was to the great River Lixus, flowing from Libya and lofty mountains in the interior, which abounded with wild beasts, and were inhabited by a race of inhospitable Ethiopians, who lived in caves, and surpassed even the wild animals in swiftness. Sailing three days further along a desert coast, they came to a small island situated in a deep bay, where they founded a colony, and gave it the name of Cerne. They now entered another bay, and, passing along a great extent of coast, found many islands and rivers with great numbers of crocodiles and hippopotami. Further south a remarkable phenomenon arrested their attention; during the day a profound silence reigned along the shore, and the land was covered with a thick forest; but when night came on, the shore blazed with fire, and echoed with tumultuous shouts and the sound of cymbals, trumpets, and other musical instruments.

The Carthaginians, struck with terror, dared not land, but made all sail along these shores, and came to another region, which filled them with no less astonishment. The continent appeared to be all in a blaze; torrents of fire rushed into the sea; and when they attempted to land, the soil was too hot for the foot to tread upon. One object in particular surprised them, appearing at night to be a huge fire mingling with the stars, but in the day-time it proved to be a mountain of prodigious height, to which they gave the name of the Chariot of the Gods. After continuing their voyage three days longer, they lost sight of these fiery torrents, and entered another bay, where, on an island, they found inhabitants covered all over with shaggy hair like satyrs. To these monsters they gave the name of Gorillæ. The males evaded all pursuit, as they climbed precipices, and threw stones at their pursuers; but three females were caught, and their skins were carried to Carthage. Here the narrative closes, by saying that the further progress of the expedition was arrested by the want of provisions.

No voyage of discovery has afforded more ample room than this for the speculations of learned geographers. Many of the circumstances in the narrative, which at first wore a marvellous aspect, have been found to correspond with the observations of modern travellers. The fires and nocturnal music represent the habits prevalent in all the negro countries,—repose during the heat of the day, and music and dancing prolonged through the night. The flames, which seemed to sweep over an expanse of territory, might be occasioned by the practice, equally general, of set-

ting fire, at a certain season of the year, to the grass and shrubs; and the Gorillæ were evidently that remarkable species of ape to which we give the name of *chimpansé*. Much difference of opinion prevails as to the extent of the coast traversed; some writers contending that the voyage did not extend south of the limits of Morocco; and others that it reached beyond Sierra Leone.

It does not appear that the Greeks and Romans ever navigated much along the western coast of Africa. The trade in this quarter was carried on chiefly by the Phænicians. Ivory was so abundant that the natives made it into cups, and ornaments for themselves and their horses. The Phænicians carried thither Athenian cloths, Egyptian unguents, and various domestic utensils. It was generally believed that the coast turned off to the east, from a point just beyond the limit of the Carthaginian discoveries, in a direct line towards Egypt, and that Africa thus formed a peninsula, of which the greatest length was from east to west. Curiosity and commerce also attracted the attention of the ancients toward the eastern coast of Africa. As early as the time of Solomon, voyages were made down the Red Sea to regions farther south; but whether the Ophir of the sacred Scriptures was in Africa, Arabia, or India. cannot be determined. All knowledge of these voyages became lost, and in the time of Alexander, navigation did not extend in that quarter beyond Cape Guardafui.



ANCIENT EGYPT.

EGYPT, one of the most celebrated spots on the face of the globe, occupies the northeastern corner of Africa, and lies between the Mediterranean Sea on the north, and Nubia on the south; and between the Red Sea on the east, and the deserts on the west. It is about 600 miles long, and 350 broad, and has an area of 186,000 square miles. It is a fertile valley, and its most remarkable feature is the Nile, which runs its whole length, from south to north, emptying itself into the Mediterranean Sea. This region has now a population of 2,500,000, scarcely exceeding that of New England. Its government is a stern despotism; though the present ruler, Mehemet Ali, has done something toward improving the condition of the kingdom in a political point of view, he has not greatly enlarged the liberties of the people.

It is chiefly in respect to its history, that Egypt excites our interest. It has been the theatre upon which some of the most interesting events in the annals of mankind have occurred. It is near the valley of the Euphrates, in which the descendants of Noah settled, and thence soon spread themselves over it. A few

centuries after the Deluge, it was the seat of a great empire, and became the centre of knowledge and civilization. Here schools of learning were established, men of profound science flourished, kings and princes built vast cities, made artificial lakes, constructed canals, erected temples of mighty magnificence, caused vast chambers, as depositories of the dead, to be cut in the solid rock, and raised mighty pyramids, which still defy the crumbling effect of time.

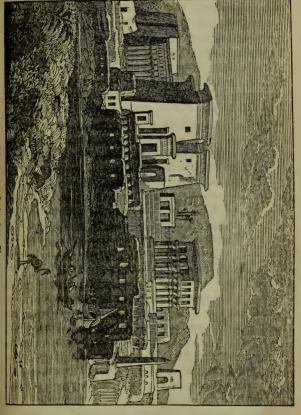
Thus, while America was unknown, while Europe was stagnating with bogs, or shrouded by impenetrable forests, Egypt was taking the lead in arts and knowledge. Here, 3,000 years ago, Homer and the master spirits of that age went to acquire learning, as do the scholars of our time to Oxford or Cambridge; here, 3,400 years ago, Moses was educated in a superior manner, and thus qualified to undertake the deliverance of the children of Israel, and the founding of their civil and religious code. Since this period, Egypt has experienced every vicissitude of fortune, though it seems, in all ages, to have been the tempting object of the spoiler. Cambyses, Nebuchadnezzar, Alexander, Cæsar, Omar, and Napoleon have each in turn seized upon it, and made it the prey of their ambition. And, although it was in early ages the lamp of the globe, it has long been, itself, involved in the darkness of despotism and ignorance. In modern times, it has attracted the attention of the learned world, on account of its antiquities, and through the exertions of intelligent travellers, its hidden revelations have been disclosed to the admiring gaze of mankind. Of these we shall give a particular account in the succeeding pages.

The first mention of Egypt in history is that which we find in the Pentateuch. Here Moses informs us. that Abraham went down into Egypt, in the year 1920 before Christ, on account of a famine then prevailing in the land of Canaan. It seems, therefore, that the former country was, at that early period, in a state of high cultivation. In the time of Abraham, Egypt was a monarchy. Nearly two centuries afterwards, we find merchants from Gilead trading with camels loaded with drugs and spices, who carry Joseph to that country, and sell him, as a slave, to an officer of the king. It is remarkable to observe the early date at which slavery existed in Africa, a quarter of the world destined to suffer in the most extraordinary degree from that dreadful scourge. Of the political state of the kingdom, at this early period, we have no particular account; but as evidences of its great civilization and opulence, we find mention of the use of chariots and wagons, vestures of fine linen, rings, gold chains, silver cups, &c. Herodotus, who flourished about a thousand years after Moses, is the first profane writer who has given us any account of this country. He visited Egypt, and thus became a personal witness of the state of learning and the arts for which that kingdom was famous in all antiquity. His descriptions of the country are very faithful, but they are mixed up with many fabulous recitals, one of which we shall copy as a specimen of the amusing gossip which the "father of history" often introduces into his grave narrations.

"Before the reign of Psammetichus, the Egyptians esteemed themselves the most ancient of the human

race; but when this king came to the throne, he took great pains to settle this question, and the result was that the Phrygians were the most ancient nation, and the Egyptians occupied the second rank. In the course of this inquiry he practised the following experiment. He took two children, just born, and gave them to a shepherd to be brought up among his flocks. The shepherd was ordered never to speak in their hearing, but to place them in a lonely hut, and suckle them with his goats. His object, in this scheme, was, to know what word the children would first pronounce. It happened according to his wish. The shepherd followed his instructions. At the end of two years, as he, one morning, opened the door of the hut, the children held out their hands to him as if in supplication, pronouncing the word bekos. This did not, at first, strike his attention; but, on their repeating the expression every time he made his appearance, he gave information of it to his master. When the king heard this word, he made inquiries whether it was used in any known language, and discovered that it was the Phrygian name for bread. In this manner the Egyptians came to the belief, that the Phrygians were older than themselves.

"The above story I was told at Memphis, by the priests of Vulcan. The Greeks, among other idle tales, relate that Psammetichus gave the children to be nursed by women whose tongues were cut out. Every reader must determine for himself as to the credibility of these narrations. I relate the particulars just as I received them from the Egyptians. These people esteem Ceres and Bacchus as the great deities of the



Architecture of Ancient Egypt.

realms below; they are also the first of mankind who maintained the immortality of the soul. They believe that the soul, after death, enters into the body of some animal, and, after thus passing through every species of terrestrial, aquatic, and winged creature, it enters a second time into the human body, undergoing all these changes in a course of three thousand years. This opinion some of the Greeks have adopted."

The most ancient name of Egypt was derived from Mizraim, the son of Ham, who is supposed to have been the founder of the Egyptian monarchy. Upper Egypt was also called Thebais, from its capital, Thebes, the city of a hundred gates. Many proofs of the former grandeur and magnificence of this ancient metropolis still remain; and unrivalled temples, palaces, and columns vindicate the eulogies passed upon Thebes by Tacitus and Strabo. It was reported by these writers, that this city was able to send out two hundred chariots and ten thousand warriors at each of its hundred gates. The same authors mention the existence of a celebrated statue of Memnon, an Egyptian king, in this city. He was the fabled son of Aurora, and it is said, that, at sunrise and sunset, musical sounds issued from the statue, and even from the pedestal, after the statue was destroyed. These have been described as cheerful and harmonious in the morning, and plaintive at evening. Strabo, who declares that he heard the music, also informs us, that he could not distinguish whether it proceeded from the pedestal or from the people around it, and hints his suspicions of the latter. Cambyses, after his conquest of Egypt, demolished the statue; but its remains, from their grandeur and beauty, have astonished modern travellers.



The erection of the pyramids would alone go far to prove, that Egypt was the mother of the arts and sciences, for no nation has, as yet, been able to surpass or rival them. These gigantic monuments, built before the period at which authentic history begins, have ever excited the curiosity and wonder of mankind. Their vast antiquity, their amazing magnitude, the mystery which hangs over their origin and design, contribute to render them objects of intense interest.

There are great numbers of these structures in Egypt, and about eighty in Nubia. Those of the former country are all situated on the west side of the Nile, and extend, in an irregular line, to the distance

of nearly seventy miles. The most famous are those of Jizeh, opposite the city of Cairo. The largest, which is said to have been built by Cheops, a king of Egypt, about 900 years before Christ, is by far the greatest structure in stone that has been reared by the hand of man. Near this great pyramid are two others, of considerable size, and several smaller ones. All have square foundations, and their sides face the cardinal points. The largest pyramid excited the wonder of Herodotus, who visited Egypt 450 B. C. He says, that one hundred thousand men were employed twenty years in building it, and that the body of Cheops was placed in a room beneath the bottom of the pyramid. The second pyramid is said to have been built by Cephrenes, the brother of Cheops, and the third by Mycerines, the son of Cheops.

The great pyramid consists of a series of platforms, each of which is smaller than the one on which it rests, and consequently presents the appearance of steps. Of these steps there are two hundred and three. They are of unequal thickness, from two feet and eight inches to four feet and eight inches. The stones are cut and fitted to each other with great nicety. The whole height is four hundred and fifty-six feet. The top is a platform, thirty-two feet square. The foundation is seven hundred and sixty-three feet on each side, and covers a space of about thirteen acres.

The pyramid has been entered, and has been found to consist of chambers and passages, some of great extent. The material of which the pyramids are built is limestone, and it is probable that this was obtained from quarries contiguous to the place where they now stand. The stones of the great pyramid rarely exceed nine feet in length, six and a half in breadth, and four feet eight inches in thickness. The ascent is attended with great difficulty and danger, on account of the broken state of the steps; yet it is frequently accomplished, and sometimes by females. The scene from the top is described by travellers as inconceivably grand.

The purpose for which these monuments were reared has been a question of great interest. It has been conjectured that they were built as observatories; but this seems to be an absurd supposition; for why build three or four close together, of nearly the same elevation? There is no good reason to doubt that they were erected as burial-places for the Egyptian kings, who caused them to be constructed. The natural pride of man, the desire of being remembered for ages, and some superstitious notions connected with the religion of the country, doubtless furnished the motives for the construction of these vast monuments. Nothing can better show the folly of human ambition, than that, while these senseless stones remain, their builders have perished, and their memories been blotted out for ever!

The sphinxes are also stupendous monuments of the skill and perseverance of this people. The largest and most admired of them seems partly the work of nature and partly that of art, being cut out of a solid rock. The larger portion of the entire fabric is covered with the sands of the desert, which time has so accumulated around these ancient masterpieces, that the pyramids themselves have lost much of their

apparent elevation. The number of sphinxes found in Egypt, together with their shape, countenanced the oldest and most commonly received opinion, that they refer to the rise and overflow of the Nile, which lasted during the passage of the sun through the constellations Leo and Virgo; both these signs are, therefore, combined in the figure, which has the head of a virgin and the body of a lion. But it has been more recently concluded, that the sphinxes were mysterious symbols of a religious character, not now to be explained.

We have the testimony of all antiquity, that the Egyptians, in the earlier stages of society, accumulated, if they did not give the first impulse to, the greater part of the learning of the ancient world, and that this country was the source from which the rest of mankind derived, for a long time, their chief knowledge of the arts and sciences. Egypt excelled as a school; both of politics and philosophy, all the other existing kingdoms of the earth; and so conscious were the ancients of her superiority in learning, the arts, and general civilization, that, as we have said, most of the illustrious men of other countries visited Egypt, either with a view of comparing her institutions with those of their respective states, or of acquiring new information. It was here, that Homer gathered materials for song, and having refined and expanded his sublime genius with Egyptian lore, produced his immortal poems. Here Solon and Lycurgus found the archetypes of their celebrated laws, the chief excellences of which are borrowed from the Egyptian polity. Pythagoras drew from Egypt the principal tenets of his philosophy; and

the doctrine of the metempsychosis, or the transmigration of souls, was confessedly of the same origin. Here Plato imbibed that religious mysticism, those beautiful illusions, and those eloquent, but fanciful, theories, which characterize his works; and he was probably indebted to the priests of Memphis and Thebes for the knowledge which he displays of the Deity in his "Phædon" and "Alcibiades," which, although obscure, is far superior to the vulgar conceptions of his age. Greece was indebted to Egypt, perhaps for letters, and undoubtedly for the mysteries of religion. The polity of the Egyptians was equal to their skill in the arts and sciences. The form of the government was monarchical, and the succession to the throne hereditary. But the princes of Egypt were not absolute monarchs, being bound by the existing ordinances and laws of the country. The government was a limited one, where the kings were the parents of the people, rather than their tyrants and despots. In contemplating such a form of government, in an age so early, we cannot avoid tracing it to that patriarchal system which was the origin of all legitimate authority.

It is lamentable, however, to think, that a people so wise in their politics, so conversant with science, and so richly endowed with general knowledge, should have been so grossly superstitious as to expose themselves to the ridicule of nations greatly their inferiors in general intelligence, and should have cherished the meanest and most degrading conceptions of the deity. They not only worshipped him under the symbols of Isis, Osiris, and Apis, symbols which had not lost all trace of their philosophical origin, but they made a

cat, a dog, or a stork, an object of adoration, and admitted into the list of their gods the very herbs of their gardens. Superstition is always intolerant and cruel; while it debases the understanding, it hardens the heart. Those who imagined that they found a type of the Divinity in an onion, perceived not his image in a fellow-creature.

Egypt was one of the countries earliest civilized and brought under a fixed social and political system. The first king mentioned as having reigned over that country is Menes, or Men, who is supposed to have lived about two thousand years before Christ, near the time fixed by biblical chronologists for the foundation of the kingdom of Assyria by Nimrod, and corresponding also with the era of the Chinese emperor Yao, with whom the historical period of China begins. All inquiries concerning the history of nations previous to this epoch are mere speculations, unsupported by evidence. The records of the Egyptian priests, as handed down to us by Herodotus, Manetho, Eratosthenes, and others, place the era of Menes several thousand years further back, reckoning a great number of kings and dynasties after him, with remarks on the gigantic stature of some of the kings, and of their wonderful exploits, and other characteristics of mystical and confused tradition. The Scripture calls the kings of Egypt, indiscriminately, Pharaoh, which is now ascertained to be not the proper name of the individual monarch, but a prefix, like that of Cæsar and Augustus, given to the Roman emperors.

Sesostris appears to have been the chosen hero of Egyptian fable, as Arthur was of the Armorican le-

gends, and Charlemagne of the old French and Italian romances. It is possible that some such person once lived, but when, it would be difficult to say. It is equally probable that he, in some manner or other, distinguished himself, particularly by liberality to the priests, a virtue, which, in their eyes, would include all the others. If we were to indulge in any one hypothesis rather than another, we should say, he was the Pharaoh, who, by the counsel of Joseph, first divided the lands among his subjects, reserving to himself an annual rent. "The priests," says Herodotus, "inform me that Sesostris made a regular distribution of the lands of Egypt. He assigned to each Egyptian a square piece of ground, and his revenues were drawn from the rent which each occupant annually paid him." It will be remembered, that the Pharaoh in question spared the lands of the priests, and fed them during the famine. At the time of the settlement of Jacob and his family in Egypt, that country was the granary of the neighbouring nations, and apparently the centre of a great caravan trade, carried on by the Arabs, or Ishmaelites, who brought to it the spices and other valuable products of the East.

Manetho's seventeenth dynasty consists of shepherd kings, who were said to have reigned at Memphis. These shepherds, who are represented as people with red hair and blue eyes, came from the northeast, perhaps from the mountains of Assyria. They conquered or overran the whole country, committing the greatest ravages, and at last settled in Lower Egypt, where they had kings of their own race; but they were finally expelled. The Egyptians, at various periods of their

history, spread their conquests as far as Jerusalem, one way, and perhaps into Libya and Ethiopia, in other directions; but there is no good reason for believing, that they penetrated to Bactria and India, as some historians relate. Cambyses, king of Persia, a monarch of a savage and furious disposition, made an expedition into Egypt against King Amasis, who is said to have deceived him respecting the gift of his daughter in marriage. The son of Amasis, named Psammenitus, had succeeded to the throne when Cambyses arrived with his army on the borders of Egypt. The invader captured Pelusium, defeated the Egyptian army, and took Psammenitus captive. After exercising great cruelties against the royal family and nobles, Cambyses put to death the unfortunate king, mangled and burnt the body of Amasis, and reduced Egypt to the state of a Persian province. He then resolved upon an expedition against the king of Ethiopia, who had defied his power. Leaving his Greek auxiliaries to secure his conquests, he marched with a vast army into Upper Egypt; but, having neglected to furnish his troops with the provisions necessary for such an enterprise, they were soon reduced to the most dreadful extremities. They first devoured all their beasts of burden, and then every herb they found on their way; and, finally, were obliged to sacrifice every tenth man as food for the rest. Cambyses, after long persisting in his mad attempt, at last became sensible of his personal danger, and returned to Thebes, with the loss of the greater part of his army. A large body had been detached by him against the temple of Jupiter Ammon; but its fate was never certainly known, as not a man returned to tell the tale. It is probable that they were all overwhelmed by a whirlwind of sand in the deserts.

The Persians kept possession of Egypt, with occasional interruptions, till the invasion of that country by Alexander the Great, in the year 331 before Christ. So great was the hatred which the Egyptians bore to the Persians, that they immediately received the Macedonian conqueror with open arms, and hailed him as their deliverer. Alexander, before he left Egypt, laid the foundation of Alexandria, which, afterward, became the capital of the kingdom. After the decease of that monarch, his conquests were divided among his generals, and Egypt fell to the lot of Ptolemy, the son of Lagus. The dynasty of the Ptolemies ruled over Egypt for nearly three hundred years.

The last sovereign of this dynasty was Cleopatra, one of the most celebrated women of antiquity, of whom we shall give a more particular account, no less for her singular character than from the circumstance of her being the last of the native and independent sovereigns of Egypt. She was the eldest daughter of Ptolemy Auletes, who died in the year 51 before Christ, bequeathing his crown to her, then seventeen years of age, in conjunction with her brother Ptolemy, who was younger, directing them, according to the custom of that family, to be joined in marriage. The ministers of young Ptolemy, however, deprived Cleopatra of her share in the royalty, and expelled her from the kingdom. She retired to Syria, and there raised an army, with which she approached the frontiers of Egypt. This was during the war between Cæsar and Pompey; and, after the battle of Pharsalia, the latter, taking

refuge in Egypt, was basely murdered, at the instigation of Ptolemy's ministers.

Cæsar soon after arrived in Alexandria, and, as representative of the Roman people, took cognizance of the dispute between Cleopatra and her brother, who were said to have been appointed guardians of the crown by the testament of the deceased king. Here Cleopatra began to essay the power of those charms which distinguished her in so peculiar a manner, and proved the instrument of enslaving to her dominion some of the most conspicuous characters of the age. In a private interview with Cæsar, she pleaded her cause with such effect that he gave judgment in her favor. The Alexandrine war which followed, resulted in the defeat of the Egyptians, and the young king was drowned in the Nile. Cæsar then caused Cleopatra to marry a younger brother, also named Ptolemy, who, being a mere boy, could only contribute his name to the joint sovereignty. The great Roman statesman and warrior, who had almost forgotten ambition for love, at length tore himself from the fascinating Cleopatra, and followed his fate at Rome. After his departure she reigned without molestation, and when Ptolemy had attained his fourteenth year, the age of majority, she removed him by poison, and thenceforward occupied the throne of Egypt alone. When Cæsar was killed, she displayed her regard for his memory by refusing to join the party of his assassins, though threatened with death by Cassius. She sailed with a fleet against them, but was forced back to Egypt by a storm. After the battle of Philippi, Mark Antony visited Asia, in order to pillage and settle that

wealthy province. On the pretext, that Cleopatra or her officers had furnished supplies to Cassius, he summoned her to appear before him at Tarsus in Cilicia. Cleopatra prepared for the interview in a manner suited to the character of the conqueror and to the state of a young and beauteous eastern queen. Laden with money and magnificent presents of all kinds, she sailed with her fleet to the mouth of the Cydnus, and her voyage along that river has furnished a subject for the most florid description to poets and historians. The reader may be pleased to see it in the coloring of Shakspeare, closely copied from the draft of Plutarch.

"The barge she sat in like a burnished throne
Burned on the water: the poop was beaten gold;
Purple the sails, and so perfumed, that
The winds were lovesick with them: the oars were silver,
Which to the tune of flutes kept stroke."

"For her own person,
It beggared all description: she did lie
In her pavilion, (cloth of gold, of tissue,)
O'er-picturing that Venus where we see
The fancy outwork nature. On each side her,
Stood pretty, dimpled boys, like smiling Cupids,
With diverse-colored fans, whose wind did seem
To glow the delicate cheeks which they did cool."

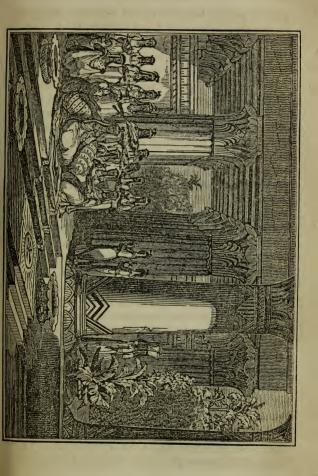
" At the helm

A seeming mermaid steers; the silken tackle Swell with the touches of those flower-soft hands That yarely frame the office. From the barge A strange, invisible perfume hits the sense Of the adjacent wharfs. The city cast Her people out upon her; and Antony, Enthroned in the market-place, did sit alone."

The consequence of this studied and voluptuous presentation was such as the crafty Cleopatra had antici-

pated. Antony became her captive, and accompanied her to Alexandria. Discovering that he had a coarseness of taste, contracted by his military habits, she often assumed a sportive and hoydenish character, and gamed, hunted, rioted, and drank with him. She was continually planning new schemes for his amusement, and scrupled not to sacrifice all the decorum of sex and rank, in order to adapt herself to his vicious inclinations. Antony, after spending a winter in her company, returned to Rome, where, from political motives, he married Octavia, the sister of Augustus, then called Octavius. Cleopatra's charms, however, drew him back to Egypt; and when he proceeded on his expedition against Parthia, she made him odious by the cruelties and oppressions which she urged him to practise. When the civil war between Antony and Octavius broke out, Cleopatra joined the former with a fleet of sixty ships. It was by her persuasion that the decisive battle was fought by sea at Actium. She headed her own fleet in the engagement, but her courage was unequal to the conflict. Before the danger reached her, she fled, and was followed by her whole squadron; and the infatuated Antony, "whose heart was to her rudder tied by the string," steered after her, to the eternal disgrace of his name, and the ruin of his hopes.

The conduct of Cleopatra, after this period, seems to have been a perpetual wavering between her remaining attachment to Antony, and the care of her own interests. Returning to Alexandria, she put to death all whom she suspected of disaffection; and she undertook the extraordinary project of drawing her ships across the Isthmus of Suez, into the Red Sea, in



order to convey herself and her treasures into some remote land, in case of being expelled from Egypt; but her ships were destroyed by the Arabs. By her arts she obtained a reconciliation with Antony, who had felt a deep remorse for his own unmanly subjection to her, and began to suspect her fidelity; and they pursued their usual course of voluptuousness till the approach of Octavius. The close of their career is described in so interesting a manner by Plutarch, that we shall follow his account to the end of this chapter.

Antony and Cleopatra had before established a society called The Inimitable Livers, of which they were both members; they now, in their misfortunes, instituted another with the title of The Companions in Death. To this they admitted their friends, and passed their time in banquets and diversions. Cleopatra, at the same time, busied herself in making a collection of poisonous drugs, and, being desirous to know which was least painful in the operation, she tried them on persons condemned to death. Such poisons as operated quickly, she found to cause violent pain and convulsion. She therefore examined venomous creatures, and caused them to be tried under her inspection. These experiments she repeated daily, and at length found that the bite of the asp was the most eligible kind of death, as it brought on a slow lethargy, in which the face was covered with a gentle sweat, and the senses sunk into an easy stupefaction like a sweet slumber.

They both sent ambassadors to Octavius in Asia. Cleopatra requested Egypt for her children, but Antony merely asked permission to live as a private man in Egypt, or, if that were denied, to retire to Athens. Octavius rejected Antony's petition, but answered Cleopatra, that she might expect every favor from him provided she put Antony to death, or banished him her dominions. As soon as the winter was over, he marched against Antony by the way of Syria. Cleopatra had erected at Alexandria, near the temple of Isis, some monuments of extraordinary size and magnificence. To these she removed her treasures of gold, silver, emeralds, pearls, ebony, ivory, and cinnamon, with a large quantity of flax, and a number of torches. Octavius was struck with apprehension, lest, upon a sudden emergency, she should set fire to this enormous pile of wealth. For this reason he was continually sending messengers to her with assurances of gentle and honorable treatment, while in the mean time he hastened onward with his army.

When he reached Alexandria he encamped near the hippodrome. Antony made a sally, routed his cavalry, drove them back to their intrenchments, and returned to the city in triumph. On his way to the palace, he met Cleopatra, whom, armed as he was, he saluted with a kiss, and at the same time recommended to her favor a brave soldier who had signalized himself in the battle. She presented to the soldier a cuirass and helmet of gold, which he took, and the same night deserted to Octavius. After this, Antony challenged Octavius to fight him in single combat, but got only the reply, that Antony might find other ways to end his life. Antony, therefore, concluding that he could not fall more honorably than in battle, determined to attack his enemy at once by sea and land. The

night preceding the execution of this design, he ordered the servants at supper to render him their best services that evening, and fill the wine round plentifully, for that the next day they might belong to another master, while he lay lifeless on the ground. His friends were afflicted, and wept to hear him talk thus; but he encouraged them by assurances, that his expectations of a glorious victory were at least equal to those of an honorable death. At the dead of night, when the whole city was hushed in silence, - a silence that was deepened by awful apprehensions of the ensuing day, - there was heard, on a sudden, the sound of musical instruments, and a noise resembling the cries of bacchanals, which seemed to pass through the whole city, and to go out the gate which led to the enemy's camp. This prodigy was thought to portend, that Bacchus, the god whom Antony affected to imitate, had thus forsaken him.

At daylight, Antony marched out with his infantry, and took post on a rising ground, where he saw his fleet advance toward the enemy, and waited the event. When the hostile squadrons met, they hailed each other with their oars in a friendly manner, Antony's fleet making the first advances, and then sailed peaceably together towards the city. No sooner was this done, than the cavalry deserted him in the same manner, and went over to Octavius. His infantry were routed, and he retired to the city, exclaiming that Cleopatra had betrayed him to those with whom he was fighting only for her sake.

The unhappy queen, dreading his anger, fled to her monument, and secured it with bars and bolts, giving

orders that Antony should be informed she was dead. He, when he heard this, believing it to be true, cried, "Antony, why dost thou delay? What is life to thee, when she lies dead for whom alone thou couldst wish to live?" He then went to his chamber, and, unlacing his coat of mail, exclaimed, "I grieve not, Cleopatra, that thou art gone before me, for I shall soon be with thee, but I grieve to think, that I, so distinguished a general, should be outdone in magnanimity by a woman." A faithful servant attended him, whose name was Eros. He had engaged this servant to kill him whenever he should think it necessary, and he now demanded that service. Eros drew his sword as if he designed to kill him, but, suddenly turning round, he slew himself, and fell at his master's feet. "That was greatly done, Eros," said Antony, "thy heart would not permit thee to kill thy master, but thou hast taught him what to do by thy example." Thus saying, he plunged his sword into his bowels, and threw himself on a couch.

The wound did not cause immediate death, and the blood staunching as he lay on the couch, he came to himself, and entreated those who stood by, to put him out of pain; but they all fled, and left him to his cries and torments, till Diomedes, secretary to Cleopatra, came with a request that he would come to her in the monument. When Antony heard she was still living, it gave him fresh spirits, and he ordered his servants to take him up. They carried him in their arms to the door of the monument. Cleopatra would not suffer the door to be opened; but a cord being let down from a window, Antony was fastened to it, and she, with her

two women, all that were admitted into the monument, drew him up. Nothing, as the spectators affirm, could be more affecting than this spectacle. Antony, covered with blood, and in the agonies of death, hoisted up by the rope, and stretching out his hands to Cleopatra while he was suspended in the air; for it was with the greatest difficulty that they drew him up, though Cleopatra exerted all her strength, straining every nerve, and distorting every feature with the violence of the effort, while those below endeavoured to animate and encourage her, and seemed to share in all her emotions. When she had drawn him up and laid him on a couch, she stood over him, rent her clothes, beat and wounded her breast; she wiped the blood from the disfigured countenance of Antony, called him her lord, her emperor, her husband! Her whole soul was absorbed in his misfortunes, and she seemed totally to have forgotten her own. Antony endeavoured to soothe her, and called for wine. When he had drunk, he advised her to consult her own safety, as far as might be consistent with honor. As to himself, he said, she ought rather to rejoice in the remembrance of his past happiness than to bewail his present misfortunes, since he had been illustrious in life, and not inglorious in death. He had conquered like a Roman, and it was only by a Roman that he was conquered.

A little before he expired, Proculeius arrived from Octavius; for, as soon as Antony had stabbed himself, and was conveyed to Cleopatra, Dercetæus, one of his guards, privately carried off his bloody sword and showed it to Octavius, who, when he beheld this token of Antony's death, retired to the inner part of his tent,

and shed tears in remembrance of a man who had been his relation, his colleague in government, and his associate in so many battles and important matters. He then called his friends together, and read the letters which had passed between him and Antony, wherein it appeared, that, although he had written in a reasonable manner, the replies of Antony were insolent and contemptuous.

After this, he despatched Proculeius with orders to take Cleopatra, alive, if possible, for he was extremely solicitous to save the treasures in the monument, which would so greatly add to the glory of his triumph. But she refused to admit him into the monument, and would only speak to him through the bolted gate. Cleopatra still demanded the kingdom for her children; while Proculeius, on the other hand, encouraged her to trust every thing to Octavius. After he had reconnoitred the place, he sent information to Octavius, who despatched Gallus to his assistance. Gallus went up to the gate of the monument and drew Cleopatra into conversation, while Proculeius applied a ladder to the window where Antony had been drawn in. Here he entered with two attendants, and immediately made for the place where Cleopatra was in conference with Gallus. One of her women discovered him and screamed aloud, "Wretched Cleopatra! you are taken alive!" She turned round, and, seeing Proculeius, the same instant attempted to stab herself, having, for this purpose, always carried a dagger about with her. Proculeius, however, prevented her, by seizing her arm, and entreated her not to commit such an injury either towards herself or Octavius, by depriving him of an opportunity

of showing his elemency, and subjecting him to the imputation of treachery and cruelty. He took the dagger from her and shook her clothes, lest she should have poison concealed about her. Octavius also sent his freedman Epaphroditus with orders to treat her with the greatest politeness, but, by all means, to bring her alive.

Many considerable princes begged the body of Antony, that they might have the honor of giving it burial; but Octavius would not take it from Cleopatra. who interred it with her own hands, and performed the funeral rites with great magnificence. The excess of her affliction, and the inflammation of the wounds she had given herself, threw her into a fever. She was pleased to find an excuse in this for abstaining from food, and hoped by this means to procure an easy death. Octavius suspected this, and forced her to take food and medicine, by threatening, upon her refusal, to treat her children with severity. By these means she was recovered, and a few days after he paid her a visit. She received him in a negligent attire, and lying carelessly upon a couch. When the conqueror entered her apartment, she threw herself at his feet. Her features were distorted, her hair in disorder, her voice trembling, her eyes sunken, and her bosom bore the marks of violence from her own hands. In short, her person expressed the image of her mind. Yet, in this deplorable condition, there were some remains of that grace, spirit, and vivacity, which had so heightened her former charms, and some gleams of her native elegance might be seen to wander over her melancholy countenance.

There was in the train of Octavius a young nobleman named Cornelius Dolabella. He was smitten with the charms of Cleopatra, and, having engaged to inform her of every thing that passed, he sent her private notice that Octavius was about to return into Syria, and that within three days she would be sent away, with her children. When she heard this, she requested permission to make her last oblations to Antony. This being granted, she was conveyed to his tomb, and, kneeling down with her women, she thus addressed the manes of the dead: - " It is not long, my Antony, since with these hands I buried thee. Alas! they were then free; but thy Cleopatra is now a prisoner, attended by a guard, lest, in the transports of her grief, she should disfigure this captive body, which is reserved to adorn the triumph over thee. These are the last offerings, the last honors, she can pay thee, for she is now to be conveyed to a distant land. Nothing could part us while we lived, but in death we are to be divided. Thou, a Roman, liest buried in Egypt; and I, an Egyptian, must be interred in Italy, the only favor I shall receive from thy country. Yet, if the gods of Rome have power or mercy left, — for, surely, those of Egypt have forsaken us, - let them not suffer me to be led in living triumph to thy disgrace. No! hide me with thee in the grave; for life, since thou hast left, has been misery to me!"

Thus the unhappy queen bewailed her misfortunes; and, after she had crowned the tomb with flowers and kissed it, she ordered the bath to be prepared. When she had bathed, she sat down to a magnificent supper, soon after which, a peasant came to the gate with a

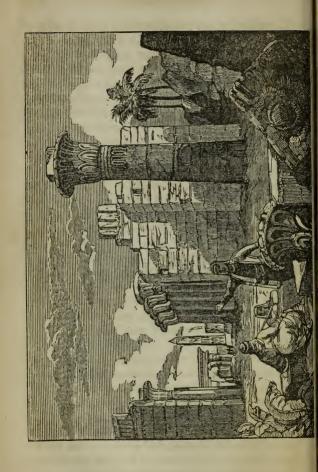
small basket. The guard inquired what it contained; and the man, lifting up the leaves at top, showed them a parcel of figs. As they admired their size and beauty, he smiled, and bade them take some, but they declined; not suspecting that the basket contained any thing else, it was carried in. After supper, Cleopatra sent a letter to Octavius, and, ordering every body out of the monument except her two women, she made fast the door. Octavius read the letter, and suspected, from the plaintive style in which it was written, and the earnest request that she might be buried in the same tomb with Antony, that she had some fatal design. At first, he was for hastening to her; but, on second thought, he sent others. They ran the whole way, alarmed the guards, and broke open the doors, but were too late to save her. They found her quite dead, lying on a golden bed, and dressed in all her regal ornaments. Iras, one of her women, lay dead at her feet, and Charmion, hardly able to support herself, was adjusting her mistress's diadem. One of the messengers exclaimed, angrily, "Charmion, was this well done?" "Perfectly well," she replied, "and worthy a descendant of the kings of Egypt." Saying this, she fell down dead.

Some say an asp was brought in among the figs, hidden under the leaves, and Cleopatra managed so that she might be bitten without seeing it. On removing the leaves, however, she perceived it, and said, "This is what I wanted"; on which, she immediately held out her arm to it. Others say, the asp was kept in a water-vessel, and that she vexed and pricked it with a golden spindle till it seized her arm. Nothing of this, however, could be ascertained with certainty. There

is still another report, that she carried about with her a certain poison in a hollow bodkin, which she wore in her hair. Yet, there was neither any mark of poison on her body, nor was any reptile found in the monument, though the track of one was said to have been discovered on the sands opposite Cleopatra's window. Others, again, have affirmed, that she had two small punctures on her arm, apparently caused by the sting of the asp; and it seems Octavius gave credit to this, for her effigy, which he carried in triumph, had an asp on the arm.

The beauty of Cleopatra is said to have been no way extraordinary nor striking; but her wit and fascinating, manners rendered her absolutely irresistible. Her voice was delightfully melodious, and had the same variety of modulation as a many-stringed instrument. She spoke most languages; and there were but few of the foreign ambassadors at her court whom she answered by means of an interpreter. She gave audience in person to the Ethiopians, the Troglodytes, the Hebrews, Arabs, Scythians, Medes, and Parthians; nor were these all the languages with which she was familiar.

Cleopatra died in the twenty-eighth year before Christ. Egypt became reduced to a Roman province, and shared the fortunes of that empire till the irruption of the Saracens; by which event, it became subjected to the sway of the Mohammedans, under which it continues to the present day, nominally subject to the Ottoman Porte, but virtually independent. We shall hereafter give a sketch of some of the most interesting events in the history of Modern Egypt.



ANTIQUITIES OF EGYPT.

Almost every intelligent traveller, who has visited Egypt for a century past, has made discoveries of more or less importance among the antiquities of that country, yet there is every reason to believe that a vast deal vet remains to reward further researches. Belzoni, in 1816, was the first to open the great temple of Ipsambul, which is cut in the side of a mountain, and the front of which was so much encumbered with sand, that only the upper part of it was visible. A still greater discovery of this enterprising traveller was the opening of a splendid tomb in the Biban el Molouk, or Valley of the Tombs of the Kings. He found out by conjecture the right entrance, which had been blocked up for many centuries, caused it to be cleared, and at last made his way into the sepulchral chambers, cut in the calcareous rock, and richly adorned with pictures in low relief, and hieroglyphics painted in the brightest colors. He also opened numerous sepulchres in the rocks at Gornou, at the foot of the Libyan mountains, near western Thebes, and in other places.

In the interior of the temple of Carnac, he says, "I

was lost in a mass of colossal objects, every one of which was more than sufficient of itself to attract my whole attention. How can I describe my sensations at that moment! I seemed alone in the midst of all that is sacred in the world; a forest of enormous columns, adorned all round with beautiful figures and various ornaments, from the top to the bottom; the graceful shape of the lotus which forms their capitals, so well proportioned to the columns that it gives to the view the most pleasing effect; the gates, the walls, the pedestals, and the architrave, also adorned in every part with symbolical figures in basso relievo, and intaglio, representing battles, processions, triumphs, feasts, offerings, and sacrifices, all relating, no doubt, to the ancient history of the country, - the various groups of ruins of the other temples within sight; these altogether had such an effect upon my soul as to separate me in imagination from the rest of mortals, exalt me on high over all, and cause me to forget entirely the trifles and follies of life. I was happy for a whole day, which escaped like a flash of lightning; but the obscurity of the night caused me to stumble over one large block of stone, and to break my nose against another, which, dissolving the enchantment, brought me to my senses again."

The catacombs of Beni Hassan are among the finest and most interesting in Egypt. They were explored by the French scientific body, who accompanied Bonaparte in his expedition to that country, in 1799. The walls of the interior are covered with paintings, many of which are in perfect preservation, and with the colors as vivid as if recently applied, while others have

been defaced through the fanaticism or zeal of the Moslems, and probably of the early Christians. It is remarkable that the representations are almost entirely of a civil character, notwithstanding the solemn purposes to which the excavations appear to have been consecrated. The natives, as usual, assign the origin of these works to the genii. Thebes, Edfu, Denderah, and many other places also, abound with the most interesting monuments of Egyptian art in painting and sculpture, by which the genius of this extraordinary people is illustrated in a manner unequalled in the an-

tiquities of any other nation upon the globe.

The researches of the French, and of Belzoni, Champollion, Rosellini, Wilkinson, and others, have put us in possession of a series of sketches evidently drawn from the life, and wonderfully descriptive of the arts, industry, and habits of the Egyptians. The singular propensity of that people to decorate their tombs with the lavish splendor which other nations have reserved for the palaces and temples of the living, is one of the most strange and inexplicable among all the phenomena in the history of man. Many of these highly adorned sepulchral chambers appear to be accessible only through long, narrow, and intricate passages. The approach to others seems to have been closed with the strictest care, and concealed with a kind of reverential sanctity. To each city or district belonged a city of the dead. In the silent and rock-hewn counterparts of Memphis and Thebes, were treasured up all the scenes in which the living king and his subjects had been engaged. Egypt is full of immense tombs, and their walls, as well as those of the temples, are

covered with the most extraordinary paintings, executed thousands of years ago. In these paintings, the whole country, with all its natural productions, its animals, birds, fishes, and vegetables, and the people in all their private and domestic occupations, are delineated, if not in the first style of art, yet with that which renders them still more curious and valuable, an apparent Chinese fidelity of outline, and an extraordinary richness of coloring.

The veil has thus been lifted, which hid the antiquity of three and four thousand years. A subterranean Egypt has suddenly come to light; the people have been revived in all their castes; in their civil, and military, and religious occupations; in their fields and their vineyards; in their amusements and their labors; in their shops, their farm-yards, and their kitchens; by land and by water; in their boats and their palanquins; in the splendid public procession, and the privacy of the household chamber. The principle of devoting so much cost and toil to the tombs of departed monarchs, which probably gave rise to the construction of the pyramids, once admitted, the decoration of the walls with paintings of religious processions, or legends of the glory of the deceased, may be more easily accounted for. The care, the skill, and the expense lavished on the embalming of the perishable body, is in perfect unison with this preparation of a splendid and durable dwelling for the remains which were to be immortalized by every means in human power. Still there is something unaccountable in this practice of delineating every occupation of life in the habitations of the dead. We comprehend the gradual expansion of that feeling, from which the "poor Indian," who

"thinks, admitted to that equal sky, His faithful dog shall bear him company,"

is buried with his bow and arrow, and with the companion of his hunter life. Hence, among the Hindoos, the Getæ, and the Goths, it was the custom to entomb the steed, the captive, and the wife, with the deceased, the living with the dead, under the vast sepulchral mound. If the Egyptian paintings were intended merely to distinguish the rank, the profession, or the occupation of the deceased, - the warlike scene in the tomb of the soldier, scenes of rural labor in that of the peasant or agriculturalist, - their purport would be evident. But many of the tombs appear to be decorated with every kind of device, and there seems to have been an almost deliberate design to make this subterranean world a complete picture of the world above. The whole question is a profound and impenetrable mystery. Of all the learned and ingenious writers on the subject, no one has succeeded in tracing, with satisfactory perspicuity, the fine and subtile, yet strong and enduring thread, which connected the extraordinary honors paid by the Egyptians to their dead, with the rest of their religious creed. The ancient writers state the fact, rather than solve the difficulty. Diodorus Siculus informs us, that "the natives of Egypt consider the present life as altogether of slight importance, but the existence after death, when celebrity has been obtained by virtue, they estimate at a much higher value, and they call the dwellings of the living places of sojourn, since we inhabit them so short a time; but the sepulchres of the dead they call eternal mansions, since in Hades we live for an interminable period. Wherefore they take little care as to the building of their houses, but bestow every degree of magnificence upon their sepulchres."

Whoever is curious to know what a few years since would have been deemed a portion of knowledge utterly beyond the reach of man, namely, how the ancient Egyptians, the primeval inhabitants of the valley of the Nile, in an age before the invention of letters, worshipped their gods, and warred with their enemies; how they were armed and disciplined; how they besieged and stormed cities; how they judged in courts of law, feasted, and buried their dead; how they danced, and sang, and played on instruments of music, and wrestled and tumbled; how they ploughed, and sowed, and reaped, and gathered fruit, and cultivated the vine, and plucked the grapes, and trampled them in the wine-press; how they built houses, and made bricks, and drew enormous weights, and clove wood, and practised carpentry in all its branches; how they hunted, and shot, and snared birds, and caught fish; how they killed, and cooked, and served up their dinners, and ate, and drank, and got tipsy; how the ladies dressed their hair, and painted, and gossiped, and flirted, and held their nosegays; how they furnished their houses, laid out their gardens, built and rigged their boats and barks, and rowed and sailed upon the Nile, - may find all these things depicted with the most wonderful accuracy on the walls of the Egyptian tombs, a more faithful and permanent record of facts than hundreds of libraries. The Egyptian was determined to make his sepulchre, his more lasting mansion, as similar as possible to the temporary scenes through which

his soul had passed in its course of transmigration in this state of being. To him Hades and the sepulchre were apparently the same. The conscious spirit, according to one theory, still inhabiting its undecaying body, was imagined to take pride in the stately halls, and corridors, and chambers, which formed its eternal palaces, - to survey its ancient occupations, and act over again, in untiring succession, the deeds of its brief earthly life. The prophets of Israel, as Bishop Lowth has shown, derived all the images of their Sheol, the dwelling of the departed, from their rock-hewn sepulchres. The question, however, remains undecided, whether the representation we there find of actual life, from the palace of the prince to the cabin of the peasant, was meant to imply the consciousness of the inhabitant of these subterranean cities.

Religion presided over, if it did not originally suggest, the care of the Egyptians for their dead. The whole art of embalming the body, the preparing, the bandaging, the anointing, in short, the whole process of forming the mummy, was a sacerdotal function. The difficulty is to ascertain the origin and the connection of this remarkable practice — which, though it has prevailed in various forms in other countries, has never been so general, so national a usage, as in Ancient Egypt — with the religious dogmas and sentiment of the people. The origin may undoubtedly be traced to the local circumstances of the country. In Egypt, the burning of the dead, the only funeral practice besides burial which has prevailed to any extent, was impracticable. Egypt produces little timber, and of its few trees, the greater part, the date, palm, and other fruit

trees, are too valuable for common consumption. The burial of the dead was then the only method of disposing of them; and, independently of the value of land for agricultural purposes, in the thickly peopled state of the country, the annual inundation of the Nile would have washed up the bodies, and generated pestilence. The chains of rocky mountains, on each side of the river, appeared to be designed by nature for the sepulchres. Yet the multitudes of the dead could not safely be heaped together in a state of decomposition, even in the profoundest chambers of these rocks, without danger of breeding pestilential airs. From those fatal epidemic plagues, which now so perpetually desolate the country, Ancient Egypt, by all accounts, was remarkably free; and this was owing, without doubt, mostly to the universal practice of embalming the dead, which cut off one main source of noxious vapors. It was, in the first instance, then, a wise, sanatory regulation, and was subsequently taken up by the sacerdotal lawgivers, and incorporated with the civil and religious constitution of the country.

The lawgivers of the people, having recognized the necessity of this provision for the public health, took care to secure its universal and perpetual practice, by associating it with that one of the principal doctrines of religion which is most profoundly rooted in the heart of man, and which is of the most vital importance to the private welfare of each individual. They either taught the immortality of the soul, or found it a part of the general creed; to this they added the metempsychosis, or transmigration of the soul. According to this belief, every spirit, on its departure from the body, must

pass through a long predestined cycle, entering successively into the bodies of various animals, until it return in peace to its original dwelling. Whenever that body which it had last left became subject to corruption, the course of its migrations was suspended, the termination of its long journey and its ardently desired return to higher worlds was delayed. Hence every care was taken to preserve the bodies, not only of men, but of animals, and to secure them for ever from perishing through putrefaction. The greatest attention was bestowed upon this work, which was enforced by severe and sacred laws. Certain orders of the priesthood were expressly intrusted with its due execution. It was solemnly performed with religious rites and processions, and the piety and interest of each individual took part in the ceremony. Herodotus informs us, that whenever a body was found seized by a crocodile, or drowned in the Nile, the city, upon whose territory the body was cast, was compelled to take charge of it, and to cause it to be embalmed and placed in a sepulchre. After having accomplished its revolution of three thousand years, the soul returned again, according to the Egyptian doctrine, to the human body.

It is difficult to define, and still more so to explain, the interest which we feel in tracing the manners and customs of remote ages. Why do we care to know how the Egyptians ate and drank, and ploughed and reaped, and warred and hunted? Why are we almost equally entertained by discovering points of resemblance and points of total dissimilitude? that they sat down to dinner like ourselves, and ate with their fingers like Turks? that they traded in all kinds of com-

modities, but had no money? The only answer we can give is, that it is a law of our being. Such have been, such are still the indelible propensities of human nature, and such will be to the end of time. In no other instance can this species of curiosity receive such ample gratification as in the Egyptian paintings. Pompeii itself does not give so extensive and various a view of the every-day occupations of the Romans as the catacombs of Egypt do of that primeval people. Pompeii was a comparatively small, elegant, and luxurious town, with all its houses, temples, theatres, baths, and tombs. It affords us a perfect insight into the ordinary way of living in a Campanian city of its class. The forms of the dwellings, the arrangement of the chambers, the utensils of various kinds, whether for household use or amusement, seem stored away as if by express design, and carefully wrapped up in the ashes and scoriæ, which cover the city, for the wonder of later ages. But the paintings on the walls, exquisitely graceful as they are, are, in general, on well known mythological subjects. They rarely, except in a few comic pieces, descend to ordinary life. The pictures of the Isiac worship are very curious, and the landscapes show more knowledge of perspective than the painters of that age had been supposed to possess; but they are still poetic and imaginative, rather than faithful representations of real scenes. In the catacombs of Egypt, on the other hand, every act of every department of life seems to have been carefully copied; and the imperfection of the art of design increases, rather than diminishes, the interest of the pictures, as they evidently adhere with most unimaginative fidelity

to the truth of nature. The following is a representation of an Egyptian king.



The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture; the place and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests; and a sufficient number being always kept ready, the purchase was made at the shortest notice, nothing being requisite to complete even the sculptures or inscriptions but the insertion of the name of the deceased,

and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short, the various occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution, and were intended, perhaps, as a short epitome of human life, which suited equally every future occupant. In some instance all the paintings of the tomb were finished, and even the small figures representing the tenant were introduced, those only being left unsculptured which were of a larger size, and consequently required more accuracy in the features, in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphical legends containing his name and that of his wife. Indeed, the fact of their selling old mummy-cases, and tombs belonging to other persons, shows that they were not always overscrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name; at least when a motive of economy reconciled the mind of a purchaser to a second-hand tenement for the body of his friend.

The tomb was always prepared for the reception of a husband and his wife. Whoever died first was buried at once there, or was kept embalmed in the house until the decease of the other. The manner in which husband and wife are always portrayed, with their arms around each other's waist or neck, is a pleasing illustration of the affectionate temper of the Egyptians; and the attachment of a family is shown by the pres-

ence of the different relatives, who are introduced in the performance of some tender office to the deceased.

Besides the upper rooms of the tomb, which were ornamented by the paintings we have described, there were pits, varying from twenty to seventy feet in depth, at the bottom and on the sides of which were recesses. like small chambers, for depositing the coffins. The pit was closed with masonry after the burial, and sometimes reopened to receive the other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honor of the deceased than his sepulchre; and they served for the reception of his friends, who frequently met there and accompanied the priests when performing the services for the dead. Tombs were built of brick or stone, or hewed in the rock, according to the position of the Necropolis. Whenever the mountains were sufficiently near, the latter was preferred; and these were generally the most elegant in their design and the variety of their sculptures. The sepulchres of the poorer classes had no upper chamber. The coffins were deposited in pits in the plain, or in recesses at the side of a rock. Mummies of the lower orders were buried together in a common repository; and the bodies of those whose relations had not the means of paying for their funeral, after being merely cleansed and kept in an alkaline solution for seventy days, were wrapped up in coarse cloth, in mats, or in a bundle of palm sticks, and deposited in the earth.

The funeral of Nophri-Othph, a priest of Amun, at Thebes, is thus described on the walls of his tomb; the scene lies partly on the lake, and partly on the way

from the lake to the sepulchre. First came a large boat, conveying the bearers of flowers, cakes, and numerous things appertaining to the offerings, tables, chairs, and other pieces of furniture, as well as the friends of the deceased, whose consequence is shown by their dresses and long walking-sticks, the peculiar mark of Egyptian gentlemen. This was followed by a small skiff, holding baskets of cakes and fruit, with a quantity of green palm-branches, which it was customary to strew in the way as the body proceeded to the tomb, the smoothness of their leaves and stalks being particularly well adapted to enable the sled to glide over them. In this part of the picture we discern the love of caricature which was common to the Egyptians even in the serious subject of a funeral. A large boat has run aground and is pushed off the bank, striking a smaller one with its rudder, and overturning a large table, loaded with cakes and other things, upon the heads of the rowers seated below, in spite of all the efforts of a man in the prow, and the earnest vociferations of the alarmed helmsman.

In another boat, men carried bunches of flowers and boxes supported by yokes on their shoulders. This was followed by two others, one containing the male and the other the female mourners, standing on the roof of the cabin, beating themselves, uttering cries, and making other demonstrations of excessive grief. Last came the consecrated boat, bearing the hearse, which was surrounded by the chief mourners and the female relatives of the deceased. Arrived at the opposite shore of the lake, the procession advanced to the catacombs. On their way, several women of the vicinity,

carrying their children in shawls, suspended at the side or back, joined in the lamentation. The mummy was placed erect in the chamber of the tomb; and the sister, or nearest relation, embracing it, commenced a funeral dirge, calling on her relative with every expression of tenderness, extolling his virtues and bewailing her own loss. The high priest presented a sacrifice of incense and libation, with offerings of cakes and other customary gifts for the deceased; and the men and women continued the wailing, throwing dust upon their heads, and making other manifestations of grief.

In another painting is represented the judgment of a wicked soul, which is condemned to return to earth in the form of a pig, having been weighed in the scales before Osiris and found wanting. It is placed in a boat, and, attended by two monkeys, is dismissed from heaven, all communication with which is figuratively cut off by a man, who hews away the ground behind it with an axe.

In the extensive domains of wealthy landed proprietors, those who tended the flocks and herds were under the supervision of other persons connected with the estate. The peasant who tilled the land on which they were fed was responsible for their proper maintenance, and for the exact account of the quantity of food which they consumed. Some persons were exclusively employed in the care of the sick animals, which were kept at home in the farm-yard. The superintendent of the shepherds attended, at stated periods, to give a report to the scribes belonging to the estate, by whom it was submitted to the steward, and the latter was

responsible to his employer for this, as well as every other, portion of his possessions. In the painting we behold the head shepherd in the act of rendering in his account; behind him are the flocks committed to his charge, consisting of the sheep, goats, and wild animals belonging to the person in the tomb. In one of the paintings, the expressive attitude of this man, with his hand raised to his mouth, is well imagined to convey the idea of his endeavour to recollect the numbers which he is giving from memory to the scribes. In another, the numbers are written over the animals, and we have no contemptible picture of an Egyptian farm.

First come the oxen, over which is the number 834; then follow 220 cows, 3,234 goats, 760 asses, and 974 sheep; behind which, follows a man carrying the young lambs in baskets, slung upon a pole. steward, leaning on his staff, and accompanied by his dog, stands on one side; and on another are the scribes, making out the statement. In another painting are men bringing baskets of eggs, flocks of geese, and baskets full of goslings. An Egyptian "Goose Gibbie" is making obeisance to his master. In another, are persons feeding sick oxen, goats, and geese. The art of curing diseases in animals, of every kind, was carried to great perfection by the Egyptians; and the authority of ancient writers and paintings has been curiously strengthened by a discovery of Cuvier, who, finding the left shoulder of a mummied ibis fractured and reunited in a peculiar manner, proved the intervention of human art.

All classes of the Egyptians delighted in the sports

of the field, and the peasants deemed it a duty, as well as an amusement, to hunt and destroy the hyena and other wild animals, from which they suffered annoyance. The hunting scenes are very numerous among their paintings, and the devices for capturing birds and beasts seem to have been as various as they are in modern times. The hyena is commonly represented caught in a trap.



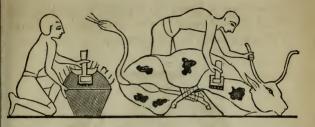
Wild oxen were caught by a noose or lasso, precisely as the South Americans take horses and cattle, although it does not appear that the Egyptians had the custom of riding on horseback when they used it; and from the introduction of a bush in the following picture



immediately behind the man who has thrown it, we may suppose the artist designed to show that the huntsman was concealed. Hounds were also used to pursue game, as may be perceived from the subjoined representation of a huntsman carrying home his prey.

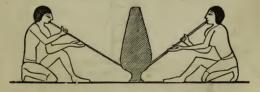


All the operations of agriculture, farming, breeding cattle, &c., are depicted in these drawings with the most curious fidelity and minuteness. In the accompanying sketch is seen an ox lying on the ground, with his legs pinioned, while a herdsman is branding a mark upon him with a hot iron, and another man sits by, heating an iron in the fire. The pictures give us the whole history of Pharaoh's kine, who are usually copied after the fattest, rather than the leanest, specimens. From one of them it appears, that the Egyp-

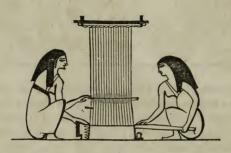


tian monarch was himself a pretty extensive grazier, as we find the king's ox marked 86. In another we have a regular cattle-show, and in another the veterinary art in actual operation; cattle-doctors are exhibited performing operations upon sick oxen, bulls, deer, goats, and even geese. It is a singular fact, which will amuse the reader not a little, that the hieroglyphic which denotes a physician is that well known domestic bird whose cry is "quack! quack!"

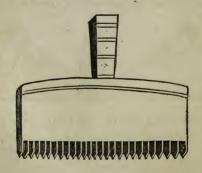
Among the trades represented is glass-blowing. The



form of the bottle and the use of the blow-pipe are unequivocally indicated; and the green hue, in the painting, of the fused material, taken from the fire at the point of the pipe, cannot fail to show the intention of the artist. Until within a few years the belief was universal, that the ancients were unacquainted with the manufacture of glass; but it is now indisputable, that ornaments and vases of glass were made in Egypt 1490 years before the Christian era.



The use of the spindle and loom, sewing, braiding, &c., form the subjects of many of the paintings, as also the process of cultivating flax, beating and combing it. The following is a figure of a hatchel or flax-comb.



We have also the process of currying leather, and the

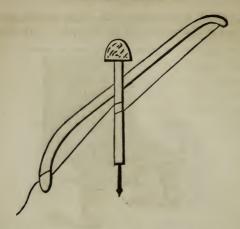
operation of shoe-making. Not less curious is the business of chair-making in all its details. The Egyp-



tian chairs of which we have a great variety of representations, were not inferior in elegance to any thing of the kind at the present day. In the accompanying sketch, we see the workmen drilling a hole in the seat of a chair. The shape of the drill and bow may be



seen in the next cut.



The following cut is from a historic painting. It represents an Ethiopian princess on her journey through



Upper Egypt to Thebes. A large tribute is described in another part of the picture, as brought from her countrymen, the "Cush," or Ethiopians, which seems to show that it relates to a visit of ceremony from the queen or princess of that country. The chariot is drawn by oxen, a mode of conveyance in use at this day in Southern Africa.



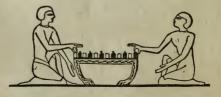
That the Egyptians paid great attention to the study



of music, and had arrived at a very accurate knowledge of the art, is evident from the instruments which they used. Their drawings represent the harp, the guitar, the tambourine, the lyre, the flute, the pipe, and other instruments difficult to describe. Bands of music generally compose a part of the representation of a feast or entertainment, and musicians are exhibited singing, playing, and dancing in the street. These musical in-



struments were in common use at the earliest periods of the known history of the Egyptians. The game of chess, or draughts, appears to be of equal antiquity,



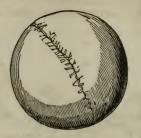
and is very accurately represented in the preceding cut. Some of the Egyptian female sports were rather of a hoydenish character, as the game of ball, in one



picture of which we are instructed that the loser was obliged to suffer another to ride on her back. Some



of these identical balls have been found in the tombs



at Thebes. Wooden dolls for children have also been discovered of various fashions, some of them precisely similar to those in use among us, and others of a different shape, like the following.



The Egyptian shops exhibited many curious scenes. Poulterers suspended geese and other birds from a pole in front of the shop, which, at the same time, support-



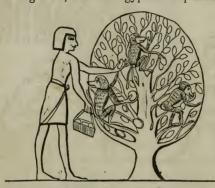
ed an awning to shade them from the sun. Many of the shops resembled our stalls, being open in front, with the goods exposed on the shelves or hanging from the inner wall, as is still the custom in the bazars of the East. The kitchens afford scenes no less curious. In the following cut we see a cook roasting a goose; he holds the spit with one hand, and blows the fire



with a fan held in the other. A second person is cut-

ting up joints of meat and putting them into the pot which is boiling close at hand. Other joints of meat are lying on a table.

Monkeys appear to have been trained to assist in gathering fruit; and the Egyptians represent them in



the sculptures handing down figs from the trees to the gardeners below; but, as might be expected, these animals amply repaid themselves for the labor imposed upon them, and the artist has not failed to show how much more they consulted their own wishes than those of their employers. The following is a representation



of a wine-press, in which the grapes are squeezed in a bag. It will be interesting to compare this with a picture copied from the wall of a house in Pompeii, representing the vintagers treading the grapes with their feet.



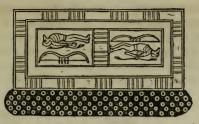
The Egyptians appear to have been addicted to a very liberal use of wine; even the ladies do not seem to have practised total abstinence; and there are scenes depicted in the paintings which our gallantry will not allow us to hint at more plainly, though they will perhaps dwell the most strongly in the memory of those persons who have seen the publications of Rosellini and Wilkinson. The Egyptian painters had something of a satirical turn. The import of the following "scrap," from the "last of a feast," cannot be mistaken.



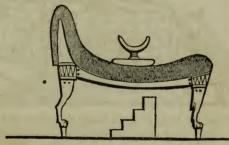
Among the peculiar articles of furniture, we may specify the double chair, or diphros of the Greeks,



usually kept as a family seat, and occupied by the master and mistress of the house, though occasionally offered, as a special honor, to the guests. The following drawing of an ottoman, or settee, is from the tomb of Rameses the Third. The Egyptian couches were also executed in great taste. They were of wood, with one end raised, and receding in a graceful curve; the



feet, like those of many of the chairs, were fashioned



to resemble those of animals. Pillows were made of wood, and sometimes of alabaster, in the following shape.

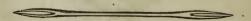


In the next engraving, we find two boats moored to the bank of the river by ropes and stakes. In the cabin of one, a man inflicts the bastinado on a boatman. He appears to be one of the stewards of an estate, and is accompanied by his dog. In the other boat is a cow, and a net containing hay or chopped straw. There is a striking resemblance in some points



between the boats of the ancient Egyptians and those of India. The form of the stern, the cabins, the square sail, the copper eye on each side of the head, the line of small squares at the side, like false windows, and the shape of the oars of boats used on the Ganges, forcibly call to mind those of the Nile, represented in the paintings of the Theban tombs.

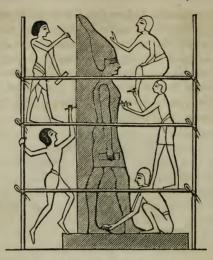
The Egyptian needles were of the following fashion.



They wrote with a reed, or rush, many of which have been found, with the tablets and inkstands belonging to the writers. Habits among men of similar occupations are frequently alike, even in countries very widely separated; and we find it was not unusual for an Egyptian artist, or scribe, to put his reed-pencil behind his ear, when engaged in examining the effect of the painting, or listening to a person on business, as in a modern counting-room. In the subjoined picture, we see a scribe at work with a spare pen behind his ear, his tablet upon his knee, and his writing-case and inkstand on the table before him.



The occupations of the mason, the stone-cutter, and the statuary are often alluded to in the paintings. Workmen are represented polishing and painting statues of men, sphinxes, and small figures; and two instances occur of large granite colossi, surrounded with scaffolding, on which men are engaged in polishing and chiselling the stone, the painter following the sculptor to color the hieroglyphics which he has engraved on the back of the statue.



Among the remarkable inventions of a remote era, may be mentioned bellows and siphons. The former were used as early as the reign of Thothmes the Third, the contemporary of Moses, being represented in a tomb

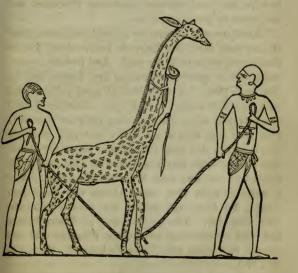


bearing the name of that Pharaoh. They consisted of a leather bag, sewed and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin by a string. (See the preceding cut.) In one instance, we observe from the painting, that when the man left the bellows they were raised, as if full of air; and this would imply a knowledge of the valve.

The religion of Egypt does not derive so much new light from these discoveries, as most other points in relation to the manners of the people. The reason is obvious. All that paintings can communicate of religion is its outward forms and mythological representations. But with the outward forms of the religion, the names, attributes, and local worship of the various deities, we were before acquainted from statues and sculptures, and from the writings of the Greeks. It is the recondite meaning of all this ceremonial, the secret of these mysteries, the key to this curious symbolism, which is still wanting. That it was a profound natureworship, there appears to be no doubt. That the "wisdom of the Egyptians," in its moral and political influence upon the people, was a sublime and beneficial code, may be inferred from the reverence with which it is treated by the Greek writers; by the awe-struck Herodotus, who trembled lest he should betray the mysteries, with which he was probably by no means profoundly acquainted; by Plato himself, by Diodorus and Plutarch. That its groundwork was the great Oriental principle of the emanation of all things from the primeval Deity seems equally beyond question. The worship of the sun, as the image or primary emanation of the Deity, is confirmed by almost all the inscriptions. But the connection of this sublime and more metaphysical creed with that which degenerated into the grossest superstition, the worship of quadrupeds, reptiles, and vegetables, remains still a sealed mystery.

But although we gain little knowledge, in respect to the religion of the Egyptians, from her antiquities, they are exceedingly interesting on account of the light they throw upon parts of the Bible. Not only does a part of the history of the Hebrews lie in Egypt, but Palestine, their home and country, is but about 250 miles from it. There was a good deal of intercourse between the two nations, and the history of one naturally runs into that of the other. One instance, among many, in which the Bible record is illustrated and confirmed by the Egyptian antiquities, is as follows. Among the animals mentioned in the Bible, as illustrative of the wisdom and power of Providence, is one called in Hebrew the Reem, a word which literally signifies "the tall animal." It is thus described in Scripture: "Will the reem be willing to serve thee, or abide by thy crib? Canst thou bind the reem with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed and gather it into thy barn?" (Job xxxix. 9-12.) Our translators have rendered the word reem, unicorn, which is absurd. Some commentators assert that it is the rhinoceros, or the buffalo, because the cognate

Arabic word is sometimes applied to a species of gazelle, and the Arabs frequently speak of oxen and stags as one species. But neither the rhinoceros nor the buffalo can be called a tall animal, and the analogy between them and any species of gazelle with which we are acquainted would be very difficult to demonstrate. But we find upon the monuments an animal fulfilling all the conditions of the description, and that is the giraffe, which is represented several times among



the articles of tribute brought to the Pharaohs from the interior of Africa. The preceding sketch represents one of these carvings.

A most interesting proof of the accuracy and fidelity

of the Bible narration is furnished by the following considerations. The artists of Egypt, in t e specimens which they have left behind, delineated minutely every circumstance connected with their national habits and observances from the cradle to the grave; representing with equal fidelity the usages of the palace and the cottage; the king surrounded by the pomp of state, and the peasant employed in the humblest labors of the field. In the very first mention of Egypt, we shall find the Scriptural narrative singularly illustrated and confirmed by the monuments.

"And there was a famine in the land [of Canaan], and Abram went down into Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." (Gen. xii. 10 - 15.)

Now let it be remembered that at present the custom for the Egyptian women, as well as those of other Eastern countries, is to veil their faces somewhat in the manner here represented. Why, then, should Abram



have been so anxious because the princes of Pharaoh's house saw his wife Sarai? How, indeed, could they see her face, and discover that she was handsome, if she had been veiled, according to the custom of the country now? The question is answered by the monuments, for here is a representation of the manner in which a woman was dressed in Egypt in ancient times.



It seems, therefore, that they exposed their faces;

and thus the Scripture story is shown to be agreeable to the manners and customs of the country at the date to which the story refers. It is impossible to bring a more striking and conclusive proof of the antiquity and minute accuracy of the Bible record than this.

The period at which the custom of veiling the faces of women was introduced into Egypt was probably about 500 years before Christ, when Cambyses, king of Persia, conquered that country. It was but natural that the conquered country should adopt the fashions of the conquering one, particularly as at this period Persia was an empire of great wealth and power, and likely to give laws not only in respect to government, but in respect to manners also. The probability, therefore, that the Bible record was made previous to this event, even had we no other testimony, is very strong, from the fact that it relates, in the story of Abram and his wife, - a tale which implies a fashion that probably never existed in Egypt after the conquests of Cambyses. How wonderful it is, that these mute monuments, after slumbering in silence for ages, should now be able to add their indubitable testimony to the truth of that book which we hold to be the Word of God!

The modern traveller, after viewing those stupendous piles of architecture, the pyramids, has his attention attracted by the ruins of Thebes, whose enormous remains are now distributed among four principal villages on both sides of the Nile, Luxor, Carnac, Gournei, and Medinet Abou. The relics of this great city are the most ancient and genuine, as well as the best specimens of Egyptian architecture extant; for we

have every reason to believe, that by far the greatest part of them were executed before Egypt had yet experienced the influence of the Greeks, that is, long before the Persian invasion. The imposing spectacle exhibited by these wonderful ruins is such, that, when the French army on its march, on making a sharp turn round a projecting chain of mountains, came suddenly in sight of the spot, the whole body were instantaneously struck with wonder and amazement, and clapped their hands with delight, as if the great object of their toils, and the complete conquest of Egypt, had been accomplished and secured by taking possession of the splendid remains of this ancient metropolis. most sublime ideas," says Belzoni, "that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins; for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence. The temple of Luxor presents to the traveller, at once, one of the most splendid groups of Egyptian grandeur. The extensive propylæon, with the two obelisks and colossal statues in the front, the thick groups of enormous columns, the variety of apartments, and the sanctuary it contains, the beautiful ornaments which adorn every part of the walls and columns, cause, in the astonished traveller, an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes by the

towering remains that project a great height above the wood of palm-trees, he will gradually enter that forest-like assemblage of ruins of temples, columns, obelisks, colossi, sphinxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description."



THE FRENCH IN EGYPT.

THE race of the Ptolemies having ended, as we have seen, in Cleopatra, Egypt became a Roman province. On the partition of the Empire, it remained attached to the Eastern or lower Empire, whose capital was Constantinople. The Empire of the East lost Egypt to the Saracens at the first outbreak of Islamism, and the country was subjected to the sway of the Caliphs. But the power of those chiefs soon began to decline; and in the year of Christ 879, Ammed, the governor of Egypt, usurped the sovereignty, and founded the government of the Sultans, who reigned over Egypt till 1249, when the Sultan, Turan, was assassinated by his Mamelukes, or Asiatic slaves, of whom a strong military body had been organized by one of his predecessors. From this period, or soon after, the government of Egypt remained in the hands of the Mamelukes, who augmented and perpetuated their numbers by fresh purchases of slaves, and the monarchy was elective in this body. The Mamelukes progressively raised the aristocracy above the throne, till about the year 1517, when Egypt was conquered by the Turkish Sultan, Selim the First. The power of the



Mamelukes, however, was suffered to continue, and Egypt received a constitution, by which twenty-four of them, chosen among themselves, were intrusted, under the title of Beys, with the revenues and civil administration, subject to an annual tribute to the Ottoman Porte of 600,000 zechins, and the partial control of a Pacha, or governor. Under this form of government Egypt remained, nominally subject to the Porte, against whose authority the Beys frequently revolted, down to the French invasion in 1798.

That expedition was planned by the Directory which then governed France, with a double view, - to open a way for attacking the British in India, and to remove Bonaparte, for a time at least, from France. The independent behaviour of that general in his Italian campaign, his genius, and his ambition, which could not be entirely concealed under a studied simplicity of manners, rendered his presence dangerous to their authority. He, on the other hand, feared that an inactive life would diminish his own fame; the world generally requiring of those whom it calls great something more than they have yet performed. He regarded this scheme as a gigantic conception, an employment agreeable to his taste, and a new means of astonishing mankind. The expedition was fitted out upon a grand scale. It consisted of thirteen sail of the line, with smaller ships of war and transports, comprising a fleet of several hundred sail. In this fleet embarked an army of 28,000 men, and a body of one hundred men of science, liberally supplied with books, philosophical instruments, and all the means of prosecuting researches in every department of knowledge. This is the first body of the kind that ever accompanied an invading army. Bonaparte did not limit his views to those of armed conquest; he meant that these should be ennobled by mingling with them schemes of a literary and scientific character.

On the 18th of May, 1798, the expedition set sail from Toulon. On the 10th of June, they arrived before Malta, which immediately surrendered. A British fleet, under Nelson, was in the Mediterranean, in search of Bonaparte; but, by that good fortune which marked the whole of his early career, he escaped it, and reached the coast of Egypt, near Alexandria, on the 29th of June. A violent storm prevailed, but Bonaparte, learning that the English fleet had been there only a short time previous, threw himself on the shore, at the risk of being wrecked. The troops were landed, marched all night, and the next morning 3,000 French, harassed with fatigue, destitute of artillery, and with a small supply of ammunition, captured Alexandria. In five days Bonaparte was master of Rosetta and Damanhour, and had obtained a secure footing in Egypt. He pushed immediately for the interior. Murad Bey, with a large force of cavalry and a flotilla of gunboats on the Nile, attempted to check the advance of the French, but was defeated, and compelled to retreat. After this, they marched for eight days without being molested, except by clouds of Arabs hanging upon their rear; but often reduced to the greatest straits, and under a scorching sun. On the 19th of July, they came in sight of the pyramids.

As they prosecuted their march, they found their difficulties augmenting. Provisions were scarce; they

often encamped in immense fields of wheat, but the country afforded neither mill nor oven; and they were compelled to subsist on pulse or parched grain. The general-in-chief and his staff often dined on nothing but a dish of lentils, and no one had a tent to shelter him. At length they came in sight of the intrenched camp of the enemy, comprising a force of 30,000 men. Here took place what is called the battle of the Pyramids, in the beginning of which Bonaparte addressed the soldiers in that striking apostrophe which has been so often quoted: "From the summits of those pyramids, forty centuries look down upon you." The Egyptians were defeated, with the loss of 10,000 men, and their artillery and baggage. Bonaparte made his triumphal entrance into Cairo on the 26th of July. The city contained a population of about 200,000. The populace, when they heard of the disasters of their own people, had set fire to the houses of the Beys, and committed all sorts of excesses. Bonaparte, on taking possession of Cairo, made every effort to ingratiate himself with the people. He gave strict orders that no insult should be offered to the Mahometan religion. He did not, as has been idly asserted, pretend to be a convert to it; he merely avowed, what he probably felt, a high opinion of its founder, and treated its ceremonies with respect and decorum. General Menou, however, in good earnest, turned Mahometan, and married a lady of Rosetta, whom he treated after the French modes of gallantry and politeness. He gave her his hand to enter the dining-room, the best place at table, and the choicest dishes; if she dropped her handkerchief, he ran to pick it up. She

related all these circumstances in the bath of Rosetta, where all the women meet; and they, in hopes of a change in the national manners, signed a petition to Sultan Kabir, or the Fire-king, as they called Bonaparte, that their husbands should be obliged to treat them in the same manner.

The Turkish Sultan, in the mean time, had issued an indignant manifesto, declaring war against France for having invaded one of his provinces, and prepared to send an army for the recovery of Egypt. On the 22d of September, a popular insurrection broke out at Cairo, and great numbers of the French were massacred. Bonaparte, who was absent, returned with troops, suppressed the insurrection, and issued a proclamation, in which, imitating the Oriental style, he told the Egyptians that he was the Man of Fate, who had been foretold in the Koran, and that any resistance to him was impious as well as unavailing, and that he would call them to account even for their most secret thoughts, as nothing was concealed from him. The Turks began to assemble forces in Syria, and Diezzar, the Pacha of that province, was appointed to the command. Bonaparte determined on an expedition to Syria. In February, 1799, he crossed the desert with ten thousand men, captured El Arish and Gaza, and on the 7th of March he stormed Jaffa, which was bravely defended by several thousand Turks. A summons to surrender had been sent them, but they cut off the head of the messenger. Jaffa was taken and given up to plunder. About twelve hundred of the garrison were found to be Turkish troops made prisoners at El Arish, and who had been liberated on their parole not to bear arms against the French for a year. For this violation of their parole, Bonaparte ordered them all to be shot; a deed which, being grossly misrepresented and exaggerated by the English, was applied with great industry to blacken his character.

The French, who were victorious at every other point, found an insurmountable obstacle to their progress at Acre, which was so resolutely defended by Djezzar, assisted by a body of English sailors, under Sir Sidney Smith, that Bonaparte, finding the siege protracted, and receiving alarming accounts from Egypt, gave over the design, and began his retreat on the 21st of May. This campaign cost him about 4,000 men; but, had he succeeded at Acre, he would have become master of all Syria, and perhaps have threatened Constantinople. He returned to Cairo on the 14th of June. In the mean time, the whole French fleet had been captured or destroyed in the Bay of Aboukir, by Lord Nelson; yet, considering the brilliant successes of the French by land, the reduction of Rosetta, Alexandria, Damietta, and Cairo; and, above all, the battle of the Pyramids, they had good ground for hope that many of the Arabs might be drawn over to the side of the conquerors. The Jews, as usual, were at the service of the best paymaster, beside the resentment which they must have felt at the treatment they received from the Turks. Among the other inhabitants of Egpyt, the Greeks and the Copts, though greatly humbled in their minds and in their fortunes, and the latter debased almost to brutality, by a long series of tyrannical oppressions, might yet be roused, by kinder treatment and better prospects, to a sense of national

dignity and freedom. The clouded prospects of Bonaparte were, therefore, on the whole, brightened up by gleams of hope sufficient to call the powers of his active and inventive mind into full exertion.

The Egyptians, by nature a timid and effeminate race, were struck with terror at the first arrival of the French, nor did this feeling rapidly subside. They shut themselves up in their houses, and concealed their stores of provisions, so that, for many days, the French were reduced to great straits. But when the apprehensions of the natives were removed by the good discipline of the French, provisions were furnished in the greatest abundance. The Delta was fully sufficient to supply all necessaries, which could be conveyed to the French magazines by the Nile or by canals. The old canal that conveyed the waters of the Nile to Alexandria, and other canals, were cleared out and repaired. Windmills were constructed for grinding corn, the only mills known to the natives being hand-mills and a few worked by oxen. The want of wine was supplied by a spirit extracted from dates. At Alexandria and Cairo, boards were instituted for inquiring into the best means for preventing contagious distempers, and for the general preservation of health; the consequence of which was, that the sanitary condition of these cities was much improved. At Cairo, a theatre was established, for the amusement of the French and the astonishment of the Egyptians.

It was easy, however, to see that the French army must necessarily be diminished by the accidents of war, in process of time, unless supplied with fresh recruits. Napoleon, therefore, in imitation of the Ro-

mans, and of Alexander the Great, whose examples were still before him, determined to range under his standard the inhabitants of the country, which, as yet, he had rather overrun, in part, than conquered. He allured into his service, by liberal pay, bodies of Arabs and Greeks, and even a company of Janizaries. An incident, which happened long after, may serve to show the impression he made on all around him, and even on fierce, barbaric minds. Twenty years subsequent to this period, Doctor Antommarchi, on a voyage to visit Napoleon, then a captive and dying at St. Helena, came in sight of Cape Palmas, on the western coast of Africa. The vessel kept near the shore, and presently a number of canoes were seen making towards her. They were light, swift, narrow, and low, managed by men squatting down, who struck the sea with their hands and glided over its surface. A wave or flaw of wind upset them, but, nimble as the fishes, they instantly turned their canoes upward and pursued their course. The vessel took in sail, and they were soon alongside. They brought provisions, which the crew received with thanks.

"Where are you going?" asked one of the Africans.

"To Saint Helena," was the answer.

This name struck him, and he remained some time motionless. At length he said in a dejected tone,

- "To Saint Helena? Is it true that he is there?"
- "Who?" demanded the captain.

"The African cast a look of disdain at him," says Antommarchi, "came to us, and repeated the question. We replied that he was there. He looked at us, shook his head, and at length replied, 'Impossible!' We

gazed at one another, wondering who this savage could be, who spoke English and French, and had so high an idea of Napoleon.

"' You knew him, then?' we returned.

" Long ago.

"'You have seen him?'

"'In all his glory.'

" 'And often?'

"'In Cairo, the well defended city, — in the desert, — in the field of battle.'

"' You do not believe in his misfortunes."

"'His arm is strong; his tongue sweet as honey; nothing can resist him; for a long time he has opposed all Europe. Not all Europe, nor the world, can overcome such a man. The Mamelukes and the Pachas were eclipsed before him,—he is the god of battles. Napoleon cannot be at Saint Helena!'

" His misfortunes are but too certain. Exhaustion

- disaffection - plots - '

"'All vanished at his sight; a single word repaid us for all our fatigues; our wishes were satisfied; we feared nothing from the moment that we saw him.'

" ' Have you fought under him?'

"'I had been wounded at Coptos, and was sent back into Lower Egypt. I was at Cairo when Mustapha appeared on the coast. The army marched. I followed its movements, and was present at Aboukir. What precision! What an eye! What brilliant charges! It is impossible that Napoleon has been conquered,—that he is at Saint Helena!'"

Napoleon, while in Egypt, caused strict justice to be practised between man and man. He gave free pas-

sage and protection to the pilgrims going to and from Mecca, and encouraged all kinds of commerce. To the predial slaves he gave land, to be cultivated on their own account. He granted equal rights of inheritance to all the children of the same parents; and improved the condition of women, by giving them a certain portion of their husbands' property at their decease. He encouraged marriage between his soldiers and the natives, and endeavoured to restrain polygamy. He established schools for the instruction of the young French, Copts, and Arabs, in French, Arabic, geography, and mathematics. He was a friend to public shows, games, and other diversions; in all which he labored to induce the French and the natives to mingle together. During the Syrian campaign, General Dessaix had driven the Mamelukes from Upper Egypt and beyond the cataracts of Assouan. Dessaix's army contained the French scientific corps, and Denon among the rest, who explored the monuments of Thebes, Dendera, Edfu, &c. We have already alluded to the effect produced upon the army by suddenly coming in sight of the ruins of Thebes. From the observations of Denon and his associates, a most magnificent work on Egypt was afterwards compiled, and published at the expense of the French government.

What would have been the destiny of Egypt, had Napoleon remained longer in that country, it is difficult to conjecture; but in the latter part of July, 1797, the Turks landed an army of 18,000 men at Aboukir, the defeat of which closed his Egyptian campaign. Immediately after this victory, he received such intelligence of the state of affairs in France as induced him

to return without delay. He accordingly embarked at Alexandria, on the 18th of August, and arrived in France on the 9th of October. General Kleber was left in command; but, being assassinated by one of the natives, his authority devolved upon General Menou. In 1801, the British sent an expedition to Egypt, under General Abercrombie, to drive out the French. It is unnecessary to detail the military events of this campaign further than to say, that they succeeded in their object, and in the summer of the same year Egypt was restored to the government of the Pacha.

Although the expedition of the French to Egypt failed of its avowed purpose, yet it led to consequences of the highest importance, far from being anticipated at that time. It was the origin of that great civilizing movement which manifests itself at the present day in the East. It was not the sole mission of Napoleon to resuscitate Europe; his Samson-like arm shook the pillars on which the "antique Orient" believed itself immovably fixed; and, in contemplating the great effects which his invasion of that quarter has produced, it is difficult to decide, whether his influence upon Europe has been greater than upon the East. The Egyptian expedition came like a thunderbolt upon that part of the world, and roused it from a sleep of centuries. Till then, its system had remained unchangeable, and inaccessible to any modification. The Ottoman empire had carried on, with diversity of fortune, long wars against Russia and Austria; but these conflicts had done nothing to dispel her antiquated ideas, or root out her established customs. Neither the Russians nor the Austrians brought civilization in the train of their armies; nor was it for their interest to spread its light among the Turks. The nations subject to the dominion of the Porte believed themselves invincible. The remembrance of their former conquests filled their memory. The high and exaggerated opinion which they entertained of their own strength and importance was necessarily strengthened by the conduct of the European powers themselves, who permitted, for a long course of years, a few miserable barbarian pirates to make war upon Europe with impunity, defy every nation, and impose ransom and tribute upon every government of Christendom. The power that first refused to pay tribute to the piratical states of Barbary was the United States of America!

The successes of the French in Egypt were calculated to strike the imagination of the Mussulmans and fill them with astonishment. Thus instructed by experience to appreciate the military superiority of the people of the West, they were prepared to admit among themselves the experiment of European civilization. For an account of the individual who has been the main instrument in evolving from the event of the French invasion the mighty consequences which it was destined to produce, in relation to the Eastern world, we refer the reader to the following chapter.



MEHEMET ALI.

Among the adventurers who resorted to Egypt to assist the Turks in their war against the French, was an Albanian soldier, who, by his courage, talents, and address, gradually forced himself into notice, and distinguished himself so highly above all his competitors, that at length he rose to the supreme command, with the title of Pacha. This man was Mehemet Ali, the present sovereign of Egypt, who gained the high position in which he is now placed, through a thousand obstacles, which he either demolished by his courage, or evaded by his address. Of his early life he gave the following short sketch to Mr. Barker, the British consul-general in Egypt. "I was born in a village in Albania. My father had ten children besides me. They are all now dead, but, while living, not one of them ever thought of contradicting me. Although I left my native mountains before I attained to manhood, yet the principal people in the place never took any step in public business without previously inquiring what was my pleasure. I came to Egypt an obscure adventurer, and when I was yet but a bimbashi (captain), it happened one day that the commissary was to give each of the

bimbashis a tent. They were all my seniors, and naturally claimed the precedence over me; but the officer said, 'Stand by, all of you; this young fellow, Mehemet Ali, shall be served first.' And I was served first. I advanced step by step, as it pleased God to ordain, and now here I am," (rising a little on his seat, and looking out of the window, which was at his elbow, and commanded a view of the Lake Mareotis,) "and now here I am. I never had a master." With these words he glanced his eye at the roll containing the imperial firman.

One of the most formidable obstacles which he found in the way of his schemes for the improvement of the country, was the constant opposition of the Mamelukes. The plan which he adopted to rid himself of these antagonists, and the execution of it, have brought much obloquy upon his name. In 1811, he collected them by a stratagem in the citadel of Cairo, where they were massacred, as the janizaries were subsequently put to death at Constantinople. In judging of transactions of this kind, we ought to take into consideration, not only all the relative circumstances of the opposing parties in the particular case, but the degree of justification furnished by the existing state of the moral and political principles and practices which prevail in the country. The morals of the Mamelukes were utterly depraved; they were, to the last degree, rapacious and cruel; and their extirpation relieved the country from a great amount of suffering. Self-defence is the ground on which Mehemet Ali must rest his justification of this act; though we must admit that he resorted to treachery for its accomplishment.

The Egyptian reformer must not be looked upon as an apostle either of morality or civilization. We may regard him as a man of genius, who, having learned nothing from the society in which he was brought up, and receiving no impulse from the people about him, has acted with great ability in building up and maintaining his own power. To preserve his authority, an army was necessary; not an army after the Turkish fashion, a mere turbulent militia, dangerous to those who keep it in their pay, and whom it is supposed to protect, but an army subjected to the rigor of discipline, that would submit to the tactics of military science, and insure success in the field. The first object of Mehemet Ali was to obtain power, the second to consolidate and establish it on a firm basis; and his great merit is that of having chosen and applied the best means of attaining those ends, the organization of regular troops. After having created a respectable army and navy, he turned his attention to the establishment of schools, hospitals, &c.

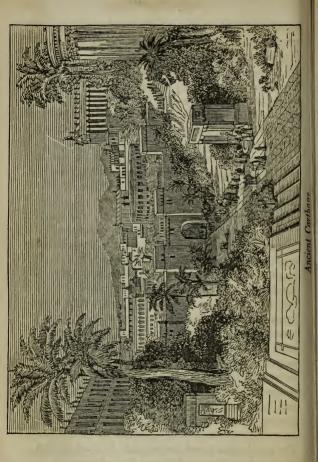
Mehemet Ali is the first Osmanlee who appears to have had just ideas of administrative government, and he is the first that has applied them in practice. The government of Egypt, it is true, is still absolute, in the strictest sense of the word; but the Pacha has chosen to govern according to systematic forms and regulations. His administration is vastly more rational, orderly, and humane, than that of the Mamelukes, or that of the old Pachas in the other dominions of the Porte. He has formed a council, consisting of his chief officers, and of the provincial and local governors and sheiks, whom he occasionally consults. He ad-

ministers impartial justice to all his subjects, without regard to race or religion; has established regular judicial courts and a good police; has abolished tortures and other barbarous punishments; has encouraged instruction, to a certain extent; has removed most of the ignorant prejudices, which existed among his subjects, against the arts and learning of Europe; and has introduced European manufactures and machinery. He keeps a printing-office and publishes a newspaper; has formed schools and colleges for the arts and sciences, and for military and naval tactics. But the ambition of the Pacha, and the difficulties of his situation, have obliged him to resort to two violent expedients, an enormous taxation and an oppressive conscription. Many of the subordinate agents of the government in the provinces still exercise occasional acts of capricious tyranny, which seldom reach their master's ears; but when these become known, he is not slow in punishing the offenders, and redressing the grievances of the oppressed.

But the moral change which the Pacha has wrought among his subjects, though perhaps not so immediately palpable as those we have been considering, is much more extraordinary in itself, than all his military, political, commercial, agricultural, and other improvements. He has attacked bigotry and fanaticism at their very source, and, by letting in the light of knowledge among his subjects, he has done more to overturn the empire of a religion essentially hostile to human improvement, than all the declared enemies of Mahometanism put together. Whether his political power will survive his death, and his empire be peaceably

transmitted to his son, may be a doubtful question. But whatever may be the consequence of his reforms with regard to the stability of his dynasty, there is good reason to predict, that the impulse which he has given to the native population will not be lost, and that the seeds of improvement, scattered over Egypt, will spread, in course of time, to other portions of the Arab world, of which Egypt forms a central and most important part.

A recent traveller states, that Mehemet Ali was born in 1769, the same year which gave birth to Napoleon and Wellington. We are not disposed to give much faith to this statement; for, as the Pacha never learned to read till after he was forty years old, it is probable that his own recollection of the year of his birth was not very clear; and the wish must have been father to the thought of fixing the date as above. In person he is of middling size, and dresses very simply. He thinks much of his present reputation, and of the name which he will leave to posterity; and has, for some years past, employed his leisure hours in writing his own history. He has the foreign newspapers translated into Turkish for his perusal, and is not insensible to any calumnies which they contain against him. His activity is very great. In studying history, it is hardly necessary to say that the lives of Alexander the Great and Napoleon have given him the greatest satisfaction. He has always shown the utmost degree of toleration in religious matters, and, in spite of the prejudices of the people, has raised Christians to the rank of Bey, a thing before unheard of among Mussulmans.



THE CARTHAGINIANS.

For the origin of this people, we must go back to the Phœnicians, whom we find, at a very early age, inhabiting the eastern coast of the Mediterranean. choniathon, of Bervtus, in that country, who has been esteemed the most ancient author next to Moses, according to very learned critics, wrote the antiquities of Phœnicia about the time of Joshua, and traces his countrymen back to the beginning of the world. Some striking rays of light beam through his fabulous cosmogony, as we see in most others which have been the production of human fancy. He mentions a dark chaos, and a Spirit which set the world in order; but this is almost the only resemblance which his system bears to the Mosaic history. He mentions a first man and a first woman, though very different from Adam and Eve, and ascribes the invention of arts to their descendants; to one, the discovery of fire; to another, the building of houses; to others, hunting, fishing, the mechanic arts, &c.

The Phoenicians are the people known in Scripture history as the Canaanites, and were celebrated from the earliest periods for their commerce and maritime enterprise. Living in a country comparatively barren, they were compelled to seek resources elsewhere; and the poverty of their soil stimulated their activity, industry, and invention.

The forests of Mount Lebanon, and the convenience of their harbours, were advantages which they were not slow in improving. It is believed that their commerce became extensive a few generations after the period assigned as the epoch of the deluge; this is the more remarkable, when we consider the rude state of the mechanic arts, and the difficulties of navigation in that age. While the Egyptians beheld the sea with a superstitious horror, the Phænicians had the courage to adventure boldly upon it, and to traverse every part of the Mediterranean with no other guide than the stars.

They planted numerous colonies in the islands of Cyprus, Rhodes, and Malta, in Greece, Sicily, and Sardinia. They visited the southern coast of Spain, passed the Straits of Gibraltar; and penetrated into the Atlantic. Cadiz, which owed its foundation to them, became a flourishing commercial mart, and they drew immense wealth from Spain, which, in those ages, abounded with the precious metals. Silver was so plentiful among them, that the anchors of their ships were said to be made of it. Six hundred years before Christ, they are believed to have circumnavigated Africa, by sailing down the Red Sea and returning through the Straits of Gibraltar; a voyage which was accomplished in three years.

The Phœnicians were celebrated for their skill in manufactures, especially in the article of cloth. The Phœnician or Tyrian dye, used by them, was unrivalled for its beauty. This brilliant color was discovered by accident. A dog having made his dinner of a certain shell-fish, common on the sea-shore in that quarter, his lips became dyed of so beautiful a purple as to attract notice; and this led to the adoption of that material in coloring cloth. The invention of letters has also been ascribed to the Phœnicians; and it is indisputable, that the Hebrew alphabet, the oldest extant, made its appearance in that country. A singular remnant of this famous people may be found in the island of Malta, which was colonized by them at a very remote period, and has retained its primitive population, with little admixture of Roman, Saracenic, or Gothic blood, down to the present day.

The Phænicians founded Carthage, about a century before the building of Rome. Most ancient writers agree in following an old story, or tradition, to the following purport: - Pygmalion, king of Tyre, having put to death the husband of his sister Dido, or Elissa, that he might seize upon his immense riches, that princess took to flight, carrying all her treasure with her, and, coasting along the northern shore of Africa, arrived at a peninsula between Tunis and Utica, at which places settlements had been previously made by the Phœnicians. Here she purchased or hired a piece of ground upon which to build a city. The place was first named Betzura, or Bosra, "the Castle," which the Greeks corrupted into Byrsa, this name meaning, in Greek, a hide; and perhaps the shape of the peninsula gave rise to the story of Dido's "Yankee trick," which was this. She made a bargain with the Libyans for so much ground as could be

covered by an ox's hide, which seemed a very advantageous one to the owners. But the crafty princess cut the hide into narrow thongs, and encompassed a large tract of territory. Although we do not vouch this tale to be true, at the same time no one knows it to be false.

The place thus built soon became known by the name of Carthage, or Carthada, the "new city." Of its early history, during more than three centuries, we know very little. The tragical story of its celebrated founder has been embellished by the genius of Virgil; but the historian Justin relates the catastrophe in the following manner: - Iarbas, king of the Mauritanians, sending for ten of the principal Carthaginians, demanded Dido in marriage, and threatened her with a war in case of refusal. The ambassadors, dreading to deliver this message to the queen, artfully made her believe that he wished for some Carthaginians to civilize his subjects; but no one could be found willing to undertake this work. The queen, in an indignant speech, asked if they were not ashamed to decline devoting themselves in any manner which might be beneficial to their country? They then informed her of the demand of Iarbas, and bade her set them a pattern, and sacrifice herself to her country's welfare. Dido, being thus ensnared, called on her departed husband, Sichæus, with tears and lamentations, and avowed that she would go where the fate of her city called her. At the expiration of three months, she sacrificed herself on a funeral pile.

The constitution of Carthage was considered by the ancients as a pattern of political wisdom. Aristotle

highly praises it, and recommends it as a model to other states. He informs us that during the space of five centuries, that is, from the foundation of the republic down to his own time, no tyrant had overturned the liberties of the state, and no demagogue had stirred up the people to rebellion. By the wisdom of its laws, Carthage had been able to avoid the opposite evils of aristocracy, on the one hand, and democracy on the other. The nobles did not engross the whole power, as was the case in Sparta, Corinth, and Rome, and, in more modern times, in Venice; nor did the people exhibit the factious spirit of an Athenian mob, or the ferocious cruelty of a Roman rabble.

There were three departments in the government. The first consisted of the suffetes, the two chief magistrates, resembling the consuls of Rome, who presided over the senate, and whose authority extended to military as well as civil affairs. The second was the senate itself, composed of the illustrious men of the state. This body made the laws, declared war, negotiated peace, and appointed to all offices, civil and military. The third estate was still more popular. In the infancy and maturity of the republic, the people had taken no active part in the government; but, at a later period, grown aspiring by wealth and prosperity, they advanced their claims to authority, and, before long, obtained nearly the whole power. They instituted a council, designed as a check upon the nobles and the senate. This body, which first exerted a salutary influence in the government, at length absorbed more than its due share of power, and its proceedings were characterized by tyranny and oppression.

The Carthaginians inherited from their ancestors, the Phænicians, the spirit of commercial enterprise. The Mediterranean was covered with their fleets at a time when Rome could not boast of a single vessel, and her citizens were even ignorant of the form of a galley. They conquered Sardinia, and a great part of Sicily and Spain. Their powerful fleets and extensive conquests gave them the sovereign command of the seas, and their foreign policy was grasping, jealous, and arrogant. Although essentially a commercial people, they were remarkably attentive to agriculture, and their wealthy citizens employed a great part of their riches in the cultivation of their estates. The country in the neighbourhood of Carthage, and, indeed, all that tract which formed its real territory, and which corresponds to the present state of Tunis, was beautifully cultivated and extremely fertile. When Agathocles landed in Africa, and when Regulus, half a century later, Scipio Africanus, half a century after that, and Scipio Æmilianus, another half century after that, invaded the Carthaginian territory, their march lay through rich fields covered with herds of cattle, and irrigated by numerous streams. Vineyards and olive-grounds were spread on every side; innumerable small towns and villages were strewed over the country; and, as they drew near to the "Great Carthage," the land was thickly studded with the country-seats of the wealthy citizens.

The Carthaginians do not appear to have excelled in literature or the fine arts. No works of sculpture or painting, from their hands, have come down to us; yet, when we reflect how assiduously the Romans, after

they had subjected Carthage to their arms, labored to destroy every monument of her greatness, any relics of this nature could hardly be expected. Still, had she possessed any scientific or literary men of unquestionable talent, something of their reputation must have survived, at least in the memory of mankind, and genius would have triumphed over malice, accident, and time. But the bustle of commercial enterprise, and the engrossing love of gain, probably opposed a serious barrier to the advance of the polite studies. The Romans, deadly and unrelenting enemies of these people, have represented them to us in the blackest colors. They are depicted as knavish, vicious, cruel, and superstitious. The Romans have sedulously kept back all the information which would have enabled us to judge of the truth or falsehood of their charges against the Carthaginians, who had no historians of their own.

Yet, there is no doubt that their religion was contaminated by superstitious and cruel rites. They offered human victims to Saturn, even their own children; and mothers, stifling the voice of nature, could, with tearless eyes, witness these horrid sacrifices. Gelon, king of Syracuse, having defeated the Carthaginians, imposed upon them, as a condition of granting them peace, that they should abolish human sacrifices; but this part of the treaty was observed no longer than while they could not infringe it without danger. The soothsayers were consulted in every affair of consequence, and all their errors were rendered sacred by credulity.

They seem to have deemed temperance a virtue. The magistrates abstained from wine while they con-

tinued in office, and the soldiers were prohibited from drinking it while in the field. Though they were not a warlike nation, and employed mercenary troops, to save the blood of their citizens, yet they had a custom well calculated to nourish a military spirit. The soldiers wore as many rings as they had served campaigns, and these were looked upon as honorable badges of distinction. Yet, in general, it appears, that the Carthaginians, immersed in mercantile pursuits, and regarding other objects as of little value, despised and neglected all such arts and sciences as did not tend to the augmentation of their wealth. At first, possessing a very limited territory in Africa, they are said to have been under the necessity of paying an annual tribute to the neighbouring barbarians for the land which they occupied. In process of time, having subdued most of the native powers, they seized upon the whole of Northern Africa, and extended their boundaries to the Pillars of Hercules.

Hanno, a Carthaginian navigator, was despatched on an expedition to circumnavigate Africa, and found colonies along the coast. He sailed with a large fleet, carrying 30,000 colonists, and coasted along the western shore of Africa, as far perhaps as Sierra Leone. He distributed his colonists in six settlements, and would have accomplished the whole of the scheme, had he not been compelled to return, by the failure of his provisions. It seems that the Carthaginians had discovered the Canary Islands and Madeira. In the descriptions of their commerce, we are told of a large island with rivers and forests; the situation of which they kept concealed, as a state secret, intending it as a

place of refuge in case of any great national catastrophe.

While Carthage possessed the dominion of the seas, a rival state was growing up in Italy, under whose arms she was destined to fall. The conquest of Spain and Sicily enabled the Carthaginians, for a long time, to keep the Roman power in check. In the first treaty between the two powers, it was expressly stipulated that the Romans should not enter the ports of Sicily. The first of the three bloody wars between these rival states, which are known in history as the "Punic Wars," resulted in the expulsion of the Carthaginians from Sicily and the Lipari Islands. This was followed by another war, nearly as disastrous to them. The mercenary troops who had served in Sicily, and who had been disbanded in Africa after the peace, without being paid, rose against their employers, and devastated the country during several years, till they were nearly all exterminated. The Romans took advantage of this opportunity to seize Sardinia. A fierce and inextinguishable enmity to each other was now implanted in both nations. In the second Punic war, Hannibal, the Carthaginian general, carried his arms to the very gates of Rome, and nearly succeeded in extinguishing that republic. But the tide of success soon turned. Scipio carried the war into Africa, and Carthage submitted, with the total loss of her power as an independent state. Spain, and all the settlements beyond Africa, were given up; their immense fleets were surrendered to the Romans; enormous sums of money were extorted from them; and they stipulated not to make war without the permission of Rome.

The sequel of the history of Carthage presents a melancholy and affecting picture of the humiliation and decline of a proud and powerful state. The Carthaginians kept the treaty faithfully, and bore patiently, during half a century, the insults of the Romans, and the arrogance of their ally, Masinissa, king of Numidia. At length, the encroachments of this chief caused a complaint to be laid before the Roman senate, who despatched a commission into Africa to inquire into the matter. Cato the elder was one of this body. That ruthless, inflexible old man inspected every part of the great commercial city of Carthage, and, being astonished at the sight of its still remaining wealth and magnificence, persuaded himself that nothing but its ruin could insure the supremacy of Rome. This belief kept full and permanent possession of his mind, and he never made a speech in the senate, upon any subject whatever, without closing it with these words: -"Delenda est Carthago," - "Carthage must be destroved."

Some of the senators, however, were men of more liberal views, and preferred lenient and conciliatory measures. Scipio Nasica, one of these, was appointed a commissioner to settle the Carthaginian affairs. He went to Carthage, and had nearly disposed of all controverted points, when a Carthaginian demagogue roused the populace to assault him, and he was compelled to save himself by flight. The state, like all commonwealths in their decline, was distracted by factions, and soon became exposed to all the evils of popular tumult and civil war. This opportunity of completely crushing their ancient rivals was eagerly seized by the Ro-

mans, who issued a declaration of war against them, and prepared to invade their country with an overwhelming force. The terrified Carthaginians attempted to ward off the fatal blow by making the most humble submissions, and even offered to acknowledge themselves the subjects of Rome. The Roman senate, after some deliberation, promised to grant them their liberty, on condition that they should perform whatever was required of them by the consuls, and give up three hundred hostages. On this, the Carthaginians, apprehending nothing, sent their hostages in perfect confidence, although a few of their most intelligent citizens suspected treachery.

In the mean time, the consuls Marcius and Manilius arrived with a powerful army, and, with a great show of magnificence, gave audience to the deputies of Carthage, who came to know their intentions, and to complain of these demonstrations of hostility. are now under the protection of Rome," said the consul, "and have no longer any use for the arms with which your magazines are filled; let them be given up to us, as a proof of your sincerity." The deputies replied, that Carthage was surrounded by enemies, and arms were necessary for their protection. The only answer to this remonstrance was, "Rome has undertaken to defend you; therefore obey." Nothing was left to the Carthaginians but submission; and they delivered up the contents of their magazines, consisting of 200,000 complete suits of armor, 2,000 catapults, and an immense number of spears, swords, bows, and arrows. Having thus disarmed themselves, they waited to hear the final sentence.

The consuls then announced to them that their city was to be razed to the ground, and the inhabitants sent elsewhere for a residence. They were allowed to build their houses in any place ten miles distant from the sea, but they must be without any fortifications. At this cruel and terrible announcement, the unfortunate Carthaginians were overwhelmed with surprise, astonishment, and indignation. The populace kindled into rage; despair and frenzy succeeded, in every breast, to dejection and pusillanimity. A furious multitude burst into the senate-house, and laid violent hands on all the members who had advised or borne a part in the degrading submissions which had led to such a catastrophe. Every method, which despair could suggest, was put in requisition to provide for their defence, and replace the arms which they had so shamefully surrendered. They demolished their houses to supply the docks with timber. Palaces and temples were converted into workshops. Gold and silver vases and statues supplied the want of brass and iron. The women sacrificed their ornaments, and even cut off their hair to make cordage.

The Romans, believing that a city without arms could make no resistance, attacked them without fear; but they were repulsed, and their fleet was burnt by the Carthaginian fire-ships. Asdrubal, the Carthaginian general, would have cut the consular army in pieces, but for the skill of Scipio Æmilianus, who succeeded in covering the retreat of the Roman legions with a body of cavalry. Under the conduct of this leader, the Romans again laid siege to Carthage. After a war of three years, famine reduced these wretched people

to the necessity of again offering their submission, and they declared themselves ready to comply with any terms, except only the destruction of their city; but the cruel determination of the senate was inflexible, and Scipio, not having it in his power to prefer humanity to revenge, was obliged to reject their offers. He gained possession of one of the gates by a stratagem, and thus the Romans made their way into Carthage. During six days, the inhabitants, animated by despair, continued to dispute the progress of the enemy, and successively set fire to the buildings, when compelled to abandon them.

Of the 700,000 citizens of Carthage, 50,000 only survived the horrors of the siege. The city was given up to pillage, and set on fire. Asdrubal basely stooped to beg his life; while his wife, loading him with reproaches, stabbed her children, and then threw herself into the flames. After burning for seventeen days, this great city, the model of beauty and magnificence, the repository of immense wealth, and one of the chief states of the ancient world, was no more. The destruction of Carthage, previously resolved upon in cold blood, after fifty years of peace, and without any fresh provocation from the defenceless people, who had thrown themselves upon the generosity of their rivals, was one of the most hard-hearted and brutal acts of Roman policy.

This catastrophe occurred in the 143d year before the Christian era. Thirty years afterward, the Romans attempted to establish a colony upon the ruins of Carthage; but it made little progress till Julius Cæsar and Augustus sent colonists thither. A new town was then built, called Colonia Carthago, occupying but a small part of the site of the old city. It rose afterwards to considerable eminence, and became the chief city of Roman Africa. In Christian history, it is known for its councils and for the spiritual labors of St. Augustine; and, after an existence of seven centuries, it was finally destroyed by the Saracens. No relics are to be seen of the grandeur and magnificence of ancient Carthage, except some ruins of aqueducts and cisterns. In the language of Tasso,

"Low lie her towers; sole relics of her sway,
Her desert shores a few sad fragments keep.
Shrines, temples, cities, kingdoms, states decay;
O'er urns and arcs triumphal, deserts sweep
Their sands, and lions roar, or ivies creep."



THE BARBARY STATES.

THE earliest inhabitants of that part of Northern Africa, now occupied by a Moorish population, appear to have been a rude, pastoral race, wandering over the territory rather than residing in it. The climate, always delightful, hardly required houses for shelter; and the fertile valleys and plains yielded everywhere the richest abundance of fruits and herbage for the sustenance of the shepherds and their flocks. The Atlas Mountains constitute the prominent feature of the country. They consist of two leading chains running east and west through the country; the loftiest and most southerly, bordering on the Great Desert of Zahara, is called the Greater Atlas; the northerly chain, nearer the shore of the Mediterranean, bears the name of the Lesser Atlas. The summits of the Greater Atlas are very lofty, and capped with perpetual snow; the slopes of the Lesser chain are covered with thick forests of oak, cypress, wild olive, juniper, myrtle, arbutus, the cystus that yields the fragrant gum labdanum, and many other beautiful and valuable vegetable productions. In the plains and valleys grows the tree more valuable in Barbary than all others, the date palm. The temperature of the air is warm, but the climate is healthy, and delicious in the northern parts. The mild winters almost resemble an early spring. Snow sometimes falls on the Lesser Atlas, but never remains long. In the plains there is almost a constant succession of bloom, and the summer heats are agreeably tempered by the vicinity of the ocean.

This territory was known to the Romans by the name of Africa, Mauritania, and Numidia. Populous and flourishing towns existed here long before the era of Roman greatness. By the conquest of Carthage the Romans gained a permanent footing in the country. In this conquest they had received no slight assistance from Masinissa, one of the princes of the country; and a dispute, arising between his grandchildren, gave an opportunity for the Romans to interfere, and seize upon more of the African territory. The complete subjugation of Numidia was reserved for Julius Cæsar, who attacked Juba, the king of that country, for having espoused the party of Pompey, and overthrew him in a decisive battle at Thapsus. Numidia was organized as a Roman province, and received, as its first governor, Sallust, who is supposed to have been the historian of the Jugurthine War and Catiline's Conspiracy. When the Roman empire sunk beneath its own greatness, and the remote provinces, one by one, withdrew from its dominion, Africa also attempted to revolt; but, being too feeble to succeed without assistance, supplicated aid from the Vandals, who had already invaded Spain. Genseric, one of their chiefs, passed into Africa at the head of a formidable army, which soon bore down all opposition, and destroyed the feeble remains of Roman authority.

The unfortunate natives, however, found that they had only changed their masters. The country was too inviting to be relinquished by the barbarian hordes who had now tasted of its luxuries, and mastered all its strongholds. A slight insurrection tempted them to acts of cruel oppression. They tyrannized over the inhabitants, ruined the cities, and laid waste the fields and vineyards. Havoc and desolation now prevailed, where, a short time previous, nothing met the eye but scenes of smiling prosperity. From these calamities they were at length delivered by the arms of Belisarius, the lieutenant of Justinian, who invaded Africa with a well disciplined army, defeated the Vandals in several engagements, dispersed all their forces, and pursued their defeated monarch, Gelimer, with a few faithful followers, to the inaccessible mountain of Papua, in the interior of Numidia, where, after a close siege by the Romans, he found himself reduced to the utmost distress, and submitted to the conqueror in the manner which we have related in the Life of Belisarius. Africa remained subject to the Eastern Empire till about the middle of the seventh century, when the Saracens from Egypt burst into the country, and overran Numidia and Mauritania as far as the shores of the Atlantic. From this region they passed over into Spain, and laid the foundation of the Arab dominion in that kingdom. Northern Africa being entirely subject to the Saracens, the inhabitants adopted the religion of their conquerors, which has prevailed in that country to this day.

TRIPOLI is the most eastern of the Barbary States. For above three hundred years, it has been considered,

like the others, a dependency of the Ottoman Porte. All these states practised, until very recently, a regular system of piracy, attacking the commerce of all Christian nations, and making slaves of their prisoners. It seems difficult to understand, at the present day, why the civilized nations of Europe should so long have endured the insolent robberies of these despicable marauders, and even have submitted to the degradation of paying them a tribute. The mutual jealousies of the European maritime powers appear to have been the chief obstacle in the way of their combining to extirpate the Barbary pirates. Tripoli was the least powerful of these states, but at an early period she maintained twenty-five or thirty cruisers. One of the sovereigns of Tripoli was Dragut, a noted corsair, who was for a long time the terror of the whole Mediterranean. He was born in a little village in Natolia, opposite to the Isle of Rhodes, and sprung, like the famous corsairs, the Barbarossas, from the meanest parents. Dragut, in his youth, enlisted on board a Turkish galley, and served there for some years as a common sailor. In that station he gave conspicuous proofs of his capacity. He seemed, however, to be governed by a passion extremely different from that ambition which is the ordinary attendant upon genius, and had apparently no other end in view than to enrich himself. But as soon as he had acquired a certain sum of money, he purchased a galley of his own, and began the adventurous occupation of a corsair, in which he became remarkable for his skill in navigation, his knowledge of the seas, his intrepidity, and his enterprise. His character did not long remain unknown to Hayradin Barbarossa, who was at that time high-admiral of the Turkish fleet. Barbarossa gladly received Dragut into his service, and, having made him his lieutenant, gave him the command of twelve of his ships of war. With this fleet Dragut did infinite mischief to all the European states who traded in the Mediterranean, the French only excepted, whose monarchs were in alliance with the Turkish emperor. He suffered no season to pass unemployed. Scarcely a single Spanish or Italian ship escaped him; and when he failed in taking a sufficient number of prizes, he commonly made some sudden descent on the coasts of Spain or Italy, plundering the country, and carrying off great numbers of the inhabitants into captivity. In these descents he was generally fortunate; but, in the year 1541, having landed his men in a creek in Corsica, while they were scattered along the coast and employed in collecting their booty, Giannetino Doria, the brave nephew of the illustrious Andrea Doria, of Genoa, came upon him with a superior force, took nine of his ships, and compelled him to surrender. When he was carried on board the admiral's galley, he could not restrain his indignation, but exclaimed, "And am I, then, doomed to be thus loaded with fetters by a beardless youth?" a saying which occasioned his meeting with harder usage than he would otherwise have received.

Both Barbarossa and Sultan Solyman interested themselves in his behalf, and made tempting offers to the Genoese for his ransom. Notwithstanding which, they detained him four years in captivity, nor could they be persuaded to set him at liberty, till Barbarossa,

with a hundred galleys under his command, appeared before Genoa and threatened to lay it in ashes, if he were not instantly released. The Genoese found it necessary to comply with this request, and Dragut, who was immediately afterwards furnished with a strong squadron of ships by Barbarossa, and was now inflamed with redoubled hatred against all who bore the name of Christians, resumed his former occupation, and sought after opportunities, with unceasing ardor, to wreak his vengeance upon his enemies. Besides captures which he made at sea, he sacked and pillaged, year after year, innumerable villages and towns in Italy and the adjacent isles. Having been dispossessed, by Doria, of his strong seaport of Mohedia, on the coast of Barbary, he had ample revenge afterwards on that gallant seaman in an engagement off Naples, in which he took six of his ships, with a great number of troops on board, and obliged Doria himself and the rest of the fleet to fly before him. In the year immediately following, he subdued almost the whole island of Corsica, and delivered it into the hands of the French. After this, having made himself master of Tripoli, he fortified that place in the strongest manner. From Tripoli he issued forth upon his cruises, as often as the season would permit. After the accession of Philip the Second, and even after peace was concluded between France and Spain, he continued to practise, as formerly, his depredations upon the coasts of Sicily, Naples, and other states which belonged to the Spanish monarchy. In 1565, he joined the Turkish Sultan at the siege of Malta, where, in reconnoitring a breach, he was wounded in the head by a splinter from a stone, which caused his death.

The United States, in common with all the maritime powers of Christendom, paid an annual tribute to the Barbary States. In the year 1800, the Bashaw of Tripoli informed the American consul at that place, that, if a present in money were not sent to him within six months, he should declare war. As the money was not sent, he carried his menace into effect by cutting down the flag-staff of the American consulate, on the 14th of May, 1801. Before this was known in America, a squadron had been ordered to the Mediterranean. On the 1st of July, this squadron, consisting of the frigates President, Philadelphia, and Essex, and the brig Enterprise, arrived at Gibraltar. The vessels separated, and, on the 1st of August, the Enterprise captured a Tripolitan ship of war. An ineffectual attempt was made to negotiate a peace, but the Tripolitan cruisers were prevented from committing depredations by the vigilance of the American squadron. The following year the squadron was augmented, and Tripoli was bombarded. The Americans had the misfortune to lose the frigate Philadelphia, which struck on a rock off Tripoli, and fell into the hands of the enemy; but that ship was some time afterwards recaptured in the harbour, and destroyed, by a daring exploit of Lieutenant Decatur.

The reigning Bashaw of Tripoli was a usurper, having dethroned his elder brother, Hamet, who escaped from the country, and, after passing a wandering life, took refuge among the Mamelukes in Egypt. It had often been suggested to the Americans, that this deposed prince might be made useful in carrying on the war against the usurper. General Eaton, the con-

sul at Algiers, interested himself in this undertaking. He proceeded to Cairo, and settled the plan of a campaign with the Tripolitan exile. Early in 1805, Eaton, at the head of a small army, consisting of Arabs, Greeks, and men of other nations, with a few Americans, took up his march across the Desert of Barca, in the direction of Derne, a Tripolitan town on the eastern frontier. They marched above a thousand miles, amid extreme sufferings and perils, and arrived before Derne on the 25th of April. The Bashaw had received intelligence of this expedition, and was advancing with an army to defend the place. He was within a day's march when Eaton arrived; and that officer, perceiving that there was no time to be lost, immediately stormed the town, and captured it, after a contest of two hours and a half. Some vessels from the American squadron, which had just before arrived in the Bay of Derne, lent their assistance in the attack.

Hamet set up his government in Derne, and his authority was quietly submitted to by the inhabitants of the town and the surrounding district. Shortly after, the Bashaw arrived with a strong army, and made a furious assault on the place. The battle lasted four hours, and the Tripolitans outnumbered the Arabo-Americans ten to one; but the latter fought with such determined courage, that the assailants were defeated, and fled precipitately beyond the mountains. Many skirmishes took place during the succeeding days, and on the 10th of June another general battle was fought, in which the Tripolitans were again defeated. The next day, the arrival of the frigate Constitution in the harbour struck them with such a panic, that they took

to flight, and made their escape into the desert, leaving a great part of their baggage behind them. After these brilliant exploits, Eaton might have pursued his march to Tripoli, and reinstated Hamet upon the throne; but his victorious career was suddenly cut short by a treaty of peace, concluded in June, 1805 between the American agent and the Bashaw. By this hasty proceeding, the unfortunate Hamet was deprived of all hopes of maintaining himself in the country.

Tunis, which lies between Tripoli and Algiers, was formidable as a piratical power, by means of her numerous harbours. Her piracies were at one time carried on so successfully, that a Genoese renegade, who commanded the galleys of Biserta, is said to have reduced no less than 20,000 persons to slavery. In 1655, Admiral Blake, with a powerful English squadron, the first that had been seen in the Mediterranean since the crusades, having compelled the Dey of Algiers to a peace, appeared before Tunis, bombarded the fortifications, and forced the Bey to promise that his subjects should commit no more depredations upon the English. France and Holland soon followed the same course. These promises were often renewed, but seem never to have been faithfully observed. The Barbary system of piracy, however, was completely broken up in the year 1816, as we shall presently relate.

ALGIERS was the most formidable, in its piracies, of all the Barbary powers, although, in other respects, surpassed by the empire of Morocco. The Turks, who, for more than three centuries, were the rulers of this state, maintained a strong body of militia, by which

they kept the country in subjection. This army was nominally under the orders of the Sultan, as lord high sovereign of the country, and the Dey of Algiers was selected from its ranks. The population of this state was much augmented by the Moors and Jews of Spain, who were expelled from that kingdom by Philip the Second. In 1541, Charles the Fifth sent a formidable expedition against Algiers; but a furious storm dispersed his fleet, and compelled his army to reëmbark in the greatest confusion. From this period, the Algerines thought themselves invincible, and not only extended their piracies all over the Mediterranean, but even ventured into the Atlantic, and seized the vessels of all nations that did not pay them a tribute. The Spaniards made a second attempt against them in 1775. General O'Reilly landed with an army near Algiers, but was obliged to reëmbark with great loss. In short, the Algerines, in consequence of the illiberal jealousies existing among the European powers, were enabled to lay all Christendom under contribution, plundering whom they pleased, and exacting tribute from such as were willing to purchase, with money, a security for · their commerce. The greatest sufferers by these piracies were the Italian states; the Algerines not only seized their vessels and cargoes, but made slaves of all their prisoners, and either sold them in the market or sent them in chains to the public works. The sale of slaves was a great source of revenue to the Algerine government, and of profit to private adventurers. Enormous ransoms were extorted from such of their prisoners as were supposed to possess either property or friends in their own country. It was a common saying, that Algiers, without piracy, must starve.

This disgraceful submission of the Christian nations to a band of Mahometan plunderers at length approached its termination. The first check to this barbarian insolence and rapacity came from a quarter where it was least anticipated. The Dey of Algiers had sent his cruisers against American commerce in 1812, as soon as he perceived the United States were involved in hostilities with Great Britain. During the war of 1812, our navy was too much occupied in other quarters to be able to chastise this act of treachery; but on the conclusion of peace in 1815, an American squadron, under Commodore Decatur, sailed for the Mediterranean, captured two Algerine ships of war, and then suddenly appearing before Algiers, compelled the Dey instantly to sign a treaty, by which he gave up all his Christian prisoners, without ransom, stipulated to pay for all the captures which he had made of American property, and renounced all claim of tribute for the future. This was the death-blow to Algerine piracy; and the United States enjoy the singular honor of leading the way in suppressing one of the most barbarous systems of warfare that ever existed. The other piratical states, who had also taken the opportunity of the war of 1812 to plunder American commerce, were struck with such a panic, that they submitted without delay to the same terms with Algiers. Incited by the example of the Americans, the British, in the following year, sent a strong fleet, under Lord Exmouth, against Algiers. The Dev made an obstinate resistance, but, after sustaining a furious bombardment, he agreed to terms.

The final overthrow of the Algerine government,



which had been for a long time the terror of Europe, was occasoned by a rap with a fan, given as an insult by the Dey to the French consul, during an altercation in which they had become involved, in April, 1827. This led to a rupture between the two powers, and the French government, in 1830, sent an expedition, on a very large scale, for the conquest of Algiers. The French army landed in great force near the city, in June, and compelled the Dey to surrender, and abdicate the sovereignty. The neighbouring country, to a considerable distance, was subsequently reduced, and the French have retained it in their possession to this day. A sort of military government has been organized in the country, which is now a colony of France under the name of Algeria. In consequence, however, of the continual hostilities which are carried on against the French by the Arabs and Moors of the interior districts, this colony has caused the treasury of France a vast expenditure of money, and is likely to prove a most unprofitable acquisition.

Morocco. — This empire, called by the natives Moghrib, or the West, extends from the Straits of Gibraltar south to the Great Desert of Sahara. Its surface is extremely diversified by mountains, hills, plains, and valleys. The great chain of the Atlas traverses it through nearly its whole extent. A considerable portion of the country has never been visited by Europeans. This region, as well as those others known by the name of the Barbary States, was subdued by the Saracens during the first era of their power. In the year 773, Edris, a descendant of Mohammed, founded the city of Fez, which became the capital of a king-

dom of that name. This was the first monarchy established in Africa by the Mohammedans, and for a long time they called it the Court or Kingdom of the West. After this, all their conquests in Africa were distracted by commotions, occasioned by a tradition, that, three centuries from the time of Mohammed, another leader of the faithful, or Mohadi, should make his appearance in the West; and various individuals, profiting by this belief, imposed on the vulgar credulity, that they might seize the government. El Mohadi, who was said to be a descendant of Ali and Fatima, declared himself Caliph, extirpated the dynasty of Edris, and usurped the throne of Fez, but was himself assassinated, and Morabethroon became sovereign of Mauritania. His son, Joseph, founded the city of Morocco toward the end of the eleventh century, vanquished the king of Fez, and united his dominions to Morocco.

One of the earliest accounts of the empire of Morocco, by a European, is that given by the Sieur Mouette. He set sail from Dieppe for the West Indies in July, 1670. After touching at an English port, they came in sight of two vessels bearing Turkish colors. These vessels came within hail, and informed the Frenchman that they were Algerines, at peace with France, and that they had nothing to fear; they only wished to send two or three of their people on board to examine if any of the crew belonged to other nations. The moment the Moors were admitted on board, they drew their concealed weapons, and attacked the French. The vessel was captured and carried into the port of Salle, the centre of the piratical trade of Morocco. The crew were conducted to the slave market,

and exposed, bare-headed, to public auction. The purchasers directed their chief attention to the hands of the captives, in order to conjecture the rank and quality of the individual. A knight of Malta and his mother were sold for 1,500 crowns. Mouette, after being well walked about, sold for 360. His master, named Maraxchy, carried him home and showed him to his wife, who gave him a good meal of bread, butter, honey, and dates. His master then took him aside, exhorted him to keep up his spirits, and inquired what were his relations and his means of ransom. Mouette. in hopes of obtaining his liberty at an easy rate, pleaded utter poverty, declaring, "If a penny would purchase his freedom, he could not give it." Maraxchy then told him, that he must write to his relations, and endeavour to raise a sum; "For if you will not," said he, "we shall load you with chains, beat you like a dog, and starve you in a dungeon." Finding his case so desperate, Mouette accordingly wrote to his brother, whom he addressed as a cobbler, imploring him to beg as much as forty or fifty crowns to deliver him from captivity.

He was then set to labor in grinding corn with a handmill; but not liking the occupation, he made such bad flour, that he was taken from that work and put to tending a child. He gained the favor of his mistress, who not only showed him every kind of good treatment, but offered him, if he would become a convert, a rich and beautiful niece of her own in marriage. This he declined, on the gallant plea, that, had she herself been the prize, he would not have hesitated. Unfortunately for him, three other men had been asso-

ciated with Maraxchy in his purchase, and he was soon transferred to the hands of a second master. named Hamet Ben Yencourt, who undertook to get something more out of him. The fortunes of Mouette now suffered a sad change. His diet was reduced to brown bread, and he was obliged to pass the night in a dungeon so dismal, that the gloomiest prison in Europe seemed cheerful in comparison. Into this dungeon the prisoners were let down by a rope ladder, and they lay on the bottom in a circle with their feet to the centre. As the place grew warm, and the damp began to exhale, the atmosphere became intolerably stifling. During the day, they were kept at hard labor, chiefly in building stone walls; and if they remitted their exertions for a single moment, stones were discharged at them. Time was not even allowed them to eat their morsel of bread; they were expected to feed themselves with one hand, and work with the other. If any one complained of being sick, there was only one remedy, which the Moors regarded as a specific equally salutary and cheap; it consisted in applying a red-hot iron to the part affected. There were, of course, few complaints, after the first specimen of this species of doctoring.

These sufferings induced Mouette, as his master had calculated, to retract some of his professions of poverty. He offered 400, 500, and at length 600 dollars for his ransom. The last offer was accepted; but the communication with France was so imperfect, that the money could not be obtained. Hamet being called to Fez by the emperor, and apprehending some ill luck, vented his ill humor upon the slaves, and beat them so

barbarously, that some of them died, and Mouette thought himself fortunate in being only covered with bruises from head to foot. They were all then conveyed to Fez, where their master, though suspected of treason, was pardoned. But soon after, engaging in a revolt, he was defeated, and all the slaves belonging to him and his partisans became the property of the emperor.

Mouette was next carried to Mequinez, where laborers were required for extensive building operations. Here he found himself in a worse situation than ever. The captives were met at the castle-gate by a black "of prodigious stature, a frightful aspect, and a voice as dreadful as the barking of Cerberus." He had a huge staff in his hand, with which he bestowed upon each one, as he entered, no very gentle salutation. They were then furnished with enormous pickaxes to pull down old walls, when they were kept at work incessantly, and if any one took a moment's respite, it was the worse for him. Whenever the head black went away, he left deputies who were anxious to prove their zeal and vigilance by the blows they inflicted, and, in addition, made large reports of delinquencies, on his return, none of which were thrown away. His voice, calling in the morning, "Come! Quick!" put such life into them, that every one strove who should be foremost, knowing how surely the last would feel the weight of his cudgel.

One day, as the emperor was passing, they took the opportunity of throwing themselves at his feet. The monarch showed some signs of compassion, but they heard no more from him; and their tyrant, exasperated

at this appeal, redoubled his blows, and sent twenty of them to their graves. They at one time had deter-mined to kill him when he made his nightly visit; but when it came to the point, no man would strike the first blow; and he, suspecting their intention, never came again alone. They next attempted his life by mingling poison with his brandy; but this, too, was discovered, and the exasperation thus produced rendered their bondage even more dreadful. At length the plague broke out in Mequinez, and swept away a large proportion of the inhabitants. Most fortua large proportion of the inhabitants. Most fortunately, their savage tyrant was one of its first victims; and this relief was followed by another; for, in the general confusion and disorganization which the mortality produced among the inhabitants, they were enabled to obtain a greater degree of liberty. They manufactured brandy, which they sold profitably to the Moors; they even set up tables for cards and dice, and from the profits accumulated a fund for the relief of the sick.

At various times during their captivity, attempts were made to escape. The common method was for the slaves to be buried in a ditch with the head above ground, surrounded and concealed by rubbish and weeds; this being done on a Friday afternoon, when the Moors were all engaged in prayer, and only one keeper left, whom the captives kept closely engaged in talk till the burial was effected. The fugitives unearthed themselves after dark, and had the advantage of travelling all night before their flight was discovered. At one time they undermined their dungeon, and seventy-five made their escape at once; but all except

twelve were overtaken and brought back. At length, in 1681, a body of Fathers of the Order of Mercy arrived from France, and effected the ransom of Mouette and his companions.

The Moors are the most numerous of all the nations that inhabit Morocco. The Arabs are the descendants of those who emigrated at the time when the Mohammedan religion was first introduced into this country. A few families live in the town, but the Bedouins are dispersed over the plains, where they adhere to their wandering life, living in tents, and following the pastoral occupation. Their language is the Koreish, or Arabic of the Koran, which they pretend to speak in its purity. The Moorish language is a dialect of the Arabic, which contains many Spanish words. The Moors are of a complexion between yellow and black, which may be ascribed to their frequently marrying black women from Soudan. They are the only natives of Morocco with whom the Europeans hold any immediate intercourse; and they are the principal inhabitants of the towns, filling the high offices of government, and forming the military class. The Berbers are the most ancient inhabitants of Northern Africa, and occupy a part of the mountainous region. They are nearly white, and resemble more closely the people of Northern Europe than the Africans. They live generally in tents, or caves of the mountains, though on the plains they build houses. They pay little regard to the orders of the Sultan; and obey chiefly their hereditary princes or chosen magistrates. The Jews are intermixed with these nations. They are numerous in the seaports and large towns, and are for the most

part very much oppressed. There are many negroes who are imported as slaves.

The Moorish character may be said to be a compound of every thing that is worthless and contemptible, with a few striking good qualities. Utterly destitute of faith, the vows and promises of a Moor are made, at the same time, with such an appearance of sincerity as rarely to fail of deceiving his victims. Falsehood is so habitual to him, that hardly any reliance can be placed upon what he says. He glories in keeping no faith with a Christian, unless compelled by necessity or interest. In his temper he is cruel, overbearing, and tyrannical; benevolence and humanity are strangers to his breast. Proud, arrogant, and haughty in his general demeanour to his inferiors, he is fawning and cringing to those above him, and the most abject slave imaginable before the man whom he fears. He is the most avaricious being in the world, and in proportion as the danger is great of being opulent, so does his desire seem to increase of amassing wealth. The great risk, which every one who has the reputation of being rich incurs of falling into the merciless clutches of the emperor, obliges all men to affect an appearance of poverty for their own security. On this account no Moor ever boasts or talks about his own possessions; and if you wish to frighten him effectually, you need only tax him with being wealthy. In his religion he is cruel and bigoted in the extreme, persecuting Christians of all denominations, but more particularly holding in abhorrence the Catholics, whom he considers as idolaters. The feelings of the Moor on this head are remarkably strong and universal; and

no figure or resemblance of the human form is ever allowed to be seen, either in manuscript, drawing, ornaments, or in any shape whatever, such a thing being regarded as a sin; and when any portrait of a man, or print of the human figure, is shown to a Moor, he is sure to exhibit marks of uneasiness and aversion. From ignorance of the strong prejudices on this subject, instances have occurred of costly presents having been made by the European powers to the emperor, consisting of plate magnificently chased and embossed with figures, but which has been instantly melted down; and one of the kings of Spain having sent his own portrait, it was immediately returned. To the other bad qualities of the Moor, we may add that he is lazy, ignorant, hypocritical, vindictive, and a coarse and grovelling sensualist.

It is but fair to exhibit the bright side of his character. He is patient under suffering; perfectly resigned to whatever visitation of Providence may come upon him; a scrupulous observer of the rites of religion, and a firm and conscientious believer. His predestinarian principles teach him to bear misfortunes with the patience and firmness of a philosopher, and on this account suicides seldom happen. He is free from many vices which luxury and refinement have entailed upon the Christian. The horrible enormities and outrages, the singular pitch of refinement to which vice is carried in Christian countries, the details of which are so industriously blazed abroad every day, to the destruction of morals, the increase of crime, and the corruption of female delicacy and purity, are utterly unknown in Morocco. If the Moor is sensual in his enjoyments, at least propriety and decency are never outraged in the gross manner witnessed in Christian countries; and he is so scrupulous on this point, that it is considered a rule of decorum never to speak of women, and you might almost doubt the existence of the sex, from its being so little mentioned.

In eating, the Moors use neither tables nor chairs. The dishes are placed on a piece of greasy leather, round which they sit, cross-legged, on the ground. The favorite dish is "cooscoosoo," a sort of macaroni, chopped fine. When they slaughter an animal, they turn its head towards Mecca, make a short prayer, and cut its throat. Games of hazard, though some times played, are illegal. Eating, drinking, sleeping, the harem, horses, and prayers, engross nearly the whole of their time. Saints are held in great veneration; and it is difficult to say what precise qualities elevate persons to this character. Any extraordinary qualification, any remarkable crime, sometimes pure idiotism, is the cause. When the English embassy visited Morocco in 1721, several of the emperor's horses were saints; one, in particular, was held in such reverence by that monarch, that any person who had committed the most enormous crime, or even killed a prince of the blood royal, if he took hold of the sainted horse, was perfectly secure. Several captives saved their lives in this manner.

An adequate notion of the Moorish government may be formed from a view of the career of Muley Ismael, who came to the throne in 1672. He succeeded to his brother, of whom he was not the rightful heir; but being governor of Mequinez, and having thus a con-

siderable force under his command, he dethroned and put to death his nephew. The cruelty of this extraordinary barbarian soon began to show itself, and it produced at first some salutary effects. The laws were rigorously enforced; the roads were cleared of the banditti which had before infested them; travelling was rendered secure; and the empire was preserved, during his whole reign, in a state of tranquillity. His executions, however, were not confined to those who had given just cause of offence; he put to instant death all who became the object of his capricious resentment. The instruments of his violence were a body of 800 negro guards, who formed his chief confidants, and were carefully trained to their functions. He tried their temper by furious beating, and sometimes laid forty or fifty of them at his feet, sprawling in their blood, when such as showed any sensibility to such treatment were considered wholly unworthy of being attached to the person of his majesty. These myrmidons, on the slightest signal, darted like tigers on their victim; and, not content with killing, they tortured him with such savage ferocity as reminded the spectators of devils tormenting the damned. A milder fate awaited those whom the emperor slew with his own hand. He merely cut off their heads, or pierced them with one blow of a lance; and this was a pastime in which he never lost his expertness for want of practice.

When this capricious tyrant issued forth in the morning, every one made a trembling observation of his countenance, his gestures, and even of the color of his clothes, yellow being his "killing color." When he put

any one to death through mistake, or in a momentary gust of passion, he made an apology to the dead man, saying that he had not intended it, but that it was the will of God, and that his hour had come. But those who had an opportunity of closely observing him reported that he was agitated by frequent and terrible remorse, and that in his sleep he was often heard starting wildly, and calling upon those whom he had murdered. Not unfrequently, even when awake, he would ask for persons whom he had put to death only the day before; and on being told they were dead, would inquire, with great surprise, "Who killed them?" The attendants, unless they felt an inclination to share their fate, were careful to answer, that "they did not know, but supposed God killed them"; after which, no further inquiry was made. The greatest favorite he ever had was a youth of the name of Hameda, who, being of a gay disposition, was admitted to the closest familiarity, and was allowed the singular privilege of entering the gardens while the emperor was attended by his women. All this did not prevent him from beating him so furiously, in a fit of passion, that he died soon after. He expressed deep regret at this catastrophe, and was often heard, when he believed himself alone, calling on the name of Hameda.

This extraordinary personage made high pretensions to sanctity, and was an eminent expounder of the Mohammedan law. Whenever he was about to do any thing uncommon, he prostrated himself with his face on the ground, and was believed to be in conference with God and the Prophet, and to act entirely by their direction. For these pretensions he is said to have

obtained full credit from his subjects, who believed him to be a descendant and peculiar favorite of Mohammed, and incapable of doing any thing amiss. His great delight consisted in building and throwing down, which he practised to such an extent, that, if all his edifices had stood, they would have reached from Fez to Mequinez. This whim he defended by alleging the necessity of keeping his subjects in perpetual occupation, that they might be restrained from mischief. compared them, by an odd metaphor, to rats in a bag, who, unless they were perpetually shaken about, would speedily eat the bag through.

The Moors send their children to school very young. Elementary schools, both public and private, are very numerous, both in town and country. The method of teaching resembles, in some respects, that of Bell and Lancaster, which seems to have been practised in the East from a very early period. In the colleges are taught grammar, theology, logic, rhetoric, poetry, arithmetic, geometry, astrology, and medicine. The commentaries and traditions relating to the Koran, the laws, and legal procedure, are also explained.

Besides the ordinary species of commerce, and the traffic by caravans across the desert, a considerable trade is carried on by the Moors in ransoming captives who have been shipwrecked on the coast of the desert, and fallen into the hands of the wild Arabs. The coast to the south of Morocco is a desert, interspersed with loose hills of sand, which are driven by the wind into various forms, and so fill the air with sand, for many miles out at sea, as to give to the atmosphere the appearance of hazy weather. Navigators, unacquainted with the coast, never suspect, with the appearance of an open sea, that they are near land, until they find themselves among breakers on the coast, where, in many parts, the water is so shallow that a man may walk a mile into the sea without wading over knees, and ships run aground when the land is at a great distance. Besides this, there is a current which sets in with great force from the west towards Africa, with which the navigator being generally unacquainted, he loses his reckoning, and in the course of a night, perhaps, while he imagines himself two or three hundred miles out at sea, his ship runs aground.

As soon as a ship strikes, the wandering Arabs catch sight of the masts from the sand-hills, and, assembling in a large armed body, make prisoners of the crew who have landed on the beach. They then go in boats and take every thing portable from the vessel, and if it is not soon dashed in pieces by the surf, they set fire to it, that it may not serve as a warning to other ships. An English ship, which ran aground here, was once saved by a skilful stratagem. vessel being stranded without experiencing any serious damage, one of the crew, a Spaniard, who was from the Canary Islands, and well acquainted with the manners of the Arabs of the coast, advised the captain to drop an anchor, as if the vessel were riding in safety. This was done, and when some Arabs came off to her, the captain told them to bring their gums and other commodities, for he had come to trade with them, and was going away in a few days. As it happened to be low water, at the return of tide the vessel floated; when they weighed anchor and set sail, leaving the disappointed Arabs to wonder at their ingenuity.

The Arabs going nearly in a state of nature, wearing little besides a cloth or rag round the waist, immediately strip their unhappy victims, and march them into the interior barefoot, like themselves. In these marches, the captives suffer the pains of hunger and fatigue to a most dreadful degree; for the Arab will travel fifty miles a day without tasting food, and at night will content himself with a little barley-meal mixed with cold water. They carry the Christian captives about the desert to the different markets, to sell them; for they soon discover that their habits of life render them altogether unserviceable, or, at least, very inferior to the black slaves which they procure from Timbuctoo. After travelling three days to one market, five to another, and sometimes a fortnight to a third, they at length become objects of commercial speculation; and the itinerant Jew traders, who wander about from Wadinoon to sell their wares, purchase the prisoners for tobacco, salt, cloth, &c., and return to Wadingon with them. If the Jew have a correspondent at Mogadore, he writes to him that a ship has been wrecked, and requests him to inform the consul of the nation to which she belonged. In the mean time, he flatters the poor men, telling them that they will shortly be liberated and sent to Mogadore; but a long and tedious servitude generally follows, for want of a regular fund at that place for their ransom.

Whilst the captives remain in the hands of the Arabs and Jews, they are employed in various domestic services, such as carrying water nine or ten miles, and collecting firewood. In performing these offices, their bare feet, treading on the hot sand, become blistered

and inflamed, and the sand penetrates into the blisters, when broken, occasioning mortification and death. The young lads, of whom there are generally two or three in every ship's crew, are often induced by the Arabs to become Mohammedans. Wives are then chosen for them, when they join the tribe, thus abandoning for ever their native country and connections.



MADEIRA.

The history of the discovery of this island is connected with a romantic legend, the truth of which has been called in question by many writers. It is, however, supported by the testimony of Alcaforado, the historiographer of Prince Henry of Portugal, who, jealous of the honor of the first discovery of this island, would not have allowed that writer to deprive him of it, had he not been convinced that the story was founded in fact. The tradition of this event is, moreover, generally received and credited in Madeira, and no historian of the place would be justified in passing it without notice.

In the reign of Edward the Third of England, a person named Robert Macham fell in love with a beautiful young lady of a noble family, and, paying his addresses to her, succeeded in gaining her affections. Her parents, scorning an alliance with a family of inferior rank, resorted to the most prompt and effectual means of preventing the match. Having procured a warrant from the king, they threw Macham into prison, and kept him confined till they had married their daughter to a nobleman, who immediately took his bride

to his mansion in Bristol. No further fear being entertained of Macham, he was set at liberty. But the insult which he had received only inspired him with additional courage and resolution. He determined to obtain by stratagem what had been ravished from him by force, and engaged several of his friends to share in a plot for carrying off the lady of his affections. One of them introduced himself into the family in the character of a groom, and acquainted her with the design. It met with a ready approval from her, and every thing was speedily arranged to carry it into effect.

On a day appointed, she rode out, attended by her groom, under pretence of taking the air. They proceeded directly to the sea-shore, where she was handed into a boat, which conveyed her on board a vessel prepared for the purpose. Here she found her lover. They immediately put to sea, and steered toward the French coast; but, being inexpert in navigation, and a storm overtaking them, they missed their port, and the next morning found themselves out of sight of land, without any knowledge as to what point of the compass the gale was carrying them. In this forlorn condition, they continued driving, at the mercy of the winds and waves, for thirteen days, when they unexpectedly discovered land. They steered towards it, and ascertained it to be a lofty island, entirely overgrown with trees. As they approached the shore, several birds of an unknown character came from the land, and perched on their masts and rigging, without any signs of fear.

Some of the crew went in a boat to explore the

island. They brought back a report that it appeared to be totally uninhabited, but was altogether a very inviting spot. Macham then went on shore himself, accompanied by his lady. On landing, the country appeared to them beautifully diversified with hills and valleys, groves of trees, and sparkling rivulets of fresh water. Many wild animals came about them, without offering, or seeming to fear, any violence. Thus encouraged, they proceeded farther into the island, and presently came to a wide glade in the thick forest, encircled with laurel-trees, and watered by a rivulet which ran down from the mountains over a bed of white sand. Here they found a spot so inviting, and beautifully shaded by a lofty tree, that they determined to take up their abode there for a while, and accordingly built an arbor of green boughs. They remained some days at this residence, passing their time very agreeably, and exploring the woods and hills in the neighbourhood.

This happiness, however, was of short duration. A few days afterward, a storm suddenly sprang up, in the night, while most of the crew were on board the vessel. She was forced from her anchors and driven out to sea, where, after tossing up and down for some time, she was wrecked on the African coast, and all on board were made prisoners by the Moors. Macham and his lady, with a small number of the crew, were on shore, and, missing the vessel the next morning, concluded she had foundered. They now saw themselves abandoned on a desolate island, without any reasonable hope of being rescued. This unexpected calamity almost drove them to despair, and produced a

fatal effect upon the lady. The ill success of the first part of this voyage had sunk her spirits, and she continually nourished her grief by sad presages and forebodings that the enterprise would terminate in some tragic catastrophe. The shock of this last disaster overwhelmed her, and she died in a few days.

This loss was too great for her lover to survive; he died within five days after her, notwithstanding all that his companions could do to comfort him. He begged them, in his last moments, to lay him in the same grave with her, at the foot of an altar which they had erected near their dwelling. This was done, and the survivors set up a large cross over it, with an inscription written by Macham himself, containing a succinct account of the whole adventure, and concluding with a prayer to all Christians, if any should come there to settle, to build a church on that spot. After a considerable stay upon the island, they fitted up their boat, and put to sea, but, sharing the fate of their companions, they were driven upon the coast of Morocco, and made prisoners.

Such is the legend; and the event that it commemorates is said to have happened in 1344. Madeira, however, appears to have been totally unknown in the beginning of the following century, when Prince Henry of Portugal planned his expedition for maritime discovery along the western coast of Africa. Juan Gonzalez Zarco, a gentleman of his household, having been despatched by him, in 1418, on a voyage to Cape Bojador, was overtaken by a violent storm and driven out of his course. The crew gave themselves up for lost; but, when they expected every moment to foun-

der, they suddenly came in sight of an unknown island, toward which the tempest drove them. They saved themselves upon its shores, and, in commemoration of their unexpected deliverance, named the island Porto Santo, or "Holy Haven." A settlement was formed here by the Portuguese. Some years afterwards, Gonzalez, sailing with a fleet from Lisbon to the coast of Morocco, touched at Porto Santo, on his passage.

He found a strange story current among the settlers, which strongly excited his curiosity. They informed him, that, to the northwest of the island, a thick, impenetrable darkness constantly hung upon the sea, at the extremity of the horizon, and extended upward to the heavens; that it never diminished; and that strange and inexplicable noises were often heard in the neighbourhood. The islanders dared not sail to any distance from the shore, as they believed no man, after losing sight of the island, could return to it without a miracle. They believed that the spot, marked by these preternatural signs, was a yawning abyss, or bottomless gulf. The Portuguese priests declared it to be the mouth of hell. The historians of that period, with equal credulity and superstition, represented this place to be the island of Cipango, concealed by Providence under a mysterious veil, and believed that the Spanish and Portuguese bishops had retired to this safe asylum from the slavery and oppression of the Moors and Saracens. They asserted that it would be a great crime to attempt to penetrate into this secret, since it had not yet pleased Heaven to reveal it by the signs which ought to precede the discovery, and which are mentioned by the ancient prophets, who, they supposed, had spoken of this wonder.

Gonzalez, on arriving at Porto Santo, also saw this dreadful cloud, and determined to stay here till the change of the moon, in order to ascertain whether that planet would produce any effect upon the phenomenon. When the new moon was found to have no influence upon it, a general panic seized the crew, and they were terrified at the thought of approaching the mysterious spot. But it happened that the chief pilot of the fleet was a Spaniard, named Morales. He had been a fellow-prisoner, in Morocco, with the Englishmen of Macham's crew, and now called to memory the story which he had heard them relate of their adventures. He was firmly persuaded that land was hidden under this mysterious darkness; and he explained the phenomenon to Gonzalez, by supposing that the island being constantly shaded from the sun's rays by thick woods, a great moisture was constantly exhaling from it, which, rising in vapor, was condensed into clouds, and covered the whole island.

After enforcing these reasons with much earnestness, he at length overcame the objections of Gonzalez, who put to sea one morning and steered for the spot, without acquainting his crew with his design. When they found themselves proceeding, under full sail, toward the great object of their terror, a general trepidation seized them. The nearer they approached, the loftier and thicker the gloom appeared, and soon it became very horrible to behold. About noon, they heard a great roaring of the sea, and now their terror was at its height. They crowded round their commander, entreating him, in the name of Heaven, to save them from instant destruction by changing his

MADEIRA. 161

course. Gonzalez then explained the appearances which caused their fright, and they became more quiet. The wind soon dying away, he ordered out his boats, and the ship was towed toward the cloud. By degrees, the darkness diminished, although the sea roared in a more terrific manner than before. Presently they discovered, through the gloom, certain black objects of prodigious size. The men exclaimed that they were giants, and became filled with new terrors. However, they kept onward, the sea soon grew smooth, and they discovered land. The supposed giants were craggy rocks, scattered along the shore.

On attempting to land, they found the whole island so thickly covered with woods, that the only spot where they could obtain a footing was a large cave, under the projection of a high rock, overhanging the sea, the bottom of which was much trodden by the seawolves, who resorted to that place in vast numbers. Gonzalez gave this spot the name of Camera dos Lobos, or Wolf's Den; and from this circumstance, his family ever afterwards exhibited in their coat of arms two sea-wolves, as supporters. The island itself was named Madeira, from its forests; the word, in Portuguese, signifying wood. When information of this discovery was transmitted to Portugal, measures were immediately taken for establishing a settlement upon the island. The first settlers, in order to clear the land, set fire to the woods, but this inconsiderate act resulted in a great calamity. The fire spread in every direction with such fury, that it was found impossible to check it; and, after burning for seven years, it consumed all the trees upon the island. The

162

Portuguese afterwards introduced the culture of sugar and wine, for which last Madeira has obtained a noted supremacy over every other part of the world.



DISCOVERIES OF THE PORTUGUESE IN AFRICA.

THE spirit of discovery and of maritime enterprise, which had lain dormant in Europe during the long period of the Middle Ages, burst forth in the fifteenth century with an energy almost unparallelled. It is remarkable, also, that, among all the states of Europe, the lead should have been taken by Portugal, a power which did not seem destined to act any great part on the theatre of the world. In the most splendid of human enterprises, there usually enters some odd and capricious mixture. The glory of the Portuguese name, the discovery of new worlds, even the opening of the sources of golden wealth, were all considered subordinate to the higher aim of discovering the abode of a person who was known in Europe under the appellation of Prester John. The origin of this mysterious name, which formed the guiding star to the Portuguese in their course of discovery, it is somewhat difficult to trace. It attached itself originally to the centre of Asia, where it was reported by the early travellers that a Christian monarch of that name actually resided. The report probably arose from a confused rumor of the Grand Lama, or priest-sovereign

of Thibet. The search, accordingly, in that direction, proved altogether fruitless. At length it was rumored very confidently, that, on the eastern coast of Africa, there existed a Christian sovereign, whose dominions extended far into the interior. Thenceforth it appeared no longer doubtful that this was the real Prester John, and that the search had been hitherto made in the wrong direction. The maps of Ptolemy, then the sole guide of geographical inquirers, were spread out; and, on viewing in them the general aspect of the continent, it was inferred, that an empire, which stretched so far inland from the eastern coast, must approach near the western, and that by penetrating deep on this side, they could scarcely fail to reach its frontier. Expeditions were accordingly sent out early in the fifteenth century with instructions to inquire diligently of the natives, whether they knew any thing of the monarch in question. Every opportunity was also to be embraced of penetrating into the interior, and, on hearing the name of any sovereign, an embassy was to be sent to ascertain if he either was Prester John, or could give any information respecting him.

So long as the naval career of the Portuguese extended along the shores of the Great Desert, and they saw nothing on their left hand but "a wide expanse of lifeless sand and sky," no temptation existed to form a permanent settlement; but after passing Cape Blanco, the country began to improve; and when they came to the fertile shores of the Senegal and Gambia, and saw ivory and gold brought down in considerable quantities from the interior, these regions began to create a desire for settlement and conquest. The

island of Arguin, a little to the south of Cape Blanco, was the first spot fixed upon; and soon after an establishment was formed here, a very important event took place. Bemoy, one of the princes of the Jalofs, a people inhabiting the district between the Senegal and the Gambia, came thither to seek the aid of the Portuguese. He complained of having been unjustly expelled from the throne by one of his relatives, and solicited a force to reinstate him in his dignity. To people who have begun to cast a longing eye upon the dominions of their neighbours such an application is always most welcome. It secures to them a party in the coveted territory, and gives an air of nobleness and generosity to what would be otherwise an odious and wanton aggression. Bemoy was received at Arguin with open arms, and the governor sent him with all his train to Portugal. On his arrival at Lisbon, he was received with the highest honors at court. The Portuguese chronicles are lavish in describing the astonishment and admiration of Bemoy at this exhibition of European magnificence. In a private audience with the king, he gave a splendid description of that part of Africa known to him, mentioning, in particular, Timbuctoo and Jenné, and the great trade carried on by those cities. He added, that beyond Timbuctoo there extended, far to the east, the territory of a people who were neither Moors nor Gentiles, but who, in many of their customs, strongly resembled the Christians whom he now saw around him. This account, above all other things, animated the zeal of the Portuguese monarch, since it appeared indubitable that this region must either be the dominion of Prester John, or border upon it.

The African prince was baptized as a Christian at Lisbon, and set sail for his own country, accompanied by a fleet of twenty vessels, equipped for the purpose of restoring him to his throne. The armament was commanded by Pero Vaz. He entered the Senegal, and began to build a fort; but a misunderstanding soon arose between him and the prince, who probably had by this time discovered that the Portuguese were more intent upon laying the foundation of their own power than of restoring him to his authority. A suspicion of treachery, or a private quarrel, speedily caused his death. The Portuguese commander stabbed Bemoy to the heart with a dagger, on board his own vessel. Thus the whole enterprise came to nothing, although the Portuguese remained in the country, and sent embassies to the most powerful states in the neighbourhood of the Senegal. An establishment was also formed at Mina, on the Gold Coast, from which a deputation was sent to a very powerful Moorish prince, called Mohammed, sovereign of a country which is not named, but which was said to lie in the parallel of Cape Palmas, a hundred and forty leagues inland. This prince, in reply to the compliments of the Portuguese monarch, replied, that he had never heard of any powerful kings in the world except four, who were the king of Cairo, the king of Alimaem, the king of Baldac, and the king of Tucurol. He added, that of the four thousand four hundred and four kings, of whom he was the lineal descendant, not one had ever received an embassy from a Christian prince, or sent one to him; and that he was not disposed to make any innovation in this respect. The ambassadors, receiving this plain answer, lost no time in taking their departure.

The Portuguese, in the course of their indefatigable exertions to penetrate into the interior of Western Africa, must have enjoyed opportunities of obtaining information superior to those which have fallen to the lot of any other European power. Some share of empty boasting may be suspected; but the great Portuguese population, which the English and French found established along the banks of the Senegal and Gambia, clearly attests the substantial truth of their narrations. The French even, in penetrating into Bam-bouk, found a mixture of Portuguese words in the language of that country, which confirmed the statement of the natives, that it had once been invaded and conquered by those people. It seems unquestionable, therefore, that the archives of Portugal must contain very important information respecting this part of the interior. It is probably owing to the reserved character of the Portuguese government, that the knowledge displayed by their writers does not altogether correspond to the opportunities afforded by these sources. In the year 1484, Diego Cam sailed from Elmina as far south as the River Congo, or Zaire, which he ascended for some miles. The next voyage of the Portuguese was much more important, and led to eventful consequences. Bartholomew Diaz was despatched with three ships soon after, with directions to pursue his course south until he should reach the extremity of the continent. He proceeded along the coast, and, having attained the 29th degree of southern latitude, he was driven out to sea by a storm. After regaining the coast,

he found it stretching to the northeast; he had doubled the terminating point of the African continent without knowing it. He continued his voyage as far as Algoa Bay, where his crew compelled him to put back.

The Portuguese established settlements at various points along the coast explored by these voyagers. About the time of Diego Cam's voyage, they entered into commercial relations with the king of Benin, a region lying on the Gulf of Guinea. From the people of this kingdom intelligence was received of a great potentate, whom they called King Ogané, living at a place 250 leagues in the interior, who was said to have many sovereigns under his rule, and who was described to the Portuguese in such a manner that they concluded he was no less a personage than the long-sought Prester John. But this Ogané was, no doubt, merely one of the great monarchs in the interior, most probably of the country called Ghana by Edrisi, and Kano by Clapperton, which, although now much reduced, is represented as having been formerly one of the most powerful in Africa. No expedition, however, appears to have been undertaken to penetrate into this region; but in 1487 two persons were sent out from Lisbon to attempt to find out the dominions of Prester John, and a route to India by land. One of these, proceeding by the way of Cairo and Aden, reached Goa in India, returned thence by Sofala, and afterwards penetrated into Abyssinia, where he was detained for some years. 'At Sofala he heard of the great island of Madagascar.

The information obtained, during the early period of the Portuguese dominion in Africa, was derived principally through the successive missions which were sent out, in the course of the seventeenth century, for the conversion of the natives. A century previous, they established themselves along the eastern coast, by the conquest of Quiloa, Mombaza, and Melinda, from the Arabs, and by the forts which they erected along the shore. The island of Mozambique became the capital of their colonies in Eastern Africa.



VASCO DE GAMA.

THE Portuguese navigators spent sixty years in voyaging along the African coast before they reached the Cape of Good Hope. Bartholomew Diaz discovered this cape in the year 1486. The violent storms which he encountered here caused him to bestow upon it the name of the Cape of Tempests; but King John of Portugal, elated with the prospect of a passage to India, which this discovery, as he justly deemed, secured to his nation, gave it the name which it has ever since borne. His preparations for the discovery of India were interrupted by his death. But his earnest desires and great designs were inherited by his successor, Emanuel; and on the 8th of July, 1497, Vasco de Gama sailed from Lisbon on a voyage to India. preparations for this expedition, which are described with minuteness by the Portuguese historians, show how important the undertaking was deemed by all the nation. About four miles from Lisbon, a small chapel stands by the sea-side. To this place, on the day before their departure, Gama conducted his crew and officers. They were about to encounter the dangers of an ocean unexplored, and dreaded as unnavigable, some others were on shore, taking the altitude of the sun, when, in consequence of the young man's rashness, they were attacked by the negroes with great fury. Gama defended himself with an oar, and was wounded, by a dart, in his foot. Several others were also wounded, and the Portuguese were compelled to seek their safety by retreating. The shot from the ships facilitated their escape, and Gama, esteeming it imprudent to waste his strength in attempts entirely foreign to the design of his voyage, weighed anchor and steered toward the southern extremity of Africa.

This portion of the voyage is described in swelling terms by the historian Osorio. The heroism of Gama was now called into eminent display. The waves ran mountains high; the ships seemed now to be heaved up to the clouds, and now to be precipitated, by ingulfing whirlpools, to the bottom of the ocean. The winds were piercing cold, and blew so furiously that the pilot's voice could seldom be heard, and a dismal and almost continual darkness, which, at that tempestuous season, covers these seas, added new and unexpected horrors to the scene. Sometimes the storms drove them on their course to the south; at other times they blew contrary, and they were obliged to lie upon the tack and yield to its fury, preserving what ground they had gained with the greatest difficulty. During the gloomy intervals of the tempests, the sailors, wearied out with fatigue and abandoned to despair, surrounded Gama, and implored him not to suffer them to perish by so dreadful a death. But his resolution was inflexible. A conspiracy was then formed against his life; but it was discovered by his brother, and the courage and prudence of Gama defeated this formidable plot. He put the chief conspirators and all the pilots in irons, and he himself, with his brother and some others, stood, day and night, at the helm. At length, after having, for many days, with unconquered resolution, withstood the tempest and an arrayed mutiny, the gales died away, and they came in sight of the Cape of Good Hope. On the 20th of November, the fleet doubled that promontory, and steered northward into the Indian Ocean.

The perils of this voyage have afforded a prolific theme for the muse of Camoens, whose great poem of the "Lusiad" was writter to commemorate the discovery of India by his countrymen. The reader may be gratified to see a few extracts.

"While thus our keels still onward boldly strayed, Now tossed by tempests, now by calms delayed; To tell the terrors of the deep untried, What toil we suffered, and what storms defied; What rattling deluges the black clouds poured; What dreary weeks of solid darkness lowered; What mountain surges mountain surges lashed; What sudden hurricanes the canvass dashed; What bursting lightnings, with incessant flare, Kindled in one wide flame the burning air; What roaring thunders bellowed o'er our head, And seemed to shake the reeling ocean's bed; To tell each horror in the deep revealed, Would ask an iron throat, with tenfold vigor steeled. Those dreadful wonders of the deep I saw, Which fill a sailor's breast with sacred awe; And which the sages, of their learning vain, Esteem the phantoms of the dreamful brain; That living fire, by seamen held divine, Of Heaven's own care in storms the holy sign,

Which 'midst the horrors of the tempest plays, And on the blast's dark wings will gaily blaze; These eyes, distinct, have seen that living fire Glide through the storm, and round my sails aspire.

"And oft, while wonder thrilled my breast, mine eyes To heaven have seen the watery column rise. Slender at first the subtle fume appears, And, writhing round and round, its column rears; Thick as a mast the vapor swells its size, A curling whirlwind lifts it to the skies. The tube now straightens, now in width extends, And in a hovering cloud its summit ends. Still, gulf on gulf, in sucks the rising tide, And now the cloud, with cumbrous weight supplied, Full-gorged and blackening, spreads and moves more slow, And, waving, tumbles to the waves below."

The description of the Spirit of the Cape, who appears to the Portuguese just as they are entering the Indian seas, menacing them with future calamities for their presumptuous temerity in daring to invade his domains, has been pronounced by critics to be one of

the grandest of all poetical inventions.

" Now prosperous gales the bending canvass swelled; From these rude shores our fearful course we held. Beneath the glistening wave, the God of Day Had now five times withdrawn the parting ray, When o'er the prow a sudden darkness spread, And, slowly floating o'er the mast's tall head, A black cloud hovered; nor appeared from far The moon's pale glimpse, nor faintly twinkling star, So deep a gloom the lowering vapor cast; Transfixed with awe, the bravest stood aghast. Meanwhile, a hollow, bursting roar resounds, As when hoarse surges lash their rocky mounds; Nor had the blackening wave, nor frowning heaven, The wonted signs of gathering tempest given.

"Amazed we stood. 'O Thou, our fortune's guide,

Avert this omen, mighty God!' I cried.

'Or through forbidden climes adventurous straved, Have we the secrets of the deep surveyed, Which these wide solitudes of seas and sky Were doomed to hide from man's unhallowed eve? Whate'er this prodigy, it threatens more Than midnight tempests and the mingled roar, When sea and sky combine to rock the marble shore.' "I spoke; - when, rising through the darkened air, Appalled, we saw a hideous phantom glare. High and enormous o'er the flood he towered. And 'thwart our way with sullen aspect lowered. An earthly paleness o'er his cheeks was spread; Erect uprose his hairs of withered red. Writhing to speak, his sable lips disclose, Sharp and disjoined, his gnashing teeth's blue rows. His haggard beard flowed quivering on the wind. Revenge and horror in his mien combined. His clouded front, by withering lightnings seared, The inward anguish of his soul declared. His red eyes, glowing from their dusky caves, Shot livid fires. Far echoing o'er the waves, His voice resounded, as the caverned shore With hollow groan repeats the tempest's roar. Cold, gliding horrors thrilled each hero's breast; Our bristling hair and tottering knees confessed Wild dread. The while, with visage ghastly wan, His black lips trembling, thus the fiend began :

""O you, the boldest of the nations, fired By daring pride, by lust of fame inspired; Who, scornful of the bowers of sweet repose, Through these my waves advance your fearless prows, Regardless of the lengthening watery way, And all the storms that own my sovereign sway; Who 'mid surrounding rocks and shelves explore, Where never hero braved my rage before: Ye sons of Lusus, who, with eyes profane, Have viewed the secrets of my awful reign; Have passed the bounds which jealous Nature drew, To veil her secret shrine from mortal view;

Hear from my lips what direful woes attend,
And, bursting soon, shall o'er your race descend
"' With every bounding keel that dares my rage,
Eternal war my rocks and storms shall wage.
The next proud fleet that through my drear domain,
With daring hand, shall hoist the streaming vane,
That gallant navy, by my whirlwinds tossed,
And raging seas, shall perish on my coast.
Then he, who first my secret reign descried,
A naked corse, wide floating o'er the tide,
Shall drive. Unless my heart's full raptures fail,
O Lusus! oft shalt thou thy children wail.
Each year, thy shipwrecked sons shalt thou deplore;
Each year, thy sheeted masts shall strew my shore.'"

Having doubled the cape, the courage of the Portuguese revived. All was now alacrity; the belief that they had surmounted every danger revived their spirits, and the mutinous feeling toward their commander was changed to esteem and admiration. They coasted along a rich and beautiful shore, where they saw large forests and numerous herds of cattle. They landed in several places, took in provisions, and beheld those beautiful rural scenes which are so charmingly described by Camoens. On the 8th of December, a violent storm drove them out of sight of the land, and carried them into that dangerous current near the southwestern extremity of Madagascar, which made the Moors deem it impossible ever to double the cape. But Gama, though the season for navigating those seas was most unfavorable, was carried safely across the current by the violence of the gale, and, having regained the sight of the land, steered northward along the coast. On the 10th of January, he discovered some beautiful islands, with herds of cattle frisking in the

meadows. The territory in the neighbourhood he named Terra de Natal. The natives were better dressed and more civilized than any others he had yet seen in Africa. An exchange of presents was made, and the black king was so well pleased with the politeness of Gama, that he went on board his ship to see him. On the 15th, toward evening, they came to the mouth of a large river, whose banks were shaded with trees laden with fruit. The next morning they saw several small boats, with palm-tree boughs, making towards them, and the natives came on board without fear or hesitation. Gama received them kindly, gave them an entertainment and some silken garments, which they received with visible joy. One of them could speak a little broken Arabic, and from him they learned that not far distant was a country where ships like Gama's frequently resorted. Hitherto they had found only the rudest barbarians on the coast of Africa, alike ignorant of India and of the naval art. The information which Gama here received, that he was drawing near to civilized countries, gave all the crew great spirits, and the admiral named this place The River of Good Signs.

Here, while they were careening and refitting their ships, the crew were attacked with a violent scurvy, which carried off several of them. Having taken in fresh provisions, on the 24th of February they put to sea again, and on the 1st of March discovered four islands on the coast of Mozambique. From one of these they descried seven vessels under full sail bearing toward them. These knew Gama's ship to be the admiral's by her ensign, and made up to her, saluting with loud

huzzas and instruments of music. Gama received the officers on board, and entertained them with great civility. The interpreters conversed with them in Arabic. The island, in which was the principal harbour and trading town, was governed, they said, by a deputy of the king of Quiloa; and many Saracen merchants, according to their statement, were settled here, and traded with Arabia, India, and other parts of the world. Gama was overjoyed, and the crew, with uplifted hands, returned thanks to Heaven.

The governor, whose name was Zacocia, was pleased with the presents sent to him, and imagining that the Portuguese were Mohammedans from Morocco, dressed himself in rich embroidery, and came to congratulate the admiral on his arrival in the East. As he approached the ships in great pomp, Gama removed the sick out of sight, and ordered all those in health to stand above deck, armed in the Portuguese manner, for he foresaw what would happen when the Mussulmans should discover their mistake. After the arrival of the governor on board, he inquired who they were, and what they wanted. On being told that they were subjects of the king of Portugal, his countenance suddenly fell. The Portuguese afterwards heard that he was a native of Fez, and consequently deeply imbued with that hatred which all his countrymen bear toward their nation. However, he studiously dissembled, received graciously their presents, undertook to report their business to his sovereign, and assured them that there could be no difficulty in procuring pilots to convey them to India. Besides the hatred of the Christian name, inspired by their religion, the Mohammedan

Arabs had other reasons to wish the destruction of Gama. Before this period, they were almost the only merchants of the East. Though without any empire in a mother country, they were bound together by language and religion, and, like the Jews, were united, though scattered over various countries. Esteeming the formidable current between Madagascar and Africa impassable, they were the sole masters of the Ethiopian, Arabian, and Indian seas, and had colonies in every place convenient for trade on these coasts. This crafty mercantile people clearly foresaw the consequences of the arrival of Europeans, and felt the necessity of exerting every art to prevent such formidable rivals from effecting any settlement in the East.

Zacocia, at his second visit, exhibited equal outward courtesy, although he was plotting the destruction of his guests. The Portuguese were much surprised when three of his attendants, on seeing the image of the angel Gabriel on the stern of the admiral's ship, fell down and worshipped it. On inquiry, they found that these were natives of Abyssinia, or the dominions of Prester John, who, though now converted to the Moorish faith, felt an instinctive reverence at the view of the object of their early adoration. The deep veneration, which every true Portuguese felt for the name of Prester John, gave a vast interest and importance to this intelligence, and they eagerly sought to converse with these persons. This was observed with visible jealousy by the Moors, who took immediate care to withdraw the Abyssinians, and to prevent their returning. Grounds of suspicion continued to increase, till at length they broke out into open hostility. Some

boats, which the Portuguese had sent on shore, were attacked by twenty of the enemy's vessels, which they beat off, not without considerable loss.

Upon this unequivocal proof of the hostility of the natives, Gama judged it advisable to set sail. The force of the currents compelled him to anchor again among some islands near the shore. Being obliged to land for water, the crew were met by a body of 2,000 men, who poured in upon them clouds of arrows. The first discharge of artillery, however, put these assailants to flight, and caused such terror that the prince immediately sent an apology for what had passed, and an offer of a pilot, who, he assured them, was every way qualified to conduct them to India. The pilot was accordingly received on board, and they put to sea, but soon found the pilot to be their mortal enemy. Before long, he embarrassed them among some islands, from which they extricated themselves with great difficulty. There was no prospect of reaching India under such guidance, and Gama readily listened to his proposal of touching at Quiloa, where, he was assured, were a great number of Abyssinians and natives of India, and there could be no difficulty in obtaining a proper pilot. The currents carried them beyond Quiloa, and it was then determined to put into Mombaza, which they were told contained an equal proportion of the subjects of Prester John.

A few days brought them to Mombaza, the view of which afforded the adventurers singular pleasure. The houses were lofty and built of stone, with terraces and windows in the Spanish style, so that it appeared to them as if they were entering a port of Spain.

Their satisfaction was greatly augmented when a boat came off, with several of the chief men on board, and assured them of being supplied with every thing they wanted. They only added, that, according to the law of the place, it was necessary that the vessels should first enter the harbour. The admiral was by no means gratified with this condition; but at the end of a day or two, the necessities of his situation and the earnest entreaties of his men induced him to consent. The Portuguese were now on the point of falling victims to the treachery of their perfidious friends.

The ships weighed anchor and began to enter the mouth of the harbour, to the joy both of the Portuguese and the Moors, the one imagining that they were at the end of all their troubles, and the other that their prey was within their grasp. In this crisis, the expedition was saved by an unexpected interposition, which the historian does not hesitate to consider as miraculous. The admiral's vessel coming into shoal water, and being in danger of running aground, a loud cry was raised for an anchor, and, as the casting anchor, at this early period of nautical science, was a complicated operation, the Portuguese ran from all quarters to the spot. The Moors, imagining that this sudden movement indicated the discovery of their treacherous design, were seized with a sudden panic; some jumped into their boats, and others leaped overboard, and saved themselves by swimming. This extraordinary behaviour opened the eyes of the Portuguese, who immediately hove about, and stood out of the harbour. They defeated an attempt, made by the Moors during the night, to cut their cables, and the next day set sail towards the north.

They directed their course to Melinda, at which port they were told many Indian merchants were to be found. On their passage, they captured a Moorish vessel, from the crew of which they learned that the king of Melinda was hospitable, and celebrated for his integrity, and that four ships from India, commanded by Christian captains, were in that harbour. A Saracen, who was on board of the prize, and who appeared to be a person of rank, offered to go as Gama's messenger to the king, on their arrival near the city. They anchored outside of the harbour, and this man was landed and proceeded on his embassy. He gave so favorable an account of the humanity and politeness with which he had been treated by Gama, that the king sent the admiral a present of several sheep, and fruit of all sorts. Gama found also the four ships from India, the captains of which were Christians of Cambaya, and confirmed all the favorable accounts which had been given him of this place. The city of Melinda was situated in a fertile plain, surrounded with gardens and groves of orange-trees, whose flowers diffused a most grateful odor. The houses of the city were elegantly and even magnificently built of hammered stone; and the pastures in the neighbourhood were covered with herds of cattle. Gama was enchanted with the view of the place, and eagerly desired to form an alliance with so flourishing a state. He requited the civility of the king with the most grateful acknowledgments. He moored his ships nearer the shore, and sent an apology to the king, pleading his instructions, for not landing to wait upon his majesty in person. The apology was accepted, and the king, who was old and infirm, sent his son to congratulate Gama, and arrange friendly terms between the two nations.

The prince, who had for some time governed under the name of his father, came in great pomp. His dress was royally magnificent; the nobles, who attended him, displayed all the riches of silk and embroidery, and the music of Melinda resounded over all the bay. Gama, to express his regard, proceeded to meet him in his barge. The prince, as soon as he came up, leaped into it, and, distinguishing the admiral by his habit, embraced him with all the intimacy of old friendship. In their conversation, which was long and sprightly, he displayed nothing of the barbarian, but in every thing showed an intelligence and politeness worthy of his rank. He seemed to view Gama with great pleasure, and confessed that the structure and equipment of the Portuguese ships, so much superior to what he had seen before, convinced him of the greatness of that people. He gave the admiral an able pilot to conduct him to India, and requested him, on his return to Europe, to carry an ambassador from Melinda to the court of Lisbon.

After several days' stay at this place, during which their mutual friendship increased, and a treaty of alliance was concluded, Gama set sail for India, on the 22d of April. In a few days the fleet passed the equator, and the Portuguese, with great delight, again beheld the stars of the northern hemisphere. Orion, the Great and Little Bear, were now a more welcome discovery than the constellations of the South had formerly been to them. The pilot here directed their course to the east, and, after sailing about three weeks,

they beheld the mountains of Hindostan, in the neighbourhood of Calicut. Gama, transported with ecstacy, returned thanks to Heaven, and ordered all the prisoners to be set at liberty, that every heart might taste the joy of his successful voyage.

On his return, he touched at Melinda, Zanzibar, and Magadoxa. One of his ships was driven on shore and lost, but the crew were saved. When near the Azores, Gama's brother Paul fell dangerously sick, and the admiral, being affectionately attached to him, gave up the command of his own ship to John de Saa, and despatched him to Lisbon, while he himself, in the other, put into the island of Terceira with his brother, in the hope of his recovery. But this hope was vain. Paul de Gama died in that island; and Vasco, who was so much of an enthusiast in this great undertaking, that he would willingly have sacrificed his life in India to secure its success, was so overwhelmed with grief that he arrived at Lisbon a dejected mourner. The compliments of the court, and the applauses of the populace, were incapable of arousing him from his melancholy; as his brother, the companion of his toils and dangers, was not there to participate in the rejoicing. As soon as he had waited on the king, he shut himself up in a lonely house, near the sea-side, at Belem, from which it was a considerable time ere he could be drawn to mingle in public life.

This great expedition occupied two years and two months. Of one hundred and sixty men who went out, only fifty-five returned. They were better rewarded than Columbus and his companions. Gama was ennobled, and appointed admiral of the Eastern

seas, with a suitable salary, and the honor of quartering the royal arms upon his escutcheon. Public thanksgivings to him were celebrated throughout the kingdom, and all sorts of feasts, shows, and chivalrous entertainments demonstrated the joy of the Portuguese nation. The voyage of Gama, next to that of Columbus, must be considered as the most important that ever was accomplished. It not only imparted to the world the most interesting intelligence relative to the continent of Africa, but opened to the nations of Christendom a new route to the rich and populous countries of the East, and led to results of the most momentous consequence to the people of both hemispheres.



TIMBUCTOO.

THE curiosity of geographers has been for many vears strongly excited respecting a large city in the interior of Africa, called Tambucto, Tombuctoo, or Timbuctoo. The first mention of it appears to have been made by Leo Africanus, a Spanish Moor, who visited the place in the sixteenth century. He informs us that it was built about the year 1214, by Mansa Suleiman, and that it soon became the capital of a power-The chiefs of Morocco and Fez conquered ful state. this territory and rendered it tributary, and from that time the communication of the Arabs with Timbuctoo became more frequent and regular. One of the writers of that nation says of it, "It is the largest city God ever created." Leo states that the grand mosque of the city and the palace of the king were built by an architect from Granada. Down to the sixteenth century, it continued to be known as a very populous city, and the emporium of a flourishing trade; but no European traveller, except Leo, succeeded in penetrating to it.

As early as 1618, a company was formed in England for the express purpose of making an expedition

to Timbuctoo, which was believed to be situated in the gold country, and to be the centre round which revolved all the commerce and wealth of Central Africa Various attempts were made, by English travellers, to reach this famous city; but they were either killed by the barbarous inhabitants of the countries which lay in their way, or fell victims to the climate, or were compelled by insurmountable obstacles to return. A new era in African discovery commenced in 1788. Former expeditions had been undertaken from mercenary motives, and the adventurers were prompted by no other feeling than the love of gold. A society was formed in England, under the name of the African Association, consisting of men eminent for rank and wealth, and their zeal in the cause of science and humanity. The object was simple; to promote the discovery of the inland parts of Africa, and thus to wipe off the disgrace which a profound ignorance of those vast regions had so long thrown on the civilized nations of Europe. The first person whom they selected for the enterprise was John Ledvard, an American, who, from early youth, stimulated by a passion for exploring unknown countries, had passed the most of his life in voyaging and travelling. He had lived among the American Indians, and studied their habits and character. He had sailed round the world with Captain Cook, and had made this voyage in the humble station of a corporal of marines, rather than relinquish the adventure. On his return from this expedition, he determined to traverse the whole continent of America, from the Pacific to the Atlantic, but was prevented by missing his passage to Nootka Sound. On his arrival in England, he formed a new design, to travel over land to Kamtschatka. He crossed the British channel to Ostend, took his route through Denmark to Stockholm, and attempted to cross the Gulf of Bothnia on the ice; but as the middle of the gulf was not frozen, he returned to Stockholm, proceeded north to the Arctic circle, walked round the head of the gulf, and descended on the eastern side to St. Petersburg. There his extraordinary appearance, without stockings or shoes, or the means of obtaining either, procured him an invitation to dine with the Portuguese minister, from whom he obtained a supply of twenty guineas, on the credit of Sir Joseph Banks, and by whose interest he was permitted to accompany a detachment of stores to Yakutz, in Siberia, 6,000 miles eastward. From Yakutz he proceeded to Oczakow, on the Sea of Kamtschatka, which he was prevented from crossing by the ice. At Yakutz he was arrested, and conveyed, in the depth of winter, on a sledge, through the deserts of Northern Tartary, to the frontiers of Poland, where he was set at liberty, with the assurance, that, if he returned to Russia, he would be hanged.

On his return to England, Sir Joseph Banks acquainted him with the views of the African Association. Ledyard engaged at once in the adventure. Sir Joseph inquired when he would set out. "To-morrow morning," replied Ledyard. He sailed from London in June, 1788, for Egypt, with instructions to traverse the whole continent of Africa, from east to west, in the supposed latitude of the Niger. At Cairo, he visited the slave markets and conversed with the travelling merchants of the caravans, from whom he obtain-

ed much valuable information. But the hopes of his friends were suddenly blasted. Ledyard was attacked by sickness at Cairo, and died without proceeding any further. The courage, perseverance, and general capacity of this indefatigable traveller would probably have enabled him to accomplish his undertaking with full success, had his life been spared.

The African Association continued their efforts. Various other travellers, departing from different points on the coast, penetrated a greater or less distance into the interior. Mungo Park reached the Niger, and explored the country for a considerable extent along its banks. We shall speak of him in another chapter. But no traveller could reach Timbuctoo. The interest which had been excited concerning that city continued unabated. Suddenly, a new source of intelligence presented itself in an unexpected quarter. In the year 1815, a gentleman, connected with the African Company of Traders, received intelligence that an American sailor was to be found in the streets of London, who had been for several years a captive in the interior of Africa, and had lived six months in Timbuctoo, He immediately sought out this man, and found him in a state of complete destitution, obliged, for want of a lodging, to pass the night in the open street. His name was Robert Adams. The answers to the questions which were put to him disclosed a series of adventures so extraordinary as inspired a wish to examine him more closely. Adams was on the point of returning to the United States, and showed, at first, much reluctance to remain in London, but this was overcome by the application of powerful motives. He was afterwards repeatedly examined in the presence of persons of distinction, who took a deep interest in African affairs. The substance of his intelligence was then taken down in writing, and thrown into the form of a narrative. The British vice-consul at Mogadore, happening then to be in London, confirmed the fact of Adams's shipwreck, his release from captivity, and testified that the statements which he now made corresponded with those formerly made to himself, and also with those of other credible persons who had been at Timbuctoo. Adams's account is as follows.

On the 17th of October, 1810, the ship Charles, Captain Horton, sailed from New York, on a trading voyage, to the coast of Africa. Touching at Gibraltar, she proceeded southerly along the African coast. On the 11th of October, a little to the south of Cape Blanco, the noise of breakers was heard, and about an hour after, the ship struck. The fog was so thick that the land could not be seen, yet all the sailors reached the shore by swimming. Unfortunately, at the first alarm, they had thrown overboard not only their wine and provisions, but their muskets, powder, and ball; so that, whatever enemy might appear, they were totally unprovided with any means of defence. They were soon surrounded and made prisoners by thirty or forty Moors, who belonged to a fishing encampment in the neighbourhood. The crew were stripped naked, and carried by the Moors on a journey to the East. The captain, who seems to have lost all prudence, or to have been completely overwhelmed by his calamity, behaved with so little submission to his masters, that he was soon murdered. At

the end of forty-four days, they came to the vicinity of Soudenny, a negro village on the frontier of Bambarra. Here, concealing themselves among the hills and bushes, the Moors captured and made slaves of all the straggling individuals who fell in their way. The people of the village, however, received information of their haunts, and, coming out in a body of forty or fifty, surrounded the whole party of marauders, and took them prisoners. After being kept four days at Soudenny, they were sent forward, under an escort, to Timbuctoo. On the road, several Moors, who attempted to escape, were put to death.

They reached Timbuctoo at the end of twenty-five days. The Moors were thrown into prison, but Adams, being viewed as a curiosity, was taken to the palace, where he continued to lodge during his residence at Timbuctoo. He was treated with kindness, and seems to have been an object of much wonder. The queen and her attendants often sat gazing at him for hours together. Being for half a year at perfect liberty, excepting the restraint caused by the multitudes of people who flocked from all quarters to stare at him, during the early part of his residence there, he had ample facilities for general observation. It is most unfortunate, that this grand object of European curiosity should have been viewed, on this occasion, by eyes so little enlightened or curious. Adams was totally illiterate, and of course deficient in the greater part of the knowledge requisite to qualify a man for a traveller. The following is his description of the place.

Timbuctoo appeared to him to occupy nearly the

same extent of ground as Lisbon; but the houses being built in a very scattered and irregular manner, the population is probably not nearly so great. The houses of the principal inhabitants were square, composed of wooden cases filled with clay and sand, and without upper stories. The huts of the poor are formed merely of the branches of trees, bent in a circle, covered with a matting of palmetto, and the whole overlaid with earth. The king's house, or palace, is built in a square of about half an acre, inclosed by a mud-wall, and consists of eight rooms on the ground floor. All merchandise, on its arrival at Timbuctoo, is brought into this inclosure, where it pays a duty. Both the king and queen were old and gray-headed, and the queen was immensely fat. She was clad in a short dress, of blue nankin, edged with gold lace; she wore no shoes, but was bedecked with a profusion of ornaments, of white bone or ivory, large ear-rings, and necklace of gold. The king's dress was a blue nankin frock, ornamented with gold. He had about thirty armed attendants, who remained constantly by him. Both he and his principal officers were negroes, and Timbuctoo appeared to Adams completely a negro city. The government was despotic, but apparently mild. The king could call upon his subjects to take up arms, but did not treat or consider them as his slaves.

The only punishment for the greatest crime was slavery; but Adams saw only twelve persons condemned to it during his abode there. He perceived no signs of any outward form of religious worship, except something like a prayer at funerals. The people are a vigorous and healthy race, but not at all

blessed with the virtue of cleanliness. They are goodnatured and lively, and, like all negroes, particularly fond of dancing. They have no physicians, except old women. They cultivate rice and Guinea corn, and their fruits are cocoa-nuts, dates, figs, and pine-apples. Their domestic animals are goats and camels, besides which they have a few cows. Hunting for slaves seemed to be practised upon a regular system. About once a month, a party of armed men, to the number of a hundred or more, and at one time five hundred, marched out for this purpose. They were usually absent from a week to a month, and sometimes brought in considerable numbers. The slaves thus procured, also gold-dust, ivory, gum, cowries, ostrich-feathers, and goat-skins, were exchanged with the Moors for tobacco, tar, gunpowder, earthen jars, blue nankins, blankets, and silks. The trade with Barbary was carried on by parties of Moors, who visited Timbuctoo during the rainy season.

After Adams had resided six months at Timbuctoo, a party of ten Moors came to the town and ransomed their countrymen, as well as Adams, with a large quantity of tobacco. They set out to cross the desert, and proceeded, for thirteen days, at the rate of ten or fifteen miles a day, along the banks of a river, in an easterly direction. The country was almost desolate, though they occasionally saw a negro hut. At the end of the thirteenth day, they reached the village of Tandury, where they remained a fortnight for refreshment, and then entered the Great Desert of Sahara. For twenty-nine days they traversed this frightful waste, without seeing a human being, a plant, a shrub, or a

blade of grass. Many of them dropped exhausted from their camels, and died. At length they arrived at the Moorish village of Woled Dleim, where they made some stay, and Adams was informed that he must consider himself as a slave. He attempted to escape, but was retaken, and sold to another master. At Wadinoon, for the first time since crossing the desert, he saw houses, and these were built chiefly of clay. He was also surprised to meet here two of his shipwrecked companions, in the same situation with himself. They were treated in the most barbarous manner, and one of them was killed.

At last, when Adams was reduced to the lowest state of depression, both of body and mind, he was relieved in an unexpected manner. M. Dupuis, who held the office of British vice-consul at Mogadore, hearing of his captivity, despatched a messenger who paid his ransom and conveyed him to that place. He spent eight months at Mogadore, and then proceeded through Morocco to Spain. He arrived at Cadiz on the 17th of May, 1814, three years and seven months from the date of his shipwreck. On the conclusion of peace between the United States and Great Britain, he proceeded to London, where his history became known in the manner above described.

The honor of discovering Timbuctoo is, therefore, due to the United States; for Adams is the only native of Christendom who has visited that city and returned to tell the tale. Some attempts, indeed, have been made to throw discredit upon his narrative, but without effect. There is not the slightest appearance of imposition in his whole story. He did not obtrude it upon

the world, but it was drawn from him by the reiterated efforts of other men. In this account we find an individual relating travels and adventures which are, indeed, singular and extraordinary, but are told with the utmost simplicity, and bear strong internal marks of truth. Placed in a strange, remote, and untravelled region, where a mere narrator of fables might easily persuade himself that no one would trace or detect him, we find Adams resisting the temptation - no slight one, for an ignorant sailor - of exciting the wonder of the credulous, or the sympathy of the compassionate, by filling his story with miraculous adventures, or overcharged pictures of human suffering. In speaking of himself, he assumes no undue degree of importance. He is rather subordinate to the circumstances of the story, than himself the prominent feature of it, and almost every part of his narrative is strictly natural and unpretending. The persons best qualified to judge are unanimous in pronouncing the relation of Adams to be substantially true. M. Dupuis, a perfect Arabic scholar, took great pains in comparing his description of Timbuctoo with those of the Moors who had traded to that city, and he was decidedly of opinion that Adams had been there. The celebrated traveller Burckhardt also made the same declaration.

In 1824, a Frenchman, named Caillié, published at Paris a narrative of travels in Central Africa, in which he professed to have visited Timbuctoo, and resided a long time there. The Geographical Society of Paris pronounced a favorable opinion of the work, and Caillié received a premium of ten thousand francs, and the order of the Legion of Honor. We have no hesitation

in avowing our disbelief of his story, as far as Timbuctoo is concerned. There is good evidence that he travelled in Africa, but not that he ever saw that city. He gives us a drawing of the place, which contradicts almost every particular in his own written description. Caillié himself was an illiterate person, and the individuals who compiled his narrative for him appear to have taken no pains whatever to separate what was true in his relation from what was of an opposite character.

Sidi Hamet, an Arab, whom Captain Riley met with during his captivity in the desert, gave him a description of Timbuctoo, corresponding, in substance, with that furnished by Adams, and utterly at variance with Caillié's description. This Arab's account of his travels, which he related to Riley, are so interesting that we shall lay a specimen before the reader.

The first expedition made by Sidi Hamet to Timbuctoo was with a caravan of 3,000 camels and 800 men. Departing from the southern frontier of the Sultan of Morocco's dominions, they proceeded along the seacoast till they reached the border of the negro territories, when they directed their course eastward to Timbuctoo. The desert over which they passed was generally a dead level, sometimes covered by moving hills of sand. In one part of their course, they travelled for a month without seeing a blade of grass; and, in another, the ground, for ten days, was as hard as the floor of a house. The caravan returned by the same route, having suffered no disaster except the loss of several hundred camels.

His next journey was far more eventful. The car-

avan consisted of 4,000 camels and above 1,000 men. They took the direct route across the desert, instead of proceeding as before. After travelling above a month, they were attacked by the simoom, the burning blast of the desert, which brought with it clouds of sand. They were forced to lie for two days with their faces to the ground, only lifting them occasionally to shake off the sand and obtain breath. Three hundred men never rose again, and two hundred camels also perished. A still more dreadful calamity awaited them. On reaching a valley named Haherah, which they depended upon for a supply of water, all the wells were found to be dry. After digging, with desperation, in every spot where it appeared possible that water could be obtained, they became maddened by their disappointment, and all subordination was at an end. Furious quarrels ensued, blood was shed, many hundreds were killed, and every species of outrage was committed. To escape from this horrid scene, Sidi Hamet, with a party of his friends, set out for the south, and supported themselves by killing their camels, till a thunderstorm, accompanied by copious rain, relieved them from the miseries of thirst. After a long journey, they reached Timbuctoo.

Sidi Hamet described the city to be about six times as large as Mogadore, in which case its population must be above 200,000. During his stay here, the king sent a caravan to a city called Wassanah, and Sidi Hamet accompanied it. After a journey southeasterly for about two months, they arrived at this city, where they remained two moons, exchanging their goods for slaves, gold, elephants' teeth, &c. Wassa-

nah appeared to be double the size of Timbuctoo; it was surrounded by a very thick stone wall, and a whole day was required to walk round it. The country in the neighbourhood was highly cultivated. The houses of the city were built of stone, without cement, and roofed with reeds and palm-leaves. The king lived in a large palace, square and lofty, built of stone, with a species of cement. He was said to have a hundred and fifty wives, and ten thousand slaves. He had also a large army, with guns, spears, bows, and arrows. He rode upon an elephant, attended by two hundred guards. The people of Wassanah were pagans, and traded with the white men on the western coast.



SIERRA LEONE.

THE first settlers of Sierra Leone were the Portuguese, although the attempts of the English to form establishments on the rivers of Western Africa were made at an early period. In 1588, Queen Elizabeth granted a patent to certain rich merchants of Exeter to carry on the trade of the Senegal and Gambia. Several voyages were, in consequence, made to that quarter, but apparently without any important results. It was not till the seventeenth century, that any great zeal was felt in the undertaking. At that time the exploration of Western Africa became a favorite object, in consequence of the belief that gold was abundant there. The writings of Leo and Edrisi had represented the interior of the continent to contain enormous stores of this precious metal; and it was also known from the Barbary merchants, that the Moors, after travelling southwards across the desert, came to the regions of Timbuctoo and Gago, in which gold was abundant. It was believed, that, by ascending the Gambia, which was supposed to be one of the mouths of the Niger, they could penetrate into the farthest depths of Central Africa, and reach this great fountain

of wealth. The very distance of the region, and the mystery in which the prospect was involved, spread a captivating splendor round it.

With these views, a company was formed in 1618, for the express purpose of penetrating to the country of gold and to Timbuctoo; for that celebrated city had already the reputation of being the centre, round which revolved all the trade and wealth of Central Africa. A Barbary merchant, named George Thompson, was despatched with a vessel of 120 tons, and a cargo valued at nearly 2,000 pounds sterling. His instructions were, to sail up the Gambia as far as possible, and then leave his vessel and prosecute the vovage in boats. Thompson accordingly proceeded with the vessel up the stream as far as Kassan, and from that point continued his route in boats. This undertaking, however, had excited the jealousy of the Portuguese and mulatto inhabitants, who, before this time, possessed nearly a monopoly of the commerce of the Gambia. During Thompson's absence, they attacked the vessel, captured her, and massacred every man whom he had left behind him. Thompson was not intimidated by this catastrophe. He formed an establishment on the river, and sent to England for further aid. The company, without any delay, fitted out a new vessel of 50 tons, with a suitable cargo. The very first accounts, however, which they received of it, were most unfavorable. It had arrived at a most inauspicious season, and in a very short time nearly all the crew fell victims to the climate.

Thompson's letters continuing to express the same confidence and determination as ever, the company

immediately equipped a new expedition on a larger scale, consisting of two vessels, one of 200 and another of 50 tons, which were placed under the command of Captain Richard Jobson, who proved himself to be a man of resolution and capacity. He arrived at the mouth of the Gambia, in February, 1621. The first intelligence which he received was that of the death of Thompson. A deep mystery hangs over the fate of this first martyr in the cause of African discovery. It appears that he had penetrated as far as Tenda, a point much beyond what had been reached by any European before him. His object was, to obtain an interview with a person named Buckar Sano, the chief merchant on the Gambia. Thompson, on his arrival at Tenda, learned that he was absent, but he received intelligence that the district was frequented by caravans from Barbary, a circumstance which he considered as an important earnest of success in the object of his mission. It is said, that, elated by the favorable prospects before him, he not only neglected to conciliate the natives, but treated his own men with harshness, and that he was killed in a quarrel with them.

Jobson, undismayed by this disaster, determined to apply to the undertaking the vigor and zeal of his predecessor, combined with greater prudence. His first exploit was to seize a boat containing the effects of Hector Nuñez, who was believed to have been the ringleader in the destruction of Thompson's vessel. This was the only step taken by him to avenge the wrong. All the Portuguese whom he met affected to speak with the utmost horror of the conduct of Nuñez in that transaction, but on these professions he placed

very little reliance. He sailed up the river to Kassan, and found that all the Portuguese had fled from that place, having offered high bribes to the negroes to assist them in destroying his vessel. The English were received with civility by the native chief. The town is described as populous, surrounded by a wide ditch and three successive palisades, between the two outermost of which was a space for cavalry. Many of the buildings had little towers attached to them, from which darts could be thrown. The trade of Kassan consisted chiefly in salt, great quantities of which were sent up the river.

Jobson again set sail up the river, and arrived at a place called Jerakonda. Here he met two of Thompson's men, who gave him flattering hopes of trade higher up the river, but advised him to lose no time, as the waters were subsiding. Having reached Oranto, where Thompson had established his post, he was visited by the king, Summa Tumba, a blind man, subject to the sovereign of Cantore. After mutual compliments, Jobson says, "He made haste to drown his wits in the aquavitæ we brought him." Presents were received from the neighbouring chiefs, and all the accounts which they received filled the English with high hopes; but they soon found they had committed a capital error in not bringing a larger quantity of salt; this was much the most valuable commodity, and always the first asked for. They left Oranto on the 1st of January, 1621, and continued their voyage up the river. The country now became more mountainous and barren, and the wild animals multiplied. They saw, in particular, "a world of sea-horses, whose

paths, as they came on shore to feed, were beaten with tracks as large as London highway." On the 12th, they came to the Falls of Baraconda, where ridges of rocks impeded the navigation; but they succeeded in winding through narrow passages. Jobson hired three of the natives to assist in piloting him onward, but the difficulties of the navigation daily multiplied. The current set strong against them; they could not sail in the night for fear of the rocks, nor could they in the heat of the day undertake the labor of dragging forward the boat. Their navigation was therefore confined to two or three hours in the morning and evening.

On the 21st, passing near a very high mountain, some of the party ascended to the top, but could see nothing except deserts full of wild beasts, whose roaring was heard every night. Crocodiles appeared in the river, thirty feet long, which threw the negroes into great consternation. On the 22d, as Jobson was walking along the bank, he came suddenly upon a herd of sixteen elephants, who had been concealed from him by the high sedge. He discharged his piece, which missed the animals, but the report made them run off at full speed to the mountains. Their provisions now began to fail; and their muskets being in bad order, it was difficult to procure game. On the 26th, to their great joy, they discovered the hill of Tenda. A message was immediately sent to the king, and to Buckar Sano, the great merchant, requesting a supply of provisions. On the 1st of February, that personage appeared, bringing with him his wife and daughter, and forty attendants. He was immediately regaled with brandy, always known to be the most acceptable

treat to an African, and in which he indulged immoderately. On recovering from his frolic, he proved to be a very courteous and reasonable person. He supplied them with abundance of provisions on very reasonable terms.

The grand object of Jobson's search was gold, yet he affected an indifference upon this subject, and at first did not even name it. A small quantity, however, being shown to him, some peculiar emotion was doubtless visible, for the African immediately began to give pompous descriptions of the abundance in which the country produced it, and the regions where it was to be found. He assured Jobson that he himself had been in a city where the roofs of the houses were covered with gold. The captain eagerly inquired the situation of this African El Dorado, and was informed that it was four months' journey to the south. This information at first somewhat damped his hopes, but, on considering the slow rate of travelling in this part of Africa, he began to calculate that the golden city might be at no inaccessible distance. Meantime the report of the arrival of white men with European commodities was spread throughout the country, and vast multitudes flocked from every quarter, impelled partly by curiosity, and partly by the desire of trading. They quickly erected for themselves huts with the branches of trees, so that this spot, which before had been a complete desert, had now the appearance of a city. The English were struck with astonishment at beholding, on the opposite bank of the river, a crowd of five hundred savage looking men and women with tails; but, on a closer inspection, it turned. out that they had skins of beasts girt round them, with the tails on.

Buckar Sano treated the English with all possible friendship, and even made them a formal cession of Tenda and the district around it, demanding only a few bottles of brandy in return, which Jobson paid him, not without reluctance, esteeming it a hard bargain even at that price. For reasons which are not fully explained, he did not push his discoveries any further, but returned down the river. On reaching Kassan, he found that the noxious climate of the country had done its usual work. The master of the vessel and a great part of the crew had died, and he had only four men fit for service. He returned to England without delay, nor does he appear to have again visited Africa. - Such was the unproductive result of the first expedition made by the English into the interior of that continent. We find no accounts of similar undertakings till the time of Charles the Second

At the close of the war of the American Revolution, a scheme was formed in England for the colonization of a district in Africa upon liberal and philanthropic principles. During the war, many negroes, belonging to American plantations, had run away and joined the British army or navy. At the termination of hostilities, they were dispersed, with the white loyalists, among the Bahama Islands and in Nova Scotia, and many of them found their way to London, where they became dissolute vagabonds. As the evil soon acquired considerable magnitude, an association was formed for the relief of the destitute blacks. The result was a plan for establishing a colony at Sierra Leone for blacks

and people of color, as free men, under the protection of the British government. In pursuance of this plan, above four hundred blacks, with some white settlers, were embarked and conveyed to Sierra Leone in May, 1787. A portion of territory, twenty miles square, having been purchased from one of the native chiefs, a town called Freetown was founded. A dreadful mortality shortly after reduced the numbers of the colonists one half; and a neighbouring chief, taking advantage of their weakness, plundered the settlement in 1789, and drove them to seek a shelter in Bance Island.

In 1791 and the following year, the African Association, having become incorporated and obtained a charter, conveyed thither a number of settlers, among whom were the Maroon negroes, who had been sent from Jamaica to Nova Scotia. Freetown was plundered by the French in 1794, and so destitute was the condition of the settlers, that the company entered into an arrangement to put the colony under the jurisdiction of the British government. It was afterwards placed by the government under the management of the African Institution, established for the improvement of the western part of Africa; and its population was recruited by sending thither all the negroes captured in slaving vessels. When the African Institution was dissolved, Sierra Leone was again put under the control of the crown.

The British possessions at Sierra Leone extend over a mountainous tract of country, intersected by two rivers. The mountains are covered up to their summits with thick forests, giving to the distant scenery a rich and beautiful appearance. Being within seven or

eight degrees of the equator, a high degree of heat prevails through the whole year. There are two seasons, the wet and the dry. The former lasts from May to November, and is always ushered in and terminated by tornadoes. Nothing can exceed the gloominess of the weather during this period. The hills are wrapped in impenetrable fogs, and the rain descends in such torrents as to prevent the inhabitants from leaving their houses. More rain falls here in two days, than at London in a whole year. July and August are the wettest months. The air is then loaded with vapors, the effects of which are perceptible everywhere. Iron is covered with rust; furniture falls to pieces, the glue losing its tenacious quality; paper, though well sized, becomes unfit for use; woollens, unless frequently dried, become rotten; and shoes and boots are covered with mould in a single night. The rapid putrefaction of animal substances, and the rapid fermentation of vegetable, can scarcely be conceived. Sierra Leone is noted for the unhealthiness of its climate: and some one has remarked that it has always two governors, a live one going out from England, and a dead one coming home. Major Denham, the traveller, after braving successfully the climate of other parts of Africa, exclaimed that his fate was sealed, when he was appointed governor here. Such was the fact : he was carried off by a fever within six months.

LIGHTS AND SHADOWS

OF

AFRICAN HISTORY.



MUNGO PARK IN AFRICA.

MUNGO PARK'S TRAVELS.

FIRST JOURNEY.

Mungo Park, one of the most famous of modern travellers, and who sacrificed his life to his love of adventure, was a native of Scotland. He was educated as a physician, and in early life made a voyage to the East Indies; on his return from which, inflamed with the desire of exploring unknown regions, he proposed to the African Association to undertake an expedition in pursuance of their general design./ His offer was accepted, and Park arrived in the River Gambia in June, 1795. He proceeded up that river to the English settlement of Pisania, where he made some stay, applying himself to the study of the Mandingo language, the examination of the natural productions of the country, and the procuring of information, concerning the interior regions, from the free black traders, who all appeared to disapprove of his proposed journey. The country here presents an immense level surface, where the absence of picturesque beauty is compensated by the fertility of the soil. Besides rice, millet, maize, and esculent vegetables, the natives cultivate

indigo and cotton in the neighbourhood of their towns and villages. Their domestic animals are nearly the same as in Europe; the ass is employed in carrying burdens, but the plough is not used, and the substitution of animal for human labor is unknown in agriculture. The most common wild animals are the elephant, panther, hyæna, and jackal. The negroes here have no conception of the possibility of taming the elephant; and, when the practice is mentioned, term it a white man's lie. The shrill bark of the jackal and the deep howling of the hyæna, mingled with the incessant croaking of the frogs and the tremendous peals of midnight thunder, form a most remarkable symphony. The Gambia is deep and muddy, and its banks are covered with impenetrable thickets of mangrove. The stream contains sharks, crocodiles, and river-horses in immense numbers, with an abundance of excellent fish. The interior districts abound in the shea toulou, a tree which furnishes vegetable butter and oil.

On the 2d of December, at the commencement of the dry season, Park took his departure from Pisania without waiting for the coffle, or caravan of slave-traders, of whose jealousy he was apprehensive. He advanced into the kingdom of Walli, attended by two negro servants, and accompanied by two slave-traders and two free Mohammedan negroes. His baggage consisted of a pocket-sextant, a compass, a thermometer, an umbrella, two fowling-pieces, two pair of pistols, and some clothing. They travelled during the day, and in the evening they were entertained with ludicrous tales, resembling those of the Arabians, which the Mandingoes related. The chief of the first kingdom through which

he passed received him with hospitality, but attempted to dissuade him from pursuing his enterprise, which he assured him was full of danger. Farther onward, one of his guides, who had received part of his wages in advance, absconded. Park continued his route, and reached the capital of Bondou, the king of which had caused Major Houghton, an English traveller, to be robbed. After an interview with this monarch, his Majesty begged Park's blue coat, assuring him that he would wear it on all public occasions, and inform every one of the donor's generosity. This request it was not considered safe to refuse, and Park was invited to visit the king's seraglio. Here he was rallied, by the African beauties, upon the whiteness of his skin and the prominence of his nose, which, they alleged, were both artificial. The former, these philosophical ladies attributed to his having been bathed in milk when young; and they fancied that the nose had been elevated by pinching it, from time to time, till it acquired its present form. In return for these compliments on his features and complexion, Mr. Park, with great gallantry, praised the glossy jet of their skins, and the lovely depression of their noses; but they told him that honey-mouth - that is, flattery - did not pass current in Bondou. He remarks, however, that they were probably not so insensible to flattery as they pretended; for, after his departure, they sent him a present of fish and a jar of honey.

Every step of his course was beset by adventures. At Joag, in the kingdom of Kajaaga, he was surrounded by an armed party, and informed, that, in consequence of having entered the country without paying

the duties, his people, cattle, and baggage were forfeited. Half his property was sacrificed to this extortion. During the remainder of the day, he and his attendants were obliged to fast, as he was plundered of all his money. In this situation, while he was sitting in the street, chewing straws, he was accosted by an old female slave, who inquired if he had got his dinner. As he imagined she only mocked him, he did not reply; but his boy answered, that the king's people had robbed him of his money, when the benevolent slave took a basket from her head, and gave him a few handfuls of earth-nuts, and departed before he had time to thank her. At another point of his journey, having separated a little way from his companions, he fell in with two negro horsemen, who were so struck with consternation at the sight of a white man, that they galloped off, muttering prayers, with looks of the utmost horror. Meeting his attendants, they informed them that they had seen a tremendous spirit arrayed in flowing robes, while a chill blast came rushing upon them like cold water from the sky.

It was the design of Mr. Park to proceed easterly, with a view of reaching the Joliba, or Niger. But, in consequence of a war between two sovereigns in the interior, he was compelled, after he had made some progress, to take a northerly direction, toward the country of the Moors. He arrived, on the 18th of February, 1796, at Jarra, a frontier town of that territory, where he remained a fortnight, till a messenger arrived from Ali, the Moorish king, to whom he had sent for permission to travel through the country. On his route from this place, he was robbed and insulted

by the fanatical Moors, and at length, on the 7th of March, was made a prisoner by Ali, at Benowm, his capital. Here he suffered the most brutal treatment. After about four months' captivity, and a series of unexampled hardships, he saw a chance of escaping, in the midst of the alarm and confusion caused by the intelligence that the enemy were close at hand. Park hastily packed up the few clothes which remained in his possession, and while his guards were asleep stepped over them, mounted a horse, and galloped off. Having gone a few miles, he found himself pursued by three Moors, shouting and pointing their double-barrelled guns. He now lost all hope of escaping, and resigned himself to his fate, with the indifference of despair; but his pursuers were content with plundering him of his cloak.

When the Moors left him, he struck into the desert in a southeasterly direction. The heat of the sun's rays was augmented by the reflection of the sand, and the ridges of the hills seemed to fluctuate like the sea, in the ascending vapor. He began to grow faint with thirst, and his horse became restive from fatigue. Often did he climb the tallest trees to look for the ascending smoke of some village, or the traces of human habitations; but nothing appeared on the level horizon except thick underwood and hillocks of white sand. The leaves of the trees, which he chewed, were bitter, but were devoured by the horse; and as his fate seemed now inevitable, he took off the bridle, and, exhausted with fatigue, and overpowered with sickness and giddiness, sunk upon the sand in a state of insensibility. Recovering, at length, he found the bridle in his hand;

and, as the sun was sinking beneath the horizon, he determined to make another effort. As the darkness increased, he perceived some flashes of lightning, which indicated rain. The wind immediately began to roar among the bushes, and when he opened his mouth to receive the drops, he found himself covered with a shower of sand. In a little while, the sand ceased to fly, and the expected shower arrived, when he spread out his clothes to collect the rain, and, by wringing and sucking them, quenched his thirst. Directing his way by a compass, which the flashes of lightning enabled him to inspect, he reached a Moorish watering-place about midnight, and, avoiding their tents, discovered some shallow, muddy pools of water, by what he emphatically terms the heavenly music of the frogs, who completely covered the surface.

After many more adventures and sufferings, he received some compensation for his numerous hardships. Three weeks of most painful wandering through the desert at length brought him in sight of the Niger, one of the great objects of his undertaking. He beheld this great river, glittering in the morning sun, with inexpressible satisfaction, and gave the most fervent thanks to Heaven. His discovery was the more welcome, as at this point stood the city of Sego, the capital of Bambarra. Park's narrative here is so interesting, that we shall copy a portion of it.

"Sego, the capital of Bambarra, at which I had now arrived, consists, properly speaking, of four distinct towns, two on the northern, and two on the southern bank of the Niger. They are all surrounded with high mud walls; the houses are built of clay, of a square form, with flat roofs; some of them have two stories, and many are whitewashed. Besides these buildings, Moorish mosques are seen in every quarter; and the streets, though narrow, are broad enough for every useful purpose in a country where wheel-carriages are entirely unknown. From the best inquiries I could make, I have reason to believe that Sego contains altogether about 30,000 inhabitants. The king of Bambarra employs a great many slaves in conveying people over the river; and the money they receive, though the fare is only two cowrie shells for each individual, furnishes a considerable revenue to the king, in the course of the year. The canoes are of a singular construction, each of them being formed of the trunks of two large trees, rendered concave, and joined together, not side by side, but endways, the junction being exactly across the middle of the canoe. They are therefore very long and disproportionably narrow, and have neither decks nor masts; they are, however, very roomy, for I observed in one of them four horses and several people crossing over the river.

"When we arrived at this ferry, with a view to pass over to that part of the town in which the king resides, we found a great number waiting for a passage. They looked at me with silent wonder, and I distinguished with concern many Moors among them. There were three different places of embarkation, and the ferrymen were very diligent and expeditious; but, from the crowd of people, I could not immediately obtain a passage, and sat down upon the bank of the river to wait a more favorable opportunity. The view of this extensive city, the numerous canoes on the river, the

crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence which I little expected to find in the bosom of Africa.

"I waited more than two hours without having an opportunity of crossing the river, during which time the people, who had crossed, carried information to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me that the king could not possibly see me until he knew what had brought me into his country; and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge at a distant village, to which he pointed, for the night, and said, that in the morning he would give me further instructions how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village, where I found, to my great mortification, that no person would admit me into his house. I was regarded with astonishment and fear, and was obliged to sit all day, without victuals, in the shade of a tree; and the night threatened to be very uncomfortable, for the wind rose, and there was great appearance of a heavy rain, and the wild beasts are so very numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a woman, returning from the labors of the field, stopped to observe me, and, perceiving

that I was weary and dejected, inquired into my situation, which I briefly explained to her. Whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her.

"Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she said she would procure me something to eat. She accordingly went out, and returned in a short time with a very fine fish, which, having caused it to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress, pointing to the mat, and telling me I might sleep there without apprehension, called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves great part of the night. They lightened their labor by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these. 'The winds roared and the rains fell. - The poor white man, faint and weary, came and sat under our tree. - He has no mother to bring him milk; no wife to grind his corn.' - Chorus. 'Let us pity the white man; no mother has he,' &c. Trifling as this recital may appear to the reader, to a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fled from my

eyes. I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat, the only recompense I could make her."

After a short stay at Sego, where he found it unsafe to remain, Mr. Park proceeded down the river seventy or eighty miles easterly to Silla, a large town on its banks. He was now reduced to the greatest distress, and, being convinced by painful experience that the obstacles to his further progress were insurmountable, he reluctantly abandoned his design of proceeding eastward, and came to the resolution of returning to Sego, and from that place to the Gambia, by a route different from that by which he had advanced into the interior. All his money was exhausted, and he was glad to pay his way by writing saphies, or charms, highly esteemed by the superstitious and credulous people of that country. It is not a little amusing, to think that a man may support himself by his pen among the brutish barbarians of Central Africa. Another of his hair-breadth escapes we shall give in his own words.

"August 25th, I departed from Kooma, accompanied by two shepherds who were going towards Sibidooloo. The road was very steep and rocky, and as my horse had hurt his feet much in coming from Bammakoo, he travelled slowly and with great difficulty; for in many places the ascent was so sharp, and the declivities so great, that, if he had made one false step, he must immediately have been dashed to pieces. The shepherds, being anxious to proceed, gave themselves little trouble about me or my horse, and kept walking on at a considerable distance.

"It was about eleven o'clock, as I stopped to drink a little water at a rivulet, my companions being near a quarter of a mile before me, that I heard some people calling to each other, and presently a loud screaming as from a person in distress. I immediately conjectured that a lion had taken one of the shepherds, and mounted my horse to have a better view of what had happened. The noise, however, ceased, and I rode slowly towards the place from whence I thought it had proceeded, calling out, but without receiving any answer. In a little time, however, I perceived one of the shepherds lying among the long grass near the road, and, though I could see no blood upon him, I concluded he was dead. But when I came close to him, he whispered me to stop, telling me that a party of armed men had seized his companion, and shot two arrows at himself as he was making his esca e. I stopped to consider what course to take, and, looking round, saw at a little distance a man sitting upon the stump of a tree. I distinguished, also, the heads of six or seven more sitting among the grass with muskets in their hands. I had now no hopes of escaping, and therefore determined to ride forward towards them. As I approached them, I was in hopes they were elephant-hunters, and, by way of opening the conversation, inquired if they had shot any thing; but, without returning an answer, one of them ordered me to dismount, and then, as if recollecting himself, waved with his hand for me to proceed. I accordingly rode past, and had, with some difficulty, crossed a deep rivulet, when I heard somebody halloo; and, looking behind, saw those I had taken for elephant-hunters running after me, and calling out to me to turn back.

"I stopped until they were all come up, when they informed me that the king of the Foulahs had sent them on purpose to bring me, my horse, and every thing that belonged to me to Fooladoo, and that therefore I must turn back and go along with them. Without hesitating a moment, I turned round and followed them, and we travelled together near a quarter of a mile without exchanging a word; when, coming to a dark place of the wood, one of them said, in the Mandingo language, 'This place will do,' and immediately snatched my hat from my head. Though I was by no means free of apprehension, yet I resolved to show as few signs of fear as possible, and therefore told them, that, unless my hat was returned to me, I should proceed no further. But before I had time to receive an anwser, another drew his knife, and, seizing upon a metal button which remained on my waistcoat, cut it off and put it into his pocket. Their intentions were now obvious, and I thought that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But, observing that I had one waistcoat under another, they insisted that I should cast them both off, and at last, to make sure work, stripped me quite naked. Even my half-boots, though the sole of one of them was tied on to my foot with a broken bridle rein, were minutely inspected. Whilst they were examining the plunder, I begged them, with great earnestness, to return my pocket-compass; but when I pointed it out to them, as it was lying on the

ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore that he would lay me dead on the spot, if I presumed to put my hand upon it.

"After this, some of them went away with my horse, and the remainder stood considering whether they should leave me quite naked, or allow me something to shelter me from the sun. Humanity at last prevailed. They returned me the worst of the two shirts, and a pair of trowsers; and, as they went away, one of them threw back my hat, in the crown of which I kept my memorandums, and this was probably the reason they did not wish to keep it. After they were gone, I sat for some time, looking around me with amazement and terror. Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was, indeed, a stranger in a strange land, yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I

mention this to show from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsules, without admiration. 'Can that Being,' thought I, 'who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? Surely not!' Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed. In a short time I came to a small village, at the entrance of which I overtook the two shepherds who had come with me from Kooma. They were much surprised to see me, for they said they never doubted that the Foulahs, when they had robbed, had murdered me."

His health had at different times been seriously affected by his exposure to the rainy season, and his incessant fatigues. At Kamalia, in the Mandingo territory, he fell into a dangerous illness, which confined him closely for upwards of a month. His life was preserved by the hospitality and benevolence of Karpa Taura, a negro, who received him into his house, and whose family attended him with the kindest solicitude. At length, after an absence of eighteen months, he reached Pisania, on the 10th of June, 1797, where he was received by his friends as one risen from the grave. He arrived in England in December of the same year.

Mr. Park's first journey was unquestionably the most important which, at that period, had ever been performed by a European in Central Africa. Though he did not succeed in reaching Timbuctoo or Houssa, he established a number of geographical positions in a direct line of 1,100 miles, reckoning from Cape Verde. He fixed the common boundaries of the Moors and negroes in the interior, and pointed out the sources of the three great rivers, the Senegal, the Gambia, and the Niger. He ascertained the easterly direction of the latter stream, and by this discovery rendered intelligible the descriptions of the interior, which were formerly involved in inextricable confusion.





Park and the Lion.



Oasis in the Desert.

MUNGO PARK'S TRAVELS.

SECOND JOURNEY.

IMPORTANT as the first discoveries of Park had been, they tended rather to stimulate, than to gratify, the ardent curiosity by which his undertaking had been prompted. The Niger had been viewed by European eyes, and the direction of its stream fully ascertained. But this direction, stretching from the ocean, and into the unknown depths of the interior of Africa, only tended to envelope in still deeper mystery the progress of that celebrated stream. Besides, all that Park had observed or learned respecting the nations along its banks was calculated to heighten the interest with which they had been viewed.

In 1801, it was announced to him that it was the intention of the British government to send a new expedition, on a large scale, to Africa, and he was invited to place himself at its head. Nothing had been able to damp the enthusiasm with which he embarked in this new field of adventure. A change of ministry, and some official difficulties, retarded the equipment of the expedition till the autumn of 1804. In the

spring of the following year, Park, at the head of an exploring company, consisting of thirty-eight men, well armed, and provided with asses for transporting their baggage, took his departure from the banks of the Gambia. The design was, to proceed to Bambarra by land, and there to build boats on the Niger, and sail down the stream to its mouth, which Park believed would prove to be the same with that of the Congo. It was unfortunate that they set out before the rainy season had closed, and Park appears not to have been aware of the fatal effects of the tornadoes at that time. In the very first stage of the enterprise, it had well nigh miscarried, through a singular accident. As they encamped, one day, in their march through the Tenda wilderness, some of the men disturbed a swarm of bees, which, issuing forth, attacked the whole party, and put them completely to the rout. The asses, galloping up a valley, escaped nearly unhurt; but the other beasts, and the men, though flying in all directions, were unable to escape the most severe injury from these assailants. The camp-fire, being neglected in this confusion, spread, and threatened the total destruction of the baggage. For half an hour, they considered the expedition as terminated; but, the fire being checked, the party rallied, and the next day they were able to proceed. Every man of the party suffered severely from the stings of the bees, and several of the cattle died.

The fatal effects of the rainy season soon began to appear. A violent tornado of rain, thunder, and lightning proved but the beginning of sorrows. In three days, twelve men were on the sick list, and the ground

being all under water, there was now only the prospect of augmented suffering. The immediate effect of these storms was to produce an almost irresistible propensity to sleep, and to make it impossible for them to refrain from lying down on the wet bundles, or even on the inundated ground. Park's cares and anxieties increased every moment; in a few days more, half the men were sick, or unfit for any vigorous exertion. The utmost difficulty was experienced in driving the cattle up the rocky, precipitous tracks. The natives, seeing the distressed situation of the party, began to steal every thing that was left unprotected. Near a village called Sullo, they observed a country beautiful beyond imagination. It presented all the possible diversities of rock and mountain, sometimes towering up like ruined castles, spires, pyramids, &c. They passed one place so closely resembling a ruined Gothic abbey, that they halted some time before they could satisfy themselves that the niches, ruined staircase, &c., were all natural rock. By the beginning of August, forty of the asses had died. Many of the men laid down, and declared themselves unable to proceed. Park himself was sick and faint, and was about to give way to despondence, when the sight of some very distant mountains in the southeast revived him with the certainty that the Niger flowed at their southern base.

On the 12th of August, as the party were pursuing their march, they heard a noise resembling the barking of a large mastiff, but ending in a hiss, like that of a cat. Another and a nearer bark was soon heard, and presently a third, accompanied by a growl. A hundred yards further, through an opening in the bush-

es, three lions were seen advancing towards them, not following, but abreast of each other. Park advanced to meet them, and, when within long gun-shot, fired at the middle one. He did not suppose that he hit him, but they all halted, looked at each other, and then bounded away, one of them stopping and looking back for a few moments. Half a mile further, they heard another growl, but the beasts did not again make their appearance.

On the 19th of August, they reached the summit of the ridge which separates the Niger from the head waters of the Senegal; and Park, ascending the brow of a hill, once more saw the Niger rolling its immense stream along the plain. Although elated at the sight, it was impossible for him not to be struck with the contrast between his actual condition and the situation and hopes with which he had set out on the undertaking. Of thirty-eight men who accompanied him, seven only remained, all sick, and some of them so reduced as to afford little hope of their recovery. He admits that "the prospect appeared somewhat gloomy." Yet, his hopes and enthusiasm were still buoyant. Again to behold the Niger, and to embark on its waters, had long appeared the termination of his disasters, and the fulfilment of the highest dream of ambition. reflected, also, with satisfaction, that he had already solved an important problem in regard to African discovery. He had transported a party of Europeans, encumbered with baggage, for more than five hundred miles through the heart of Africa, without involving himself in any quarrel with the natives. He even considered it as proved, that the journey, if undertaken

in the dry season, might be performed without the loss of more than three or four men out of fifty.

On his voyage down the Niger, Mr. Park found the current more rapid than he had anticipated. The heat of the weather was so intense, that it appeared to him sufficient, at one time, to roast a sirloin of beef. He passed Sansanding, a busy trading town, containing 11,000 inhabitants, where he obtained some geographical information. Three more of his companions now died, among whom was his near relative and intimate friend, Mr. Anderson. "No event," says Park, "which took place during the journey, ever threw the smallest gloom over my mind, till I laid Mr. Anderson in the grave. I then felt myself as if left, a second time, lonely and friendless amid the wilds of Africa." The whole party was now reduced to five Europeans, himself, Lieutenant Martyn, and three soldiers, one of whom was in a state of derangement. Yet his resolution suffered no change. He wrote to his friends: "I shall set sail to the east with the fixed resolution to discover the termination of the Niger, or perish in the attempt. Though all the Europeans who are with me should die, and though I were myself half-dead, I would still persevere; and if I could not succeed in the object of my journey, I would at least die in the Niger." This fate was, indeed, reserved for him.

Isaaco, a native Mandingo, who had been the guide of the expedition, brought home Park's letters and his journal, down to this point. For some time, no further intelligence was received of the adventurous travellers. In the course of the year 1806, unfavorable rumors began to arrive at the English settlements on the Gam-

bia; and these increasing, without any authentic accounts to contradict them, Isaaco was despatched into the interior to investigate the truth. He left Senegal in January, 1810, and returned in September, 1811, bringing a confirmation of the most disastrous rumors. At Sansanding, he had met with Amadi Fatouma, another native, whom Park had engaged as his guide when he dismissed Isaaco. From this person Isaaco received a journal, which contains a detailed narrative of the voyage downwards, and the closing career of the unfortunate Park. The following are extracts. "We departed from Sansanding, in a canoe, on the 27th day of the moon, and went, in two days, to Silla, where Mr. Park ended his first voyage. Mr. Park bought a slave to help him in the navigation of the canoe. There were Mr. Park, Martyn, three other white men, three slaves, and myself as guide and interpreter, nine in number. We went in two days to Jennie. In passing Dibbie, three canoes came after us, armed with pikes, lances, bows, and arrows, but no fire-arms. Being sure of their hostile intentions, we ordered them to go back, but without effect, and we were obliged to repulse them by force. We passed Cabra, and here three canoes came to stop our passage, which we repelled by force. On passing Timbuctoo, we were again attacked by canoes, which we beat off, always killing many of the natives."

They are then described as passing by several other places, but without any interesting particulars. They afterwards entered into the country of Haoussa, where, Amadi states, he reminded Mr. Park that his contract terminated there, and took his leave. The nar-

rative goes on. "Next day, Saturday, Mr. Park departed, and Amadi slept in the village of Yaour. Next morning, Amadi went to the king, to pay his respects. On entering the house, he found two men, who came on horseback. They were sent by the chief of Yaour. They said to the king, 'We are sent by the chief of Yaour to let you know that the white men went away without giving you or him any thing. They have a great many things with them, and we have received nothing from them; and this Amadi Fatouma, now before you, is a bad man, and has likewise made a fool of you both.' The king immediately ordered me to be put in irons, which was accordingly done, and every thing I had was taken from me. Some were for killing me, and some for preserving my life. The next morning, early, the king sent an army to a village called Boussa, near the river-side. There is, before this village, a rock across the whole breadth of the river. One part of the rock is very high. There is a large opening in that rock, in the form of a door, which is the only passage for the water to pass through. The current is here very strong. The army went and took possession of the top of this opening. Mr. Park came there after the army had posted itself; he, nevertheless, attempted to pass. The people began to attack him, throwing lances, pikes, arrows, and stones. Mr. Park defended himself for a long time. Two of his slaves, at the stern of the canoe, were killed. They threw every thing they had in the canoe into the river, and kept firing; but, being overpowered by numbers and fatigue, and unable to keep up the canoe against

the current, and no probability of escaping, Mr. Park took hold of one of the white men and jumped into the water. Martyn did the same, and they were drowned in the stream, in attempting to escape. The only slave remaining in the boat, seeing the natives persist in throwing weapons at the canoe, without ceasing, stood up and said to them, 'Stop throwing, now; you see nothing in the canoe, and nobody but myself, therefore cease. Take me and the canoe, but do n't kill me.' They took possession of the canoe and the man, and carried them to the king."

Such is the only narrative that has ever reached us respecting the fate of the expedition, from the time of its leaving Sansanding. Doubts were at first entertained of its authenticity, but, more recently, the accuracy of the account has been established by a strong body of circumstantial evidence; - the traditions of the fate of some white men, collected by Clapperton and Lander, on the spot where Amadi stated that Park and his companions had perished; muskets, with the Tower stamp, seen by Lander at Wawa, and said to have been the property of the white men who perished at Boussa; and a book of tables, seen by Lander, at Boussa, among the leaves of which was found a card of invitation to dinner, addressed to Mr. Park by a Mr. Watson, and dated "Strand, 9th November, 1804." There is no reason, therefore, for questioning the general truth of Amadi Fatouma's narrative.

Park was in the thirty-fifth year of his age at the time of his death. What he achieved, during his two expeditions, shows the power of his determination and

perseverance. Almost the whole of the country which he traversed may be regarded as having been, before him, unvisited by Europeans; and nothing of any moment has been added to our knowledge of it since his death.



RILEY'S ADVENTURES.

No picture of human life in that frightful waste, the Great Desert of Sahara, has been presented in more vivid and impressive colors than that to be found in the narrative of Captain James Riley, who was shipwrecked on the African coast, and with his crew endured all the horrors of a captivity among the Arabs of the desert. We shall offer here a compendious abstract of this narrative.

Riley was master of the brig Commerce, of Hartford, in Connecticut, and sailed from that place on the 6th of May, 1815, on a voyage to New Orleans. Taking on board a cargo of tobacco and flour, he left New Orleans on the 24th of June, and arrived at Gibraltar on the 9th of August. Here, taking in a quantity of brandies and wines, they set sail, on the 23d of the same month, for the Cape Verde Islands. A strong current from the west set them, without their knowledge, 120 miles out of their course, and they passed the Canaries without seeing them. The sea ran high, and the weather was dark and foggy, yet they imprudently kept on under full sail, although signs of land were seen, not to be mistaken On the night of the 28th of August, they sud-



Riley's Adventures. - The Attack.



The March.

denly found themselves among breakers, and, before they could put the vessel about, she struck upon the rocks, a little to the north of Cape Bojador. She soon bilged, filled with water, and threatened every moment to go to pieces. The crew got out the longboat, and succeeded in getting some provisions and valuable articles on shore. While employed in erecting a tent, something like a human being was seen at a distance, who approached the shipwrecked party. He is thus picturesquely described by Riley.

"He appeared to be about five feet seven inches high, and of a complexion between that of an American Indian and a negro. He had about him a piece of coarse woollen cloth, that reached from below his breast, nearly to his knees. His hair was long and bushy, resembling a pitch-mop, standing out every way, six or eight inches from his head. His face resembled that of an ourang-outang, more than a human being. His eyes were red and fiery. His mouth, which stretched nearly from ear to ear, was well lined with sound teeth; and a long, curling beard, which depended from his upper lip and chin down upon his breast, gave him altogether a most horrid appearance; and I could not but imagine that those well set teeth were sharpened for the purpose of devouring human flesh, particularly as I conceived I had before seen, in different parts of the world, the human face and form in their most hideous and terrific shapes. He appeared to be very old, yet fierce and vigorous. He was soon joined by two old women of similar appearance, whom I took to be his wives. These looked a little less frightful, although their two eye-teeth stuck

out like hog's tusks, and their tanned skins hung in loose plaits on their faces and breasts; but their hair was long and braided. A girl from eighteen to twenty, who was not ugly, and five or six children of different ages and sizes, were also in company; these were entirely naked."

This grotesque group of savages were armed with an English hammer, an axe, and long knives, suspended from their necks. They soon began an indiscriminate plunder, which the Americans did not resist, dreading, that, if enraged, they might collect more force. The Arabs emptied trunks, boxes, and packages. They cut open the beds, and amused themselves with seeing the feathers fly before the wind, valuing only the cloth. Some fine silk lace veils and handkerchiefs they wrapped round their legs, or about their heads like turbans. After this visit, the crew again turned their eyes to the boat, with difficulty got it out again to sea, and reached the wreck, which was still above water. Soon after, a larger body of Arabs made their appearance, and by friendly signs invited the captain to come on shore. He was so far overcome by false confidence, or the necessity of his situation, as to comply. The moment they discovered him to be in their power, they began to threaten him by pointing their spears and daggers at every part of his body. The object of these menaces was to induce him to bring his treasure on shore, and deliver it into their hands. A large basket of dollars was accordingly sent to land, which they took and divided, but immediately renewed their threats in order to extort more. Riley then made signs for his crew to send on shore

an old man, called Antonio Michel, who, on his arrival, immediately attracted the attention of the savages. While thus occupied, Riley succeeded in throwing himself into the sea, and regained the boat by swimming. He believed that the old man was immediately thrust through with a spear; but Robbins, one of the crew who returned to the United States, and published his narrative after Riley, assures us that this was not done.

The longboat was leaky and rickety, but it was their only means of deliverance. Their object now was to get to sea; but a terrible surf broke upon the shore. They all made up their minds, however, that it was better to be swallowed up altogether, than to be massacred, one after the other, by the ferocious Arabs. They therefore set out, and passed through the roaring breakers with perfect safety, in a manner which the narrator unhesitatingly refers to a special interposition of Providence. They made their way through the ocean in this crazy bark, two men being occupied in bailing out the water that came in at every pore. At length, on the 2d of September, their stock of provisions and water was on the point of being exhausted; the leaks had increased to such a degree, that the united efforts of the crew could with difficulty keep the boat from sinking; and it appeared every moment possible, that the next wave might bury them in the bosom of the ocean. They had hoped to be taken up by some vessel, but not a sail was seen. Riley then represented to his crew that no resource remained but to steer towards the land, where they could but perish, which was sure to be their fate if they continued at sea. The sailors, with heavy hearts, admitted the force of this reasoning, and the boat was put about for the coast.

On the 7th of September, they made land at Cape Barbas, a little to the north of Cape Blanco. The shore was here lined with a face of perpendicular and broken cliffs, where they attempted in vain to find an ascent. They marched for miles along the foot of this rocky wall, and were at length obliged to spend the night on the sand. The next morning they rose somewhat refreshed, and found a spot which seemed to afford a possibility of an ascent. There, clinging for life to the loose rock, Riley scrambled from steep to steep, till, by a most dangerous and tedious path, he at length reached the summit of the cliff. But, to his infinite horror and despair, he beheld before him an immeasurable plain "without a tree, or shrub, or spear of grass, that could give the smallest relief to expiring nature." He fell senseless to the ground, and it was some time before his consciousness was restored. His companions, who were far behind, though previously warned, experienced a similar shock at the first view of this wide expanse of desolation. They fell to the earth, exclaiming, "'T is enough! here we must breathe our last!" Riley, however, after the first shock was over, encouraged them still to hope, and led them on along the top of the cliffs. As evening approached, one of them exclaimed, "A light!" This object, being soon seen by all, produced an electric influence, and diffused new life and spirits through the party.

Arab bondage, which had before seemed the most dreadful of evils, was now in a manner welcome, after so near a prospect of perishing. It was imprudent to approach these people during the night; they therefore waited till the next day, when they went up and presented themselves in a humble posture. The Arabs, on seeing them, set up a furious yell, and immediately began to fight with each other for the possession of this unexpected prey. "They cut at each other," says Riley, "over my head and on every side of me, with their bright weapons, which fairly whizzed through the air within an inch of my naked body, and on every side of me, now hacking each other's arms apparently to the bone, then laying their ribs bare with gashes, while their heads, hands, and thighs received a full share of cuts and wounds. The blood, streaming from every gash, ran down their bodies, coloring and heightening the natural hideousness of their appearance. I had expected to be cut in pieces in this dreadful affray, but was not injured."

These Arabs belonged to one of the poorest, most miserable, and most savage tribes of the whole desert. They were in number about a hundred, men, women, and children; and their camels, large and small, amounted to four or five hundred. They divided the captives among them, and set off into the desert. The prisoners were obliged to drive the camels on foot, naked as they were, in a scorching sun, sinking to the knees in the sand at every step, or cutting their bare feet on the sharp, craggy rocks. If they showed any signs of fatigue, they were forced onward by the application of a stick to their sore backs by their unfeeling drivers, who only laughed at their misery, and amused themselves by whipping them forward. On arriving at the summit of the rocky height, they selected five camels,

which the five Americans of Riley's party were ordered to mount. They had no saddles, but were placed behind the humps, to which they were obliged to cling by grasping the long hair with both hands. "The backbone was covered only with skin, and as sharp as the edge of an oar-blade, as steep as the roof of a house, and so broad as to keep the legs extended to their utmost stretch." The Arabs had small round saddles. Thus mounted, the whole party set off to the eastward at a great trot. The heavy motions of the camel are described as not unlike those of a small vessel tossed by a head sea, and so violent that they excoriated the naked bodies of the riders. The blood dripped from their bodies; the intense heat of the sun scorched and blistered them; so that they were completely covered with sores. Their route lay over a plain, flat, hard surface of sand, gravel, and rock, covered with small, sharp stones. When night came on, there was no indication of stopping. They continued their journey, and the cold night-wind chilled their blood, and stopped it from trickling down their lacerated bodies. They begged permission to dismount, and endeavoured to excite the compassion of the women, under whose charge they were left, entreating them for a little water; but these hags paid no attention to their distress, and kept the camels running faster than before.

Riley then purposely slipped off his camel, at the risk of breaking his neck. "This was the first time," says he, "that I had attempted to walk barefoot since I was a schoolboy. We were obliged to keep up with the camels, running over the stones, which were

nearly as sharp as gun-flints, and cutting our feet to the bone at every step. It was here that my fortitude and my philosophy failed to support me. I cursed my fate aloud, and wished I had rushed into the sea before I gave myself up to these merciless beings in human form. It was now too late. I would have put an immediate end to my existence, but had neither knife nor any other weapon with which to perform the deed. I searched for a stone, intending, if I could find a loose one sufficiently large, to knock out my own brains with it, but searched in vain. This paroxysm passed off in a minute or two, when reason returned."

About midnight, they halted in a small dell, or valley, fifteen or twenty feet below the surface of the desert, after travelling about forty miles. Here, for the first time, they got about a pint of pure camel's milk each, which allayed, in some measure, the cravings of hunger. The wind was chilling cold; they lay on sharp stones, perfectly naked, their bodies blistered and mangled, the stones piercing their naked flesh to the ribs. None of them closed their eyes during the night.

The face of that part of the desert which they next entered appeared as smooth as the surface of the ocean in a calm, and camels could be seen in every direction, like ships at sea, when just appearing in the horizon. In the evening, when they halted, Riley asked the women for a little water; but they not only laughed and spat at him, but drove him away from under the shade of the tent. The following day, the caravan fell in with a couple of Moors, who had come from the Sultan of Morocco's dominions, with blankets and blue cloth to sell. One of them, named Sidi Hamet, gave

the captives some water, which was the first fresh water they had tasted since they left their boat. This saved the life of one of them, named Clark, who lay stretched out on his back, apparently in the last agonies of death. Sidi Hamet was a man of some humanity, although avarice chiefly actuated him in his intercourse with the captives. After questioning Riley very closely as to his hopes of redemption at Mogadore, and what money he would promise to pay him if he would carry him thither, he purchased him and four others of the crew.

Sidi Hamet then entertained them with a feast, by killing a meagre old camel. This was the first animal food which they tasted in the desert, except a few snails, which seem to be the only sort of "game" in that most inhospitable region. He also clothed them, after a fashion, giving to one a checked shirt, to another a piece of an old sail, and to the others goat-skins. From this date, their sufferings were less severe, though at times they were tormented with the extremes of hunger and thirst. Hamet set off with his slaves for Mogadore, telling Riley that if he was not well paid for them, according to promise, he would cut his throat; for he said that he and his brother had expended all their property in purchasing them. As they journeyed to the north, they found a delightful spring of fresh water, covered with a large rock, from fifteen to twenty feet high, "cool, clear, fresh, and sweet." Here they remained some time, before they could water their camels, the largest of which drank sixty gallons, the poor creatures not having tasted water, as Riley assures us, for twenty days. The spot where this spring

was found is described as the side of a valley, which appeared to be the head of an arm of the sea, although the country was three hundred miles inland. The lofty banks, distant from each other eight or ten miles, were worn and chafed, as if by water; the level bottom was incrusted with sea salt. The spring was about a hundred feet below the surface of the desert, and nearly four hundred feet above the bottom of the valley, over which, as they marched, the salt crumbled under the feet of the camels like a thin crust of snow. They climbed, with difficulty, the northern side of the valley, and entered upon the desert in that quarter, which had the same appearance as that on the opposite side; no undulation of surface, neither rock, tree, nor shrub, to arrest the view within the horizon; all was a dreary and solitary waste. Sidi Hamet cried out that he saw a camel; but Riley could discern nothing for two hours afterwards, when he saw a little speck upon the horizon, and it was not till sunset that they came up with a large drove of camels.

Continuing their march for some days, they arrived among immense sand-hills, piled up, like drifted snow, to the height of two hundred feet, without a shrub or a blade of grass to relieve the eye. The wind blew violently, and buried the travellers in clouds of sand, which, driven forcibly against their sore bodies, gave them exquisite pain. The next night, they thought they heard the roaring of the sea, and were informed by Sidi Hamet that the ocean was not far distant. They met with two camels with sacks on their backs, and the owners being fast asleep on the sand, Sidi and his brother had no scruple in taking the beasts, and

their lading with them. The owners pursued them, however, and got back their camels, but with the loss of some of their lading of barley, a bag of gold-dust, and a few other things. On the 19th of October, the caravan arrived at Wadinoon, where they saw, with the utmost delight, a prospect to which their eyes had long been unaccustomed, - something like vegetable nature, green bushes and shrubs, rivulets bordered with datetrees, and cows, asses, and sheep feeding. This place appeared to be a great thoroughfare, and several armed parties passed on toward the desert. In a short time, they reached a cultivated country, in which were several walled villages, surrounded with gardens. As they approached the Moorish dominions, Seid, the brother, who had all along been suspicious of Riley's story about his acquaintance at Mogadore, and had often wished to sell two of the Americans, whom he claimed as his own slaves, was now determined to go no further; and he therefore laid hold of the two unfortunate men, in order to carry them back to the first horde of Arabs he should meet, and sell them for what they would bring. Sidi's wrath was kindled at his brother's obstinacy, and a scene followed, which is thus described by Riley.

"He leaped from his camel, and, darting like lightning up to Seid, laid hold of him, and disengaged Mr. Savage and Horace from his grasp. They clenched each other like lions, and, with fury in their looks, each strove to throw the other on the ground. Seid was the largest and the stoutest man. They writhed and twisted in every shape until both fell, but Sidi Hamet was the undermost. Fire seemed to flash from their eyes, whilst they twisted around each other like a couple of serpents, until, at length, Sidi Hamet, by superior activity or skill, disengaged himself from his brother's grasp, and both sprang upon their feet. Instantly, they snatched their muskets at the same moment, and each, retiring a few paces, with great rapidity and indignation, tore the cloth covers from their guns, and presented them at each other's breasts with dreadful fury. They were not more than ten yards asunder, and both must have fallen dead had they fired."

After a few moments' suspense, however, Sidi Hamet fired his musket in the air, and, walking up to Seid, exclaimed, "Now I am unarmed, - fire! Your brother's head is ready to receive your balls; glut your vengeance on your benefactor!" A violent dispute followed, in which the brutal Seid, seizing the boy Horace by the throat, dashed him to the ground, where he lay for some time senseless. At length, matters were amicably adjusted, and they passed the night in a village, where Sidi Hamet told them he should depart for Mogadore, and that Riley must write a letter to his friend at that place, desiring him to pay the money for the ransom of the whole party. "If not," said he, "you must die, for having deceived me, and your men shall be sold for what they will bring." He added, "I have fought for you, have suffered hunger, thirst, and fatigue, for I believe God is with you. I have paid away all my money on your word alone."

Riley being furnished with a reed and some black liquor, wrote a letter, addressed to the English, French,

Spanish, or American consul, or any Christian merchants, at Mogadore. He painted to them his sufferings in lively colors, and implored them to advance the money necessary for his ransom, assuring them of reimbursement, by references to respectable houses in the different commercial cities. In eight days an answer was received; and the sight of a letter caused Riley such overwhelming emotion, that he was unable to read it, and sunk instantly to the ground. It was found to be from Mr. William Willshire, the English consul, - the Americans, at that time, not having any commercial agent in Mogadore, - and was couched in the most humane and sympathizing terms, assuring them that their ransom would be immediately advanced. The letter was accompanied by a supply of provisions and clothes.

The poor captives were now conducted onward, and on the 7th of November came in sight of Mogadore, where they espied the American flag, which Mr. Willshire had hoisted on his house to greet their arrival. "At this blessed and transporting sight," says Riley, "the little blood remaining in my veins gushed through my glowing heart with wild impetuosity, and seemed to pour a new flood of life through every part of my exhausted frame." They were presently met by Mr. Willshire, whose kind reception and commiseration for their sufferings does honor to human nature. Riley describes his condition, at this time, as deplorable to the last degree. Several of his bones were divested not only of flesh, but even of skin, and were bleached perfectly white, like the dry bones of

the desert. His weight had been reduced, by starvation and suffering, from two hundred and forty pounds to ninety; and he scarcely dared to say that several of his companions did not weigh *forty pounds*. By due care and attention, however, they all, in time, recovered.





Soldier of Bornou.

THE travels of Denham, Clapperton, and Oudney, in the years 1822, 1823, and 1824, laid open to the world many regions in the north and centre of Africa, the very existence of which had been before unknown, and others, of which only a faint rumor had reached across the immense deserts by which they were inclosed. The British government, who had been for some time on the watch for the means of exploring Africa, at length found a favorable opening at the court of Tripoli, and made an arrangement with that power for sending an expedition through its territory to Bornou, in Central Africa. The persons above mentioned were selected for this purpose, and took their departure from Tripoli in March, 1822. They directed their course to Mourzouk, under the guidance of an Arab merchant, named Boo Khaloom.

As the word merchant, in this part of Africa, suggests an idea of something very different from that quiet, prudent, and diligent personage who sits in his snug counting-room on Long Wharf, computing his gains, while his ships are tossing on the ocean, we will give a short description of the Arab trader. He is a

personage, who, instead of "keeping shop" and dealing in "consignments," must accompany his investments to their remotest destinations, and through all the perilous and desolate tracts that intervene. He must renounce every local attachment, and every feeling of country. His home is wherever the human foot can wander. His sole delight is in this roving and irregular life; and even at an advanced age, and after passing through numberless dangers, his mind is often wholly occupied in planning new expeditions.

To the character of a wanderer, he must add another. Passing through regions where no law prevails but that of the strongest, and along routes everywhere beset by predatory hordes, he must arm himself and his followers, and must defend, as a warrior, what he has earned as a merchant. Unhappily, he does not often stop here; but, imitating those with whom he contends, learns, at last, to consider plunder as a cheap, and even honorable, mode of replenishing his stores. He is equally at home in plundering the defenceless, driving an honest trade, or fighting like a hero on the field of battle. Thief, merchant, pedler, prince, and warrior, he holds himself ready, according to circumstances, to act in either of these capacities. His followers, being constantly armed and in movement, become a sort of little standing army, and, by their guns and equipments, acquire a very formidable military character. As the buying and selling prices, on the opposite sides of the desert, are in the ratio of 150 to 500, not to mention plunder, the merchant who gets safely through a series of such adventures generally acquires enormous wealth, and often rivals the pomp of princes.

Of this singular class of persons, Boo Khaloom was rather a favorable specimen. He had accumulated immense wealth, and was considered the second man in Fezzan, rivalling even the Sultan. He made his entry into the great towns with almost royal pomp, clad in robes of silk and velvet, embroidered with gold. One of these garments cost him 400 dollars. His fine Tunisian horse was also covered with velvet cloth, richly embroidered; and his followers, superbly dressed and caparisoned, rode in a long train behind him. To his countrymen he was so liberal and generous, that he was considered almost as the common benefactor of Fezzan. In pursuing a trade, so much of which was evil, he showed a great preference for the lawful and honorable departments. He made a boast, also, of treating the victims of his predatory excursions with a humanity of which there were few other examples, and of softening to the utmost the evils of their unhappy condition. He was compelled to deeds of violence chiefly by the urgency of his followers, and the impossibility of otherwise holding them attached to him.

On leaving Mourzouk, the travellers entered immediately into a desert which occupied them three months in crossing. For some time they were relieved by meeting, though at vast distances from each other, little towns situated in oases, or watered valleys, the lofty palm-trees of which were eagerly looked out for as landmarks by the travellers. After leaving Bilma, there occurred a tract utterly desolate, which it required thirteen days to cross. They had not proceeded far, when an appalling spectacle struck their eyes. Even within the limits of Fezzan, the ground began to

be strewed with human skeletons. From sixty to a hundred were passed in a day, and about the wells of El Hammar they were found lying in countless multitudes. Major Denham was once roused from a reverie by the sound of two of them crackling beneath his horse's feet. On many of the plains, salt was so abundant, that the earth seemed to be glazed or frosted over with it; the clods were full of cracks, and so hard as to make it nearly impossible to break them. In other places, the salt was beautifully crystallized, like the finest frost-work.

After thirteen days' travelling through a scene of utter dreariness, they were at length gladdened by some symptoms of vegetable life. Scattered clumps of herbage appeared, and some stunted shrubs on which the camels browsed; herds of gazelles crossed their path, and the footsteps of the ostrich were traced. This spot was occupied by a roving tribe called Tibboos, who hung upon the skirts of the caravan, on the watch for whatever man or animal might be separated from it.

The country soon rapidly improved, and exhibited beautiful groves of trees; and at length they reached Lari, a considerable town in the territory of Kanem. This was a most important point in their journey. From the summit of the eminence on which Lari stood, they beheld a sight which had never till then been gazed upon by a European; — "the great Lake Tchad, glowing with the golden rays of the sun in its strength." Major Denham hastened to gratify his eyes with the prospect of this greatest of the inland African waters. "By sunrise," said he, "I was on the borders of the

lake, armed for the destruction of the multitudes of birds, who, all unconscious of my purpose, seemed, as it were, to welcome our arrival. Flocks of geese and wild ducks, of a most beautiful plumage, were quietly feeding at within half-pistol shot of where I stood; and not being a very keen or inhuman sportsman, for the terms appear to me to be synonymous, - my purpose of deadly warfare was almost shaken. As I moved towards them, they only changed their places a little to the right or left, and appeared to have no idea of the hostility of my intentions. All this was really so new, that I hesitated to abuse the confidence with which they regarded me, and very quietly sat down to contemplate the scene before me. Pelicans, cranes, four or five feet in height, gray, variegated, and white, were scarcely so many yards from my side, and a bird between a snipe and a woodcock. Immense spoonbills of a snowy whiteness, widgeon, teal, yellow-legged plover, and a hundred species of - to me, at least, unknown - water-fowl, were sporting before me; and it was long before I could disturb the tranquillity of the dwellers on these waters by firing a gun. The soil, near the edges of the lake, was a firm, dark mud; and in proof of the great overflowings and recedings of the water, even in this advanced dry season, the stalks of the gussub of the preceding year were standing in the lake, more than forty yards from the shore. The water is sweet and pleasant, and abounds with fish."

After travelling eight days along the western shores of the lake, they came to a great river called the Yeou, flowing from the west, and falling into the Tchad. The Arabs of the party called it the Nile. Three days after, the caravan arrived at Kouka, the capital of Bornou. The entrance of the travellers into this place is described in the following striking manner. "I had ridden on a short distance in front of Boo Khaloom. with his train of Arabs all mounted and dressed out in their best apparel, and, from the thickness of the trees, soon lost sight of them, fancying that the road could not be mistaken. I rode still onwards, and, on approaching a spot less thickly planted, was not a little surprised to see in front of me a body of several thousand cavalry drawn up in line, and extending right and left quite as far as I could see; and, checking my horse, I awaited the arrival of my party, under the shade of a wide-spreading acacia. The Bornou troops remained quite steady, without noise or confusion, and a few horsemen, who were moving about in front, giving directions, were the only persons out of the ranks. On the Arabs' appearing in sight, a shout or yell was given by the Sheik of Bornou's people, which rent the air; a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo Khaloom and his Arabs.

"There was an appearance of tact and management in their movements which astonished me. Three separate small bodies from the centre and each flank kept charging rapidly towards us, to within a few feet of our horses' heads, without checking the speed of their own until the moment of their halt, while the whole body moved onwards. These parties were mounted on small but very perfect horses, who stopped and wheeled from their utmost speed, with great precision

and expertness, shaking their spears over their heads, and exclaiming 'Blessing! Blessing! Sons of your country! Sons of your country!' and returning quickly to the front of the body, in order to repeat the charge. The Sheik's negroes, as they were called, meaning the black chiefs and favorites, all raised to that rank by some deed of bravery, were habited in coats of mail, composed of iron chain, which covered them from the throat to the knees, dividing behind, and coming on each side of the horse. Some of them had helmets, or rather skull-caps, of the same metal, with chinpieces, all sufficiently strong to ward off the stroke of a spear. Their horses' heads were also defended by plates of iron, brass, and silver, leaving just sufficient room for the eyes of the animal."

The travellers were admitted to an audience with the Sheik, whom they found to be a good-looking man of about forty-five. They presented their letter of introduction from the Bashaw of Tripoli, which he read, and inquired what was their object in coming. They answered, "To see the country merely, and to give an account of its inhabitants, produce, and appearance, as our Sultan was desirous of knowing every part of the globe." The Sheik replied, that they were welcome, and whatever he could show them would give him pleasure. He provided dwellings for them, and they took up their residence in the town.

The limits of the empire of Bornou appear not to be well fixed. The population is reckoned at five millions. Its most striking geographical feature is the Lake Tchad, which is about 200 miles in length, and 150 in breadth, and thus forms one of the largest

bodies of fresh water in the world. Its dimensions vary in an extraordinary manner, according to the season; a space of many miles along its shores, usually dry, is submerged during the rains. This inundated tract, covered with impenetrable thickets and with rank grass twice the height of a man, is unfit for human habitation, and becomes a great rendezvous for wild beasts, - elephants of enormous dimensions, beneath whose reclining bodies large shrubs, and even young trees were seen crushed; lions, panthers, leopards, large flocks of hyenas, and snakes of monstrous bulk. It is a disastrous era when the returning waters dislodge these monsters of the wood, and drive them to seek their prey among the habitations of men. At this period, travellers and the persons employed in watching the harvests often fall victims; and the hyenas have been known to carry walled towns by storm, and devour the herds which had been driven into them for shelter.

Bornou contains cities of from ten to thirty thousand inhabitants, chiefly along the shores of the lake, besides numerous walled towns. The markets present a most busy and crowded scene; the principal one at Angornou is said to attract no less than a hundred thousand visiters. Yet there is, perhaps, no instance of a people so considerable, and with a population so dense, who have remained so entirely strangers to all the refined arts, and to every form of intellectual existence. In culinary science, also, their progress has been unaccountably slow. In this fine climate there is not a vegetable raised except the onion; nor a fruit, except a few limes in the garden of the Sheik. They have

neither bread, the most solid and valuable basis of human food, nor salt, regarded everywhere else as an indispensable condiment. Instead of wheat or rice, they raise gussub, a species of small grain, or rather seed, which, being boiled to a paste, and melted fat poured over it, forms the most perfect production of Bornou cookery. The only manufacture, in which they have attained to any kind of excellence, is that of cotton cloth, dyed blue with their fine indigo. The bare necessaries of life, however, exist in abundance. The Bornouese are characterized by simplicity, good nature, and ugliness. They have in excess the thick lips, face sloping backwards, and other features of the negro. Almost their only amusements are wrestling and gaming.

Boo Khaloom had brought with him a large assortment of goods, for which he did not find a sufficient demand in the market of Bornou. His own anxious wish seems to have been to proceed into Soudan, and make this a mere peaceable and commercial expedition. His followers, however, were dazzled by proposals held out of expeditions to the south, where they might acquire an immense body of slaves, by far the most precious booty in their eyes. The Sheik also incited him to this undertaking, having views of his own to serve by it. Boo Khaloom at last felt that he could not, on any other terms, return with credit to Fezzan, where his rival, the Sultan, would derive a great advantage from being able to reproach him with having neglected so tempting an opportunity. With this feeling, he allowed his better judgment to be overpowered, and agreed to go on a ghrazzie, or slave-hunt, into the

mountains of Mandara. The Sheik sent with him a large body of cavalry under Barca Gana. Major Denham accompanied the expedition, for the purpose of exploring the countries through which it passed.

They passed by several large towns, along a route which continually ascended, till they came in view of a new and grand feature of African geography, the kingdom and mountains of Mandara. The former consists of a fine valley, in which are situated eight large, and a number of smaller towns. This valley, and even the Mandara capital, are immediately overhung by the mountains, the recesses of which are tenanted by a numerous and barbarous race, comprehended under the general name of Kerdies, or pagans. They are hence considered as lawful prey by the Arabs, who seize upon them, and carry them into captivity. The dwellings of these people were everywhere seen in clusters on the sides, and even at the tops, of the hills which immediately overlook the Mandara capital. The fires, which were visible in the different nests of these unfortunate people, threw a glare upon the bold peaks and blunt promontories of granite rock by which they were surrounded, and produced a picturesque and striking appearance. To these hapless mountaineers, the view of the Arab tents, pitched in the valley beneath, was a most appalling spectacle. They knew well what was intended, and each sought how to prevent the storm from bursting on his own head. Parties were soon seen coming down from the mountains with leopard-skins, honey, and slaves, as presents, or peace-offerings, to the Sultan. As the tidings spread, there appeared a detachment of the people of Musgow, a more distant and uncouth race. They came mounted on fiery little steeds, covered only with the skin of a goat or leopard, and having round their necks long strings of the teeth of their enemies. They brought two hundred slaves, and, on being admitted to the Sultan of Mandara, threw themselves on the ground, cast sand on their heads, and uttered the most piteous cries.

Boo Khaloom next suffered himself to be persuaded by the Sultan to turn his arms against the Felatahs, a warlike nation, with whom he was then on ill terms. The army took up their march, and, on leaving Mora, the Mandara capital, they entered at once, through a rugged pass, into the heart of that mass of mountains, whose apparently interminable chain spread before them in rugged magnificence, with clustering villages on their stony sides. In the intervening valleys were the first spots seen by Denham in Africa, where Nature seemed at all to have indulged in giving life to the vegetable kingdom. The verdure was bright and luxuriant, and the trunks of the trees were almost hid by the profusion of parasitical plants which clung around them. On the following day, they came in sight of the Felatah town of Dirkullah. The attack was made by Boo Khaloom and his Arabs, supported only by Barca Gana and about a hundred of his picked chiefs; the remainder hung back, awaiting the alternative of flight or pursuit, as the issue might dictate. The Arabs captured two successive posts, when they came to a third, inclosed between hills, and defended by a strong palisade. In half an hour, these defences were carried, the town was entered, and the Felatahs were

driven up the sides of the hills. It was thought, that, had the cavalry now pushed forward, the success would have been complete; but, as some arrows continued to whiz through the air, that prudent body still held back. The Felatahs, seeing the small number with whom they were contending, now rallied; reinforcements joined them, and the women, like those of the ancient Germans, cheered them on to the combat, supplied them continually with fresh arrows, and even assisted in rolling down fragments of rock upon the enemy.

The Felatahs now not only stood their ground, but began to attack in their turn, and to pour in clouds of poisoned arrows, which did fatal execution wherever they struck. The condition of the Arabs soon became desperate; the arrows fell thick, piercing both horses and riders. Denham saw one man drop, who had five sticking in his head alone. At length, the horse of Boo Khaloom, and then the chief himself, received mortal wounds. As the Arabs began to give way, the Felatah horse dashed in upon them, when all the chivalry of Bornou and Mandara were seen spurring their steeds to the most rapid flight. Denham now saw good cause to lament his rashness in joining this ill-fated expedition. His horse was wounded by an arrow, and, in the midst of a disorderly rout, he galloped off as fast as he was able. His horse stumbled and fell, and, before he could get upon his feet, the Felatahs were upon him with their spears. He drove them off with his pistols, remounted, and continued his flight; but, when he had gone a few rods, his horse again fell, and threw him, and then jumped up and ran away, leaving

his rider on foot, and unarmed. He saw five of his companions killed, within a few yards of him, and expected the same fate immediately for himself.

"Their cries," says he, "were dreadful, and, even now, the feelings of that moment are fresh in my memory. My hopes of life were too faint to deserve the name. I was almost instantly surrounded, and, incapable of making the least resistance, as I was unarmed, was as speedily stripped, and whilst attempting to save, first my shirt, and then my trousers, I was thrown on the ground. My pursuers made several thrusts at me with their spears, that badly wounded my hand, in two places, and slightly my body. I saw nothing before me but the same cruel death I had seen in the few who had fallen into the power of those who now had possession of me; and they were only prevented from murdering me, in the first instance, I am persuaded, by the fear of injuring the value of my clothes, which appeared to them a rich booty. My shirt was now absolutely torn off my back, and I was left perfectly naked. When my plunderers began to quarrel for the spoil, the idea of escape came like lightning across my mind, and, without a moment's hesitation or reflection, I crept under the belly of the horse nearest to me, and started, as fast as my legs could carry me, for the thickest part of the wood. Two of the Fellatahs followed, and I ran on to the eastward, knowing that our stragglers would be in that direction, but still almost as much afraid of friends as foes. My pursuers gained on me, for the prickly underwood not only obstructed my passage, but tore my flesh miserably, and the delight with which I saw a

mountain stream gliding along at the bottom of a deep ravine cannot be imagined. My strength had almost left me, and I seized the young branches issuing from the stump of a large tree, which overhung the ravine, for the purpose of letting myself down into the water, when, under my hand, as the branch yielded to the weight of my body, a large liffa, the worst kind of serpent this country produces, rose from its coil, as if in the very act of striking. I was horror-struck, and deprived, for a moment, of all recollection. The branch slipped from my hand, and I tumbled headlong into the water beneath. This shock, however, revived me, and, with three strokes of my arms, I reached the opposite bank, which, with difficulty, I crawled up, and then, for the first time, felt myself safe from my pursuers.

"I now saw horsemen through the trees, still farther to the east, and determined on reaching them, if possible, whether friends or enemies; and the feelings of gratitude and joy with which I recognized Barca Gana and Boo Khaloom, with about six Arabs, although they also were pressed closely by a party of the Fellatahs, were beyond description. The guns and pistols of the Arab sheiks kept the Fellatahs in check, and assisted, in some measure, the retreat of the footmen. I hailed them with all my might, but the noise and confusion which prevailed, from the cries of those who were falling under the Fellatah spears, the cheers of the Arabs rallying, and their enemies pursuing, would have drowned all attempts to make myself heard, had not Maramy, the Sheik's negro, seen and known me at a distance. To this man I was indebted for my second

escape. Riding up to me, he assisted me to mount behind him, while the arrows whistled over our heads, and we then galloped off to the rear as fast as his wounded horse could carry us. After we had gone a mile or two, and the pursuit had something cooled, in consequence of all the baggage having been abandoned to the enemy, Boo Khaloom rode up to me, and desired one of the Arabs to cover me with a bornouse. This was a most welcome relief, for the burning sun had already begun to blister my neck and back, and gave me the greatest pain. Shortly after, the effects of the poisoned wound in his foot caused our excellent friend to breathe his last. Maramy exclaimed, 'Look, look! Boo Khaloom is dead!' I turned my head, almost as great an exertion as I was capable of, and saw him drop from the horse into the arms of his favorite Arab. He never spoke after."

Nothing daunted by all his misfortunes, Denham, as soon as his strength was recruited, joined an expedition which the Sheik sent against the Mungars, a numerous tribe in the west, who had broken out into rebellion. The march presented striking objects. The banks of the Yeou, which had lately been the main theatre of the power and populousness of Bornou, exhibited a dreadful picture of the ravages of African warfare. After passing over the sites of thirty large towns, which the Fellatahs had razed to the ground, carrying all the inhabitants into slavery, they found Old Birnie, the former capital, in the same condition. It had covered a space of five or six square miles, and Denham was informed that it had contained 200,000 inhabitants. It was now entirely desolate, as well as Gambarou, a

favorite residence of the former sultan, and whose ruined edifices displayed a degree of elegance not observable in any of the present royal residences. The banks of the river round these capitals, which had formerly been in a state of the highest cultivation, were now covered with labyrinths of thickets and brambles, and the meadows were overgrown with wild plants. The inhabitants of the village employ a singular mode of fortification. They dig a number of holes in the earth, so broad and deep as to be sufficient to swallow up both a Tuarick and the camel on which he rides, receiving them at the bottom on a number of sharp-pointed stakes. The top is so artfully covered with sods and grass, that the most watchful eye can hardly discover it. Denham was petrified with horror to find he had been within a step or two of one of these mantraps. His servant actually fell into one, but saved himself by a miraculous spring and the loss of his mule.

The main body of the Sheik's army was formed of the Kanemboo spearmen, to the number of nine thousand, whose manœuvres were viewed by the Major with much admiration. They fight almost naked, with only a skin round the middle. They keep off the arrows of the enemy with a long shield, and, slowly pressing forward in a mass, charge them with their spears. They keep a regular chain of pickets in front, and, every half hour, the sentinels pass the watch-cry along the line. The shrill war-cry, and the clashing of their spears against their shields, exceeded any martial sound that the travellers had ever heard. The rebels at length submitted, and the travellers went to visit a river called the Shary, which flows from the

south into the Tchad. They were surprised at the magnitude of the stream, which they found nearly half a mile broad. They traced it upwards of forty miles, and saw it flowing in great beauty and majesty past the high walls of the capital of Loggun. This kingdom, now seen and heard of for the first time by Europeans, presented some features superior to any yet seen in Africa.

Amid the furious warfare of the surrounding states, the Loggunese have steadily cultivated peace, which, by a skilful neutrality, they have been able to maintain. They are industrious, and work steadily at the loom, which is considered here as an occupation not degrading to freemen. The cloth, after being thrice steeped in a dye composed of their incomparable indigo, is laid on the trunk of a large tree, and beaten with wooden mallets till it acquires a most brilliant gloss. They have a metallic currency, like the Spartan, of iron; but none of their neighbours have any thing of the kind. They are described as a remarkably handsome and healthy race, the females in particular, far more intelligent, and possessing a good breeding and manners superior to those of any neighbouring nation.

We shall close this chapter with a few general remarks respecting the kingdom of Bornou. The common residence of the sheik, or sultan, is at Birnie, which contains 30,000 inhabitants. Engornou is said to contain 50,000. The currency of the country consists, for the most part, of amber, coral, and glass beads, but dollars are well known, and most esteemed. In the season of heat and drought, every mark of verdure disappears, so that it is not easy to imagine how so

numerous a population is supported; yet herds of elephants, giraffes, buffaloes, and antelopes of various kinds, are everywhere seen, and especially along the borders of the lake. Denham counted forty-seven elephants in one group. Tame bullocks are met with in droves of 1,000 or 1,500, and meat is very cheap.

We must not expect to find literature among these people, but there appears to be something like a wild poetry. The following martial song was sung in chorus by a troop of cavalry.

" Give flesh to the hyenas at daybreak.

O, the broad spears!

The spear of the sultan is the broadest.

O, the broad spears !

I behold them now, -I desire to see none other.

O, the broad spears !

My horse is as tall as a high wall.

O, the broad spears!

He will fight against ten; he fears nothing.

O, the broad spears!

He has slain ten; the guns are yet behind.

O, the broad spears!

The elephant of the forest brings me what I want.

O, the broad spears!

Like unto them, so is the sultan.

O, the broad spears!

Be brave, be brave, my friends and kinsmen!

O, the broad spears!

God is great! I was as fierce as a beast of prey!

O, the broad spears!

God is great! To-day, those I wished for are come."

The talent of poetry, however, resides chiefly among the Arab camel-drivers, and owes its origin, probably, to that excited state of passion and feeling which is created by a life of wild and wandering adventure. The

funeral dirge on Boo Khaloom affords a very favorable specimen of their powers, and has been much admired for its antique dignity and pathos. We shall copy it entire.

"O, trust not to the gun and the sword! The

spear of the unbeliever prevails!

"Boo Khaloom, the good and the brave, has fallen! Who shall now be safe? Even as the moon among the little stars, so was Boo Khaloom among men! Where shall Fezzan now look for her protector? Men hang their heads in sorrow, while women wring their hands, rending the air with their cries! As a shepherd was to his flock, so was Boo Khaloom to Fezzan!

"Give him songs! Give him music! What words can equal his praise? His heart was as large as the desert! His coffers were like the rich overflowings of the udder of the she-camel, comforting and nourishing those around him!

"Even as the flowers, without rain, perish in the field, so will the Fezzaneers droop; for Boo Khaloom

returns no more!

"His body lies in the land of the heathen! The

poisoned arrow of the unbeliever prevails!

"O, trust not to the gun and the sword! The spear of the heathen conquers! Boo Khaloom, the good and the brave, has fallen! Who shall now be safe?"



TRAVELS OF CLAPPERTON AND LANDER.

During the expedition recorded in the preceding chapter, Captain Clapperton made an excursion to Saccatoo, the capital of Sultan Bello, the powerful ruler of the Fellatahs. While at this place, the Sultan made a proposal, that a commercial intercourse should be opened with the British through the ports of Rakah and Fundah, which were said to exist on the Atlantic, at the point where the Niger flowed into it. On this condition, the Sultan undertook to coöperate in preventing the exportation of slaves from any part of that extensive territory known by the name of

Houssa, promising also to have messengers on the coast to meet the British traders. In consequence of these overtures, Clapperton, with two companions, Captain Pearce of the royal navy, and Dr. Morrison, a surgeon, was sent out by the British government, on a fresh expedition, in 1825. They arrived at Whidah, in the Gulf of Benin, in November, and inquired anxiously for Rakah and Fundah, but in vain. No such places were known on that coast, though they were afterwards found several hundred miles in the interior. Equally vain was every inquiry after the promised messengers of Bello, or any port or place subject to his dominion. All this was not very encouraging, but they did not suffer it to damp their ardor; and, by the advice of a merchant, long resident upon the coast, they fixed upon Badagry as the point by which they might most directly and commodiously penetrate into the interior of the continent.

Early in December, they began their journey from Badagry, accompanied by their servant and a Houssa black, who had formerly been interpreter to Belzoni, the traveller. Clapperton was attended by his servant, Richard Lander. Their expedition had a disastrous commencement. The three leaders were so imprudent as to sleep in the open air, for two successive nights, on the swampy and unwholesome coast; and the immediate consequence was, that they were all attacked by fever, to which Pearce and Morrison fell victims in a fortnight. Clapperton was carried through by the strength of his constitution, but he was thus left without any social aid or comfort, and with the attendance of only one English servant, to pursue

his adventurous route into the unknown interior of Africa. Sixty miles inland from Badagry he reached the frontier of Yourriba, a populous and powerful kingdom, the capital of which, Eyeo, is stated to be fifteen miles in circumference. On the way to it, Clapperton passed towns of four, ten, and twenty thousand inhabitants. The monarch is completely despotic, and his chief pomp consists in the number of his wives. of whom he boasted, that, linked hand in hand, they would reach nearly across the kingdom. The African ladies appear to have made little impression on the heart of the sturdy Englishman, who speaks on this occasion as if he believed their loquacity to be the chief evil in the social system. "Government," says he, "may restrain the vicious principles of our nature, but it is beyond the power even of African despotism to silence a woman's tongue." It seems, from this remark, that the Captain was no great admirer of the sex, and yet he was destined to meet with some rare adventures with the "fair blacks."

In every town through which they passed, the travellers were welcomed almost as superior beings. The report had gone before them, that they were "come to do good, and to make peace where there was war; and that all wars and bad palavers were now to cease." The country, which had been dreadfully ravaged by an irruption of the Fellatahs and the insurgent slaves in Houssa, stood much in need of such deliverers. The same feelings prevailed at the court of Yourriba. As they approached the capital, they were met by a numerous body of horsemen, who welcomed them with songs, drums, dances, and every species of African

pomp. The king, during their whole stay, showed the same friendly disposition, holding familiar intercourse with them, and giving directions that every want should be supplied. He sent them forward with an escort through the kingdom of Borgoo, the government of which is as despotic in principle as that of Eyeo, but not so well organized, the different cities attacking and plundering each other without any control from the general government. The people of Borgoo were reported as the greatest thieves and robbers in Africa, instead of which they were found to be cheerful, goodhumored, and more honest than those who gave them so bad a character. Their chief fault seemed to consist in devoting their lives to pleasures not of the most refined description. Wawa, a town of 18,000 inhabitants, exhibited a continual scene of feasting and jollity, with harder drinking than had been witnessed in almost any other place. Clapperton here received peculiar attentions from the ladies of the "first circles" in the place. Several times a day, the governor's daughter visited him, bedizened in all her African finery, and making the most tender manifestations of attachment; but these being met only by cold apologies, she always departed in a flood of tears.

But the most important of these transactions was with the widow Zuma, from whom he received the most undisguised advances. She was the second person in the city for wealth and importance, and the owner of no less than a thousand slaves. Having indulged liberally in all the luxuries placed within her reach, she had arrived at the most enormous dimensions, which the gallant Captain compares to those of a "huge hogshead." Yet, retaining still some share of beauty, and being of Arab extraction, and of a deep brown complexion, she accounted herself white, and was anxious to wed a white husband. Her eyes were first cast upon Lander, who, Clapperton informs us, was the handsomer fellow of the two. But Lander rejected this most advantageous match, and she then directed her artillery against the Captain himself, to whose heart she 'laid close siege. Having induced him to visit her, she received him cross-legged, on a piece of Turkey carpet, profusely ornamented with gold chains and necklaces of coral, and surrounded by numerous slaves. She caused a display to be made of all her finery, consisting of various dressing-cases, chains, and bracelets, and he was led through apartments literally hung with pewter dishes and bright brass pans. Conceiving herself now irresistible, she at once proposed to have the holy man sent for to perform the marriage ceremony. Poor Clapperton was completely stunned by this intelligence. "I thought," said he, "that this was carrying the joke a little too far, and began to look very serious; on which she sent for the looking-glass, and, looking at herself, then offering it to me, said, to be sure, she was rather older than me, but very little, and what of that? - This was too much."

In short, the Captain does not scruple to inform us, that he escaped from the house, and then ran as fast as he could from the city! But what will not the woman do that loves? On reaching Comie, news arrived that the widow was following him with a numerous train, drums beating, and colors flying; that she had arrested his baggage at Wawa, and that Pascoe,

his African servant, having, under his sanction, accepted a wife from her, she had thus, by African usage, established a claim to him. It was added, that she had raised pretensions to the sovereignty, which, if supported by his prowess, might render him not only the husband of the fair Zuma, but king of Wawa. perton's reflection on this hint must not be omitted. "This would have been a fine end of my journey, indeed, if I had deposed old Mohammed, and set up for myself, with a walking tun-butt for a queen!" Renouncing all these brilliant visions, however, he hastened to Wawa to rescue his baggage. He reached the place before the widow, but seems to have been very unwelcome to the governor, who had hoped that he and the lady had gone together to Houssa, and that he himself should be freed from his powerful rival. He now stated it to be impossible that Clapperton should depart till the return of the widow, and the Captain was forcibly detained, vainly protesting that his movements had nothing to do with hers.

The next day the sound of drums was heard, and Zuma made her entry in full pomp, mounted on a horse, whose head was ornamented with brass plates, and harness sewed in various colored leather, red, green, and yellow; he had a scarlet breast-piece, with a brass plate in the centre, and a scarlet saddle-cloth, trimmed with gold lace. She was dressed in red silk trousers, and red morocco boots; on her head was a white turban, and over her shoulders a mantle of silk and gold. The Captain seems to have been somewhat dazzled with this display, and owns that had she been a little younger, and not so large, he might have been

tempted to share an African throne with her. However, every feeling of this nature was repressed. He directed his man, Pascoe, to return his African wife, that no further claim might be founded upon her; the widow resigned herself to her fate, and Clapperton escaped with an unbroken heart from this most singular love-adventure.

The next great town which they arrived at was Boussa, situated on the Niger, and ranking as the capital of the kingdom of Borgoo. This place excited the deepest interest, as the fatal spot which terminated the adventurous career of Park. On this subject anxious inquiries were made, and the country was found full of his story and fate. Every relation confirmed, more and more, the account given by Amadi Fatouma. All the people of Boussa spoke on the subject with reluctance and deep distress, and each one sought, by alleging his own absence or youth, to clear himself from any personal share in the guilt of his murder. According to one report, the event had taken place at the commencement of a war with the Fellatahs, who, in Central Africa, are accounted white men; and the report arriving, that a boat with white men was coming down the river, they were mistaken for the advanced guard of the Fellatahs, and consequently treated as enemies.

The caravan route to Houssa led along the borders of the kingdom of Nyffee. Throughout Houssa, this country had been always mentioned as the centre of African civilization, and the seat of its finest arts and manufactures. But it was now suffering under a dire reverse. In a disputed succession, one of the claimants of the throne had called in the aid of the Fellatahs,

whose victorious career had been marked by those dreadful ravages which invariably deform African warfare, and Nyffee, the boast of Africa, presented now a scene of the most gloomy desolation. Clapperton visited the camp of the prince who was the author of this calamity. The country, on his route, exhibited a dreadful prospect: rich plantations choked with weeds; a few starving horses and cattle tied to trees; villages converted into heaps of rubbish, and appearing only more desolate from being surrounded by some brilliant remains of verdure and cultivation. The camp, according to the African system, was composed of a number of huts, resembling bee-hives, arranged in regular streets, and, but for the armed men, horses feeding, and drums beating, could scarcely have been distinguished from a large village. It was "filled with weavers, tailors, women spinning cotton, others reeling off, others selling vams, paste, &c., little markets at every green tree, holy men counting their beads, and dissolute slaves drinking."

The caravan then passed through the cities of Tobra, Koolfu, and Kufu, which, being large and walled, had been able to protect themselves, and presented an image of what Nyffee had been in the days of her prosperity. They all exhibited a busy scene of commerce and industry. Zaria, the capital of Zeg-zeg, was the finest city they had yet seen. It is approached through noble avenues of poplar-trees, and is surrounded by a country almost entirely cleared of timber, under high cultivation, and often resembling the finest parts of England. At length they arrived at Kano, where Clapperton found himself in the centre

of his former route. He left his servant here with a part of his baggage, and departed for Saccatoo. The country on his route was covered with numerous bodies of troops, hastening to attack the rebel capital of Goobur. These presented a very picturesque appearance, as they passed along the chain of little lakes formed by the River of Zirmie. "The borders of these lakes," says Clapperton, "are the resort of numbers of elephants and other wild beasts. The appearance, at this season, and at the spot where I saw it, was very beautiful. All the acacia-trees were in blossom; some with white flowers, others with yellow, forming a contrast with the small dusky leaves, like gold and silver tassels on a cloak of dark green velvet. Some of the troops were bathing, others watering their horses, bullocks, camels, and asses; the lake as smooth as glass, and flowing around the roots of the trees. The sun, on its approach to the horizon, throws the shadows of the flowery acacias along its surface, like sheets of burnished gold and silver. The smoking fires on its banks, the sounding of horns, the beating of their gongs or drums, the braying of their brass and tin trumpets, the rude huts, of grass or branches of trees, rising, as if by magic, everywhere; the calls on the names of Mahomet, Abdo, Mustafa, &c., with the neighing of horses and the braying of asses, gave animation to the beautiful scenery of the lake, and its sloping green and woody banks."

He arrived in safety at Saccatoo, but found the feelings of the Sultan and his people toward him essentially altered. Fears of British encroachment had arisen there, and a letter was at this time received

from Bornou, stating that the British, who had entered India as friends, had finally made themselves masters of the whole of that fine region. As there was no denying this fact, Clapperton found it impossible to reinstate himself in the good graces of the Sultan. It became a common talk in the city, that the English were coming to invade Houssa, and it was recommended to put their messengers to death. This scheme was anticipated by the sudden decease of Captain Clapperton, who, having again committed the imprudence of sleeping in the open air, on his journey to Saccatoo. was attacked by sickness, and died in a few days. Lander, who had previously joined him, attended him in his last moments, and brought his papers safely to England. On his return, he attempted to trace the Niger to its termination, but was prevented by the war then existing between the Fellatahs and the people of Fundah.

Lander, after his return to England, tendered his dervices to the government for a fresh expedition. The offer was accepted, and he set out again for Africa, accompanied by his brother John. The main object was to ascertain the outlet of the Niger. They took very nearly the same route which had been travelled by Clapperton. They found the river completely navigable from Boussa to a fruitful and finely wooded island, called Patashie; after which, for twenty miles, it is obstructed by rocks and sand-banks. All the rest of the way to the ocean, the Niger, or Quorra, as it is called by the natives, is a broad and noble stream, varying from one to six, but most commonly between two and three, miles in breadth. The banks, in some

places, were flat and marshy, but elsewhere presented the most pleasing aspect, being described as "embellished with mighty trees and elegant shrubs, which were clad in thick and luxuriant foliage, some of lively green, others of darker hues, and little birds were singing merrily among the branches. Magnificent festoons of creeping plants, always green, hung from the tops of the tallest trees, and drooping to the water's edge."

Further down, the river is bordered by lofty mountains, of a gloomy and romantic appearance, fringed with stunted shrubs, which overhang immense precipices, their recesses tenanted only by wild beasts and birds of prey. At the small island of Belee, there appeared a neatly ornamented canoe, with the sound of music, bringing the "King of the Dark Water," who accompanied them down to his island domain. This was Zagoshie, one of the most remarkable spots in all Africa; it is about fifteen miles long and three broad, in the midst of the Niger. The surface, scarcely raised above the level of the waters, consists of mud, frequently overflowed, and so soft, that, even in the floors of the huts, a slender cane could be thrust almost to any depth. Yet the island is, throughout, well cultivated, and highly productive, and its manufactures display, in a preëminent degree, the general superiority of those of Nyffee. The productions of its looms are valued, by neighbouring princes and chiefs, beyond all others in Africa. Wooden vessels, mats, shoes, horseaccoutrements, and implements of agriculture, are also made in great variety. Navigation is practised upon a large scale, and the king has a navy of six hundred canoes.

Further down is Egga, a large town close to the river, in a situation so low that a great part of it is inundated during the wet season. The inhabitants drive a brisk trade up and down the river, and some, like the Chinese, have no dwellings but large roofed canoes on the water. Egga is the boundary town of Nyffee, and closes, on the south, that range of flourishing, and, comparatively, well governed kingdoms, which here extend along both banks of the Quorra. The Landers were here assured, that, if they attempted to descend the river to the sea, they would find its shores bordered by states of an entirely different character, each town being governed by its own chief, with little or no dependence on any other; the people accustomed to no pacific and orderly habits, but fierce and lawless. Undismayed by these representations, the travellers continued their route. They saw two or three large cities, but, following the advice of their friends, they avoided landing, or holding any communication with the people. At length, they came to a clear spot, where they landed to repose from their fatigues. Some of them, straggling off in search of firewood, came upon a village, where they found only a few women, who showed symptoms of terror at the sight of the strangers, and ran to give the alarm. No serious anxiety was felt till one of the party exclaimed, "War is coming! O, war is coming!" and they soon saw a fierce and numerous band, variously armed, advancing against them with every symptom of furious hostility.

The Landers, independent of their aversion to bloodshed, saw that the assailants were too numerous to be successfully combated. Throwing down their pistols, therefore, they walked composedly toward the leader of the party. His movements, for some time, seemed most alarming; but, just as he had drawn his bow, and was about to pull the fatal string, another person rushed forward and stayed his arm. "At that instant," says the narrative, "we stood before him, and immediately held forth our hands. All of them trembled like aspenleaves; the chief looked up full in our faces, kneeling on the ground; light seemed to flash from his darkrolling eyes; his body was convulsed all over, as though he were enduring the utmost torture; and with a timorous, yet undefinable, expression of countenance, in which all the passions of our nature were strangely blended, he drooped his head, eagerly grasped our proffered hands, and burst into tears. This was a sign of friendship; harmony followed, and war and bloodshed were thought of no more. An interpreter being afterwards found, the chief stated, that, on the first tidings that a strange people, speaking an unknown language, had occupied the market-place, he had conceived them to be enemies, watching for an opportunity of making a midnight attack upon the village; but when he saw them approach unarmed, his heart fainted within him, and he imagined they were children of heaven, dropped down from the skies. 'And now,' said he, 'white men, all I ask is your forgiveness."

A little below Kirree, a large trading town, they were attacked by a fleet of fifty canoes, each mounting a six-pounder. They were roughly handled, and robbed of all their property. Returning to the town, they interested the inhabitants in their behalf so effectually,

that the plundered property was ordered to be restored, and the piratical commander put to death. Unfortunately, the journal of Richard Lander was lost, with many more of their effects. At Kirree commences the Delta of the Niger, and a branch of the river goes off to Benin. They were now near the Atlantic, which they reached without encountering any considerable impediment; thus having solved the greatest problem in modern geography, and accomplishing a discovery which divested the Niger of that singular and mysterious character which had been one chief cause of the interest it had excited, when seen rolling its ample flood from the sea, towards vast, unknown regions in the interior. Measured through all its various windings, this river must be upwards of 3,000 miles in length.

The discoveries related in the present and the preceding chapter have made us acquainted with a long range of African kingdoms scarcely known before to the rest of the world, even by name. The inhabitants of these territories, turbulent, licentious, and barbarous, still display some dawnings of civilization, and are, perhaps, in a state of society not very unlike that of Greece during the heroic ages. They have lands under regular culture; a few fine manufactures; some extemporary poetry, not without sweetness and beauty; cities, or, rather, huge assemblages of mud and straw huts, surrounded with walls of earth, yet containing swarms of population. Almost entirely destitute of letters, and of any regular or enlightened forms of polity, they are held together by attachment to old customs, and by a blind and superstitious veneration for

their princes and chiefs. They appear, in short, to have remained as exactly as possible in the very state described by the Arabic writers of the twelfth century, and consequently neither have made, nor seem in the way of making, any advance in the scale of civilized society. The fertility of the soil, the extensive river communications, the intercourse, by caravans, with the half-civilized tribes on the northern coast, have led them a certain way onward in improvement; - but, on the other hand, the want of maritime intercourse; the interior obstructions which prevent the formation of great empires, or render them the scene of perpetual insurrection; the incessant wars, accompanied with dreadful devastation, crush, as they arise, all the germs of high improvement, and render the efforts, which man habitually makes to improve his condition, barely sufficient to save him, in these regions, from relapsing into utter barbarism.



THE SLAVE-TRADE.

SLAVERY is general throughout Africa; but the slavery of African to African is, comparatively, of a very mild character. The slave sits on the same mat with his master, and eats out of the same dish; he converses with him, in every respect, as an equal. The labor required in this state of society is not such as to impose much suffering. Foreign slavery, on the contrary, causes infinite misery; it severs the victim from his home, and generally exacts from him the utmost possible amount of labor; it presents the darkest picture of human nature in its most debased and abject state.

The first Europeans who engaged in the slave-trade were the Portuguese. In 1442, Antonio Gonzalez, who had been sent by Prince Henry to explore the coast of Africa, carried ten negro slaves to Lisbon. His success stimulated the avarice of his countrymen, and, in the course of a few years, no less than thirty-seven Portuguese ships were engaged in the traffic. In 1481, they built a fort on the Gold Coast; another, shortly afterward, at Arguin; and a third at St. Paul de Loanda, on the coast of Angola. The introduction

of slaves into Europe was sanctioned by a bull of Pope Eugenius the Fourth. The Spaniards began to deal in slaves immediately after the discovery of America; and it is painful to reflect that so great a man as Columbus was an early and a strenuous advocate of slavery. He sent home to Spain, without any authority for such a proceeding, five hundred Indian captives, to be sold into servitude. This gross violation of the laws of humanity was promptly rebuked by Queen Isabella, who ordered the Indians to be immediately restored to their homes.

As early as 1502, the Spaniards began to employ a few negroes in the mines of St. Domingo; but, in the year following, Ovando, the governor of the island, forbade the further importation of them, alleging that they taught the Indians all manner of wickedness, and rendered them intractable. The unfortunate Indians, however, perished with such dreadful rapidity, under the labor imposed upon them, that the court of Spain was induced, a few years afterward, to revoke the orders issued by Ovando, and to sanction, by royal authority, the introduction of African slaves from the Portuguese settlements on the coast of Guinea.

In the year 1517, Charles the Fifth granted a patent to one of his Flemish courtiers, for the importation of 4,000 negroes, annually, into the West India Islands. This patent having been transferred to some Genoese merchants, the supply of negroes to the Spanish American plantations became, from that time, an established and regular branch of commerce. The concurrence of the emperor in this measure was obtained at the solicitation of Las Casas, Bishop of Chiapa, the cele

brated "Protector of the Indians." Motives of humanity never, before nor since, have prompted a man to an act which caused such dreadful evil to the human race. Wishing to relieve the American Indians from their sufferings, this short-sighted philanthropist proposed to cast their burdens on the natives of Africa; thus enslaving one race of men, to emancipate another.

The first Englishman, who is known to have been concerned in the slave-trade, was John Hawkins, afterwards knighted by Queen Elizabeth, and appointed treasurer of the navy. Having made several voyages to the Canary Islands, and obtained information that a very profitable trade might be carried on by transporting negroes from Guinea to the West Indies, he opened his project to his "worshipful friends in London," who, it seems, were persons of rank. These approved of the scheme, and Hawkins was furnished with three ships for the enterprise, and sailed to Sierra Leone, in 1562. In a short time after his arrival, he got into his possession, partly by the sword, and partly by other means, 300 negroes, whom he carried to St. Domingo. Returning to London with rich profits, he attracted the notice, and excited the avarice, of the British government. In the following year, he was appointed to the command of the Jesus, a queen's ship of 700 tons, and sent on a voyage for slaves. How this sacred name could be associated with so inhuman and revolting a service by any Christian people appears, at the present day, almost unaccountable.

Six other queen's ships accompanied Hawkins on this expedition. The fleet was dispersed by a storm in the Bay of Biscay; one of them caught fire and blew up; another put back; but the remainder arrived safely at Cape Verde. "The people of Cape Verde," says the narrator of this voyage, "are called Leophares, and are counted the goodliest men of all others, saving the Congoes, who inhabit this side the Cape de Buena Esperança. These Leophares have wars against the Jaloffs, which are borderers by them. These men are also more civil than any other, because of their daily trafficke with the Frenchmen, and are of a nature very gentle and loving. Here we stayed but one night and part of the day; for the 7th of December we came away, in that, intending to have taken negroes there perforce, the Minion's men gave them to understand of our coming and our pretence; therefore they did avoyde the snares we had lay'd for them." It does not appear whether the captain of the Minion had a separate command, and was jealous of Hawkins's authority, or was shocked at the excesses to which his avarice urged him, in laying snares to seize and carry off the unoffending natives.

On the 8th of December, Hawkins anchored at a small island called Alcatrasa. At this place, while the Jesus and Solomon were riding at anchor, the boats went to an island belonging to a people called the Sapies, to hunt negroes. The English landed, to the number of eighty, well armed; but the natives flying into the woods, they returned without success. At another island, called Sambula, "we stayed," says the narrator, "certain dayes, going every day on shore to take the inhabitants, with burning and spoiling their towns. These inhabitants, who were called Samboes, held divers of the Sapies, taken in war, as their slaves,

whom they kept to till the ground, of whom we took many in that place, but of the Samboes none at all, for they all fled into the maine."

These narratives are sufficient to show what atrocious acts of piracy and murder were sanctioned by the British government in their first intercourse with Africa. The next voyage of Hawkins to the coast resulted disastrously, and for a time put an end to this commerce; but in 1618, James the First granted a charter to Sir Robert Rich and some other merchants of London, for a joint stock company for trading to Guinea. A second company was established, under a charter from Charles the First, in 1631, and a third was incorporated by Charles the Second in 1662. This last comprised many persons of high rank and distinction, and the Duke of York, the king's brother, was at the head. This company undertook to supply the English West India plantations with 3,000 negroes annually.

Spain, having little or no intercourse with those parts of Africa from which slaves were obtained, was under the necessity of contracting with some other nation having establishments on the coast where slaves were procured. Such treaties were first made with Portugal, and afterwards with France, each of which countries, in consideration of enjoying a monopoly of the supply of negroes for the Spanish American territories, agreed to pay to that crown a certain sum for each negro imported. At the peace of Utrecht, in 1713, this contract, which was called the Asiento, was transferred to the English, who continued to furnish the Spaniards with slaves till the year 1748. It is

somewhat remarkable that the first objection to the slave-trade was made by South Carolina; but the British government paid no heed to it. In 1774, the House of Assembly in Jamaica passed two bills, designed to restrain the traffic in negroes, which were rejected by the home government, not only because the colony was arrogating to itself a right to interfere with the commerce of the mother country, but on the broad ground, as expressed by the minister, Lord Dartmouth, that "he never would allow the colonies to check or discourage in any degree a traffic so beneficial to the nation." Under the administration of Mr. Pitt, and by his express permission, no less than 57,000 slaves were annually imported from Africa into the British West India Islands. In addition to the importations to America, great numbers were sent from Mozambique, and all the ports of the eastern coast, to Persia, and different parts of the East Indies, so that Africa was supposed to be drained annually of no less than 200,000 of its inhabitants.

Nothing in the history of human suffering can surpass the horrors of what is called the "Middle Passage," or the transportation of the slaves across the Atlantic. The miserable beings are crowded like cattle into the hold of the ship, in such numbers that a large portion of them necessarily die of disorders contracted by a want of ventilation, and the heat of a tropical climate. One Portuguese vessel is known to have sailed from Africa to Brazil with 1,100 slaves, 500 of whom died on the voyage, and the greater part of the remainder did not long survive their arrival in port. As an example of the horrors which attended these

voyages, we will give the history of one performed as late as the year 1819. The French ship Rodeur, of 200 tons' burden, sailed from Havre for Calabar, and took on board a cargo of 160 negroes, with which she set sail for Guadaloupe. As she approached the equinoctial line, a frightful malady broke out. At first, the symptoms were slight, little more than a redness of the eyes; and this, being confined to the slaves, was ascribed to a want of air in the hold, and the narrow space between the decks, into which so large a number of these unhappy beings were crowded. It was thought to arise in some measure, also, from the scarcity of water, which had thus early begun to be felt, and pressed chiefly upon the negroes.

By the surgeon's advice, therefore, they were suffered, for the first time, to breathe the purer air upon the deck, where they were brought in succession; but many of these poor creatures, being affected with that desire of returning to their native country, which is so strong as to form a disease, termed nostalgia by the physicians, no sooner found they were at liberty, than they threw themselves into the sea, locked in each other's arms, in the vain hope, known to prevail among them, of thus being swiftly transported to their homes. With the view of counteracting this propensity, the captain ordered several, who were stopped in the attempt, to be shot or hanged in the sight of their companions; but this terrible example was not sufficient to deter them, and it became necessary once more to confine them entirely to the hold.

The disorder proved to be a virulent ophthalmia, and it spread with irresistible rapidity among the negroes,

all of whom were seized with it. The crew were next attacked; the resources of medicine were unavailing; the sufferings of the people and the number of the blind daily increased; and they were in constant expectation that the negroes, taking advantage of their numbers, would rise and destroy them. From this danger they were saved only by the mutual hatred of the tribes into which these unfortunate Africans were divided, and which was so fierce and inextinguishable, that, even under the load of chains and sickness, they were ready every instant, in their fury, to tear one another in pieces. But a fresh alarm now seized the Frenchmen; only one of their number had escaped the disease, and if he too should be stricken blind, they could no longer hope ever to reach the shore. Such was the actual condition of a Spanish ship which they met on the voyage; every one of her crew had lost his sight, and, having thus been obliged to abandon all direction of their course, they pitifully entreated help of the French, who could neither spare any one to their assistance, nor make room for them on board their own vessel. The ship never was heard of afterwards.

The consternation on board the Rodeur now became general. Thirty-six of the negroes, having become totally blind, were thrown into the sea and drowned, in order to save the expense of supporting slaves rendered unsalable, and to obtain grounds for a claim against the underwriters. At length, they reached Guadaloupe in the most wretched condition. The only man who had escaped the disease, and had thus been enabled to steer the vessel into a port, caught it

three days after their arrival. Thirty-nine of the negroes had become perfectly blind, and many others had lost at least one eye. Of the crew, twelve, including the surgeon, wholly lost their sight, and the captain and four others became blind of one eye. Yet, so strong is the thirst of gold, that, in the following year, the vessel was again commissioned, and the same commander sailed in her to ravage the hamlets of Africa, unappalled by the horrors through which he had passed.

In March, 1820, an English ship of war, on the coast of Africa, boarded, after a long chase, a French vessel belonging to Martinique. The captain admitted that he had been engaged in the slave-trade, but denied that he had any slaves on board, declaring that he had been plundered of his cargo. The English officers, however, observed that all the French seamen appeared agitated and alarmed, and this led to an examination of the hold. Nothing was found, and they would have dismissed the Frenchman with the belief that the captain's story was true, had not a sailor happened to strike a cask, and hear, or fancy he heard, a faint voice within. The cask was opened, and two negro girls were found there in the last stage of suffocation. An investigation now took place, and it was ascertained that they belonged to a cargo of fourteen slaves, whom the French captain had carried off in an attack which he and his crew had made on the property of an American, after his decease. This led to a new search of the slave-ship for the other twelve, whom he was thus proved to have obtained by robbery, when a platform was discovered, on which the negroes must have been laid in a space twenty-three inches in height, and beneath it a negro was found — not, however, one of the twelve — jammed into a crevice between two watercasks. Still, there were no traces of these twelve slaves, and the captain persisted in his story, that he had been plundered by a Spanish pirate. But, suddenly, a most horrible idea darted across the minds of the English; they recollected that when the chase began, they had seen several casks floating by them, a circumstance for which they could not account; but now little doubt could be entertained that those casks contained the wretched slaves, whom the monster had thus thrown overboard to prevent the detection that would have ensued either upon their being found in his ship, or by their bodies floating exposed on the sea.

The attention of mankind was first effectually awakened to the horrors of the slave-trade by Thomas Clarkson, an Englishman, whose labors, with the aid of the zealous men, chiefly Quakers, who early joined him, prepared the way for Mr. Wilberforce, who brought the subject before the British Parliament in 1788. The United States, however, was the first power that abolished the foreign slave-trade, having passed an act of Congress for that purpose on the 2d of March, 1807, - as early as the constitution allowed it to be done. It was abolished by the British government on the 25th of the same month. All the powers of Europe, at different periods, have followed the same course, and the slave-trade, although carried on to a great extent at the present day, is esteemed piracy, and punished accordingly. In 1834, the British Parliament passed an act by which slavery was abolished in all the British colonies, and twenty millions sterling were

paid to the owners of the slaves as an indemnity. No other nation has yet imitated this example, although the new republics of Spanish America, generally speaking, emancipated their slaves at the time of the revolution.

It is calculated, on good evidence, that not less than 150,000 negro slaves are annually imported from Africa into the Spanish West India Islands and Brazil, in direct contravention of the laws and the treaties existing between Great Britain and Spain and Portugal; the local authorities either winking at the practice, or being unable to prevent it. But another appalling fact is, that, since the slave-trade has been declared illegal, the sufferings of the slaves, in their passage across the Atlantic, have been increased, owing to the necessity of concealing the cargoes by cooping up the negroes in a small compass, and avoiding the cruisers stationed on the coast to prevent the traffic. They are often, as we have seen, thrown overboard during the chase. The loss in the middle passage is reckoned at a fourth of the whole number, and there is a further loss, after landing, in what is called the "seasoning" of the slaves. The mortality of slaves in Brazil is described, by all who know that country, as truly frightful.

An establishment for restoring liberated slaves to their own country has been formed, by a voluntary association of Americans, on the western coast of Africa, between Sierra Leone and Cape Coast Castle. This colony, which has received the name of Liberia, was founded in 1821, and now comprises a territory extending three hundred miles along the coast. The principal town is Monrovia. Many of the inhabitants of the settlements belong to the neighbouring tribes,

and others are prize slaves, liberated by the government of the United States, and sent to Liberia in order to be provided for, when they cannot be immediately restored to their particular homes. For this purpose, grants of money have been annually made by Congress, and the legislatures of many of the States have followed their example. The American ships of war are ordered occasionally to visit Liberia, although the country is not claimed as a colony by the United States.



THE ASHANTEES.

This powerful and warlike African nation attracted little notice in Europe till the present century, although two or three centuries ago it was a powerful monarchy, which, in conjunction with its allies, could bring into the field an army of 60,000 men. The present kingdom of Ashantee is upon the seacoast, in the Gulf of Benin; but, formerly, it appears to have been confined to a small inland district. The government, for political purposes, endeavours to obliterate all traditions and historical monuments, so that the annals of this country are necessarily very imperfect. The first war by which the Ashantees are believed to have secured any considerable increase of dominion was that which resulted in the conquest of the neighbouring kingdom of Dinkira, about the beginning of the last century. An outrage, offered by Bosiante, the king of Dinkira, to one of the wives of Zay, the king of Ashantee, produced hostilities. Bosiante, in the mean time, died, but this produced no change in the resolution of the king of Ashantee, who invaded Dinkira with a large army. Two battles were fought, in which it is stated that a hundred thousand men were

killed. The Ashantees were victorious, and spent fifteen days in plundering the country. The body of King Bosiante was disinterred, the flesh was given to be devoured by serpents, and the skull and thigh-bones were preserved as trophies. These relics still remain at the court of the king of Ashantee, and are exhibited on certain holidays to gratify the vindictive spirit of the populace.

Zay, or Say Tootoo, was the founder of Coomassie, the present capital of the kingdom. The conquest of Dinkira gave so great an accession of power and territory to Ashantee, and so completely altered its relations to the surrounding powers, that this monarch, upon whom has been bestowed the epithet of "the Great," may be considered almost as the founder of the present empire. The history of the country before his time is acknowledged to be legendary and obscure. He is said to have been the first king by whom the Mohammedan inhabitants were reduced to the same state of subjection with the heathen negroes, and compelled to serve in his armies. It was in his reign, also, that a commercial intercourse with the Dutch settlements on the coast first introduced the Ashantees to an acquaintance with white men. Besides Dinkira, he subjugated several other neighbouring states. In short, he created an empire, including tributaries, which was chiefly of a feudal complexion. It was augmented by subsequent monarchs, and, in 1807, an Ashantee army first reached the coast, where the Europeans had established forts and factories. Down to this time, from the mention of the Ashantees by Bosman, the Dutch governor of Elmina, early in the preceding century, they

appear not to have been visited by any person from Europe, and their very name had become almost forgotten. In May, 1807, the king had established himself and his army at Abrab, not more than fifteen or twenty miles from the sea. He soon attacked and captured the Dutch stations of Cormantine and Fort Amsterdam. He next assaulted Annamboa, a town where the English had a fort and garrison; eight thousand of the inhabitants were killed, and the fort would have been captured but for a negotiation, resulting in a treaty, by which the British governor acknowledged that the sovereignty of the country resided in the king of Ashantee.

This led to several wars, as the king never failed to insist on his pretensions to the country when any of the native chiefs refused the payment of their tribute, and the British, inciting them to revolt, or interfering in the difficulties, brought the arms of the Ashantees against them. In 1823, on the accession of a new king, he issued a regular declaration of war against the British, accusing them of the infraction of treaties, treachery, cruelty, &c. In the early part of the contest, the Ashantees sustained some reverses. Encouraged by success, the British governor, Sir Charles McCarthy, advanced into the interior with an army of 2,000 men. On the 21st of January, 1824, he was attacked by a force of 10,000 Ashantees, near the River Praa, and totally defeated. The governor was wounded and taken prisoner, and all the officers who were with him, excepting two, were either killed or made prisoners. He was confined for nearly three years. Finally, the British concluded a treaty with the Ashantees, by which

the latter gave up their claims to the territory on the sea-coast.

The government of Ashantee appears to be a despotism, partially controlled by an aristocracy, and, to a greater extent, by the ancient customs of the country. But, in whatever degree the royal power may be restrained by these opposing forces, it appears to be unlimited in regard to the right to dispose, at pleasure, of the property, the liberty, and the lives of all classes of the population. Besides the negroes, there are many Mohammedans, chiefly Moors from the north. These people, possessing the art of writing, and other acquirements not within the reach of the negroes, exercise, consequently, great influence. The principal manufactures of the country are cotton cloth, woven on a loom worked by strings held between the toes, in webs not above four inches wide. Silk is sometimes interwoven with the cotton. These cloths are often of a very fine texture, and colored with the highest brilliancy. They also manufacture earthen ware, swordblades, and other instruments of iron. They are expert goldsmiths, and, as their country produces that metal, articles of gold abound in the houses of all the wealthier inhabitants. The frames of the windows are often cased in gold, of the thickness of cartridge-paper.

Coomassie, the capital, has a population of twelve or fifteen thousand. Four of the principal streets are half a mile long, and from fifty to one hundred yards wide. The streets are all named, and each is under the supervision of a captain. The houses are mostly built of stakes and wattling filled up with clay. All have gable ends and ridged roofs, consisting of a frame-

work of bamboo, over which is laid a thatch of palmleaves. Many houses have arcades, and are highly ornamented with plaster, paint, carving, and other decorations. The doors are of an entire piece of cotton-wood, cut, with great labor, out of the stems or buttresses of the tree. The windows are open woodwork, carved in fanciful figures and intricate patterns, and painted red.

The population of Ashantee may be estimated at about a million, of which 200,000 are military, or able to bear arms. The most remarkable among the moral characteristics of the Ashantees are their warlike ferocity and their love of blood. The most horrid of the practices, by which they express their religious feelings, are those in which they indulge at what are called the Yam and Adai customs. On these occasions, human blood flows in torrents. The sacrifices are described as exceeding, in their sanguinary character, almost every thing of the sort in the history of human superstition. We will add, that the laws of Ashantee allow the king 3,333 wives, and it is considered highly important that this number should be carefully and strictly kept full, as it is believed to be a mystical one.

SOUTHERN AFRICA.

Although the Portuguese, in their early voyages round the Cape of Good Hope, touched on the coast for provisions and water, they do not appear ever to have formed any permanent settlement in this neighbourhood. But the Dutch, a prudent, calculating, and considerate people, soon discovered the advantages which might be derived from the possession of this half-way house to India. Early in the seventeenth century they formed a settlement there, which, being gradually strengthened and extended, ranked with the most important of their colonial establishments. The earliest detailed account of this colony was published in 1718, by Peter Kolben. His narration was received at first as perfectly authentic, but it afterwards fell into utter discredit, although it does not appear to exhibit many more exaggerations and mistakes than those to which a traveller is always liable at the first view of a strange country. He saw the colony, besides, in a state very different from that in which it has been viewed by recent travellers; its limits being at that period comparatively narrow, and the tribes, which have since been either extirpated or reduced to slavery, being then unbroken and independent. This may have produced the discrepancy between his reports and theirs; yet it gives a considerable value to his narrative, as painting the manners of savage communities which are no longer in existence.

The Hottentots of this region are described by Kolben as living in kraals, or groups of huts, each group consisting of twenty huts, and containing about a hundred inhabitants. Sometimes the kraals were larger, with a population of five hundred. The huts are ranged in a circle, in a commodious situation, generally on the bank of a river. Their form is oval, from ten to fourteen feet in diameter; but they are too low to admit a person to stand upright in them. The walls are formed of twigs, and the roof of mats, woven from osiers and junk, so close, that neither rain nor wind can penetrate. The whole wealth of the Hottentot consists in his cattle, and to defend these against wild beasts is the continual object of his care. With this view, the young animals are inclosed at night within the circle of the huts, the older ones being tied to the outside, while the lambs are lodged in a large house or shed. During the day, three or four of the people of the kraal guard them in turn. The pasture ground is entirely common, and, after having exhausted one spot, the kraal is removed to another. They possess considerable ingenuity in several trades; their smiths are particularly skilful, and are able to fuse and fashion iron in all shapes, while they require no tools, excepting stones. They also tan, dress, and sew hides. In sewing, they use the small bones of birds for needles, and the nerves attached to the backbones of animals for thread. Mats, strings for their bows and musical instruments, and some articles of pottery, are also manufactured with considerable skill.

It has been stated that the Hottentots exhibited no vestige of religion, but Kolben asserts that they believe in a God. They say that he is an excellent man, who does no ill to any one, and lives far beyond the moon; but they consider him as placed out of the reach of any worship which they could pay to him. When the moon is at the full, they make sacrifices to her, accompanied with prayers for good weather, with dancing, leaping, and violent contortions. They have also a malignant divinity, which they represent as small, crooked, and ill-natured, whom they endeavour to soften by offerings. They show no direct signs of a belief in the immortality of the soul; yet the honor which they render the dead, and their dread of ghosts, indicate some lurking belief of it.

The Hottentots, in Kolben's time, were not entirely without government. An hereditary chief, called Konguer, commanded in war, negotiated peace, and presided in the public assemblies. A second officer, also hereditary, judged the people in peace, and commanded under the Konguer in war. Both these functionaries, at their accession, took an oath to attempt nothing against the rights of each other, or of the people. The Hottentots were then a warlike race; on the slightest injury, they flew to arms. Their wars, like those of all savages, were short, tumultuary, and irregular. They formed alliances with each other, and seemed even to study a sort of balance of power. The Dutch were frequently called in by the weaker party; an

occurrence which they always succeeded in turning to their own advantage.

Kolben gives many particulars of the natural history of the Cape, though they cannot now be considered as of much value. He takes notice of a species of sheep, with tails of extraordinary size, composed entirely of fat, and weighing often as much as twenty pounds. He describes, particularly, the elephant, the rhinoceros, the leopard, and the buffalo; but the most beautiful animal he saw was the zebra, which he knows under no other name than that of the wild ass, though he laments that so elegant a quadruped should not be honored with a name more worthy of his appearance.

The most entertaining volume of travels in this part of Africa is that of M. Vaillant, who made researches in the vicinity of the Cape between the years 1780 and 1785. Few travellers have so well succeeded in making their narrative lively and amusing; in which respect Vaillant's book is little inferior to the most interesting works of fiction, which, indeed, it has been strongly suspected to resemble in other points. The French, however, maintain, that the imagination of their countryman was exercised, not in materially altering the truth of facts, but in merely throwing over them a coloring and embellishment which may amuse and flatter his readers. It is certain that Vaillant made important discoveries in the natural history of Southern Africa. Besides many interesting birds, he brought home to Paris the skin of the giraffe, or camelopardalis, a very rare animal, whose existence was not generally believed at that time.

South Africa is traversed by chains of vast mountains, rising one behind another, and comprising very extensive tracts, doomed by nature to perpetual sterility. The plains between the mountain ridges are mostly covered with a hard, impenetrable clay, sprinkled over with sand, and parched by a constant drought. Some districts, however, are fertile, and well wooded and watered. The only considerable settlement is Cape Town, the capital of the colony. Between this town and the Table Mountains are many neat country houses with gardens and plantations. Most of the European and tropical fruits are cultivated with success; and the botanical productions of the Cape district surpass, perhaps, in variety and beauty, those of any other part of the world. The Dutch inhabitants of the Cape display the phlegm and apathy of their countrymen in Europe, without their persevering industry. They devolve all labor on their slaves, and spend their time in eating, drinking, and smoking. As they carefully avoid every species of bodily exertion, their health inevitably suffers, and few of them exceed the age of sixty. The ladies, however, do not share this phlegmatic character; they are lively, pretty, and good-humored, easy in their manners, and fond of social intercourse.

Travelling in South Africa is performed in large wagons, drawn by five or six yoke of oxen. In the interior, the Dutch peasant shows more than the usual apathy which characterizes his nation. He has no idea of what English and Americans call comfort. His apartments are almost destitute of furniture; the windows are without glass; the floors are dirty, and

swarm with insects. Wine, milk, vegetables, and roots, though easily procured, are neglected by him; his sole enjoyment is in the pipe, which he never allows to leave his mouth, unless to take his glass of brandy, or to eat his meals. These are served up three times a day, and consist of mutton, swimming in fat. The mistress of the family, in like manner, remains a fixture in front of her table, on which stands her coffeepot constantly boiling. She and her daughters continue seated during the whole day, with their hands folded, in the most listless apathy. They have no meetings for diversion, fairs, balls, or musical parties. The history of one day forms the history of their whole life. That such an individual is going to town, to church, or to be married, or that the Bushmen have stolen some cattle, are the only incidents by which life is diversified.

The Hottentot is described by a recent traveller as mild, quiet, timid, perfectly harmless, honest, and faithful. He is also kind and affectionate, and ready to share his last morsel with his companions. But his constitutional indolence is a disease which nothing but the most extreme terror can overcome. The calls of hunger are insufficient, which is the more remarkable, as the Hottentots are the greatest gluttons on the face of the earth. Mr. Barrow says, "Ten of them ate a middling-sized ox in three days. The word with them is to eat and sleep." The grease, which forms a thick, black covering over their skins, however far from ornamental, is believed to be a salutary protection against the influence of the sun's rays in so parched a climate. When young, they are by no means deficient

in a good shape, but, as they grow old, both sexes, especially the females, become immoderately fat.

The Hottentots were gradually subdued by the Dutch, who encroached, step by step, upon their territory, reducing them to the condition of serfs, or driving away before them the more stubborn tribes. This process continued for more than a century, until at last the Dutch occupied the whole country as far as the great ridge called Nieuweld Bergen and Sneewbergen. This ridge, the higher summits of which are about 9,000 feet above the level of the sea, and are covered with snow the greater part of the year, forms the natural boundary of the Cape colony, although the political limit extends considerably farther. Cape Town was founded by the Dutch, in 1650, and, together with the colony, continued in their possession till 1795, when it was taken by the English. At the peace of Amiens it was restored to the Dutch, but was again reduced by the English in 1806, and has ever since remained in their possession. The Dutch boors, however, still occupy a portion of territory to the northeast of the colony, beyond the British jurisdiction.

The Caffres, or Caffrarians, are a pastoral race, amounting to 100,000 men, in the eastern part of South Africa. Their territory forms the northeastern boundary of the settlements at the Cape. The name Caffre, indifferently applied to the tribes in this quarter, is a term of reproach, signifying infidel, and is used by the Moors to designate those nations in South Africa who would not embrace Mohammedanism. Some persons have deduced their origin from the Bedouin Arabs, because those people have penetrated into

every part of Southern Africa, even into the islands; and there are many particulars in their manners and habits which strengthen this supposition. Excepting the woolly hair, the Caffre exhibits no similarity to the Hottentot or the negro race; for, although their complexion is nearly black, their features are regular, having an Asiatic cast, and their shape is symmetrical. Unlike the Hottentots, they are remarkably cheerful, frank, and animated, placing implicit confidence in their visiters, and studying every means to entertain them. They wear scarcely any clothing, and their bodies are tattooed. Their dwellings are rude huts, but the climate is so fine that they pass most of their time in the open air. They have oxen, cows, horses, sheep, and goats, and they cultivate millet, Indian corn, pumpkins, and sugar-cane. The men are warlike, but generally lead an indolent life.

In the vicinity of Port Natal there are tribes of yellow men, with long reddish beards and flowing hair, the descendants of shipwrecked Europeans. In August, 1782, the Grosvenor, an English East Indiaman, was wrecked on the coast of Natal. Most of the crew got safe to shore, but only a few of them were able to reach the Dutch colony at the Cape, where they reported that many of their companions had been left alive among the natives. Several expeditions were fitted out at different times in search of them. On one of these, in 1790, a village was discovered, inhabited by a people descended from whites, and among them were three aged white women who had been shipwrecked in their youth, — of course, long before the loss of the Grosvenor, — and whom the yellow chief had after-

wards taken as his wives. They stated that they were sisters, but were so young at the time of the shipwreck, that they could not say to what nation they belonged. They seemed, at first, much pleased by the offer of restoring them to the white people; but afterwards they refused to leave their children and grandchildren, and the country in which they had lived so long. It seems that they were treated there as beings of a superior race. There can be no doubt that this mixed European and African race is now widely extending its offspring throughout the country, and their services might probably be turned to good account in civilizing the native tribes.



MADAGASCAR.

This island has been called the Great Britain of Africa. It is situated in the Indian Ocean, and is separated from the eastern coast of Africa by the Mozambique Channel, which varies in breadth from 90 to 150 leagues. The island is nearly a thousand miles in length, and contains more square miles than the kingdom of France. It has much mountainous territory, but abounds in tracts of very fertile soil, which afford sustenance to a population of two or three millions. The interior is very healthy, but the low, swampy coasts, which contain numerous lagoons, and, in certain seasons, wide sheets of stagnant water, are very insalubrious to Europeans. The inhabitants seem to belong to different races, which have become mixed together, and speak only one language, containing a great number of Malay words. They vary in color from deep black to copper, and there are some tribes of negroes with long, straight hair. They have made considerable progress in civilization, and in agriculture and the arts connected with it they are not inferior to the inhabitants of Java and Sumatra. Some of them are distinguished for their skill in manufacturing silk and cotton dresses, in forging iron, which they apply to various purposes, from the blade of a lance down to a needle, and in making silver and gold chains, &c., in which they are very ingenious. Some of them are familiar with letters, and write in the Arabic character. In religion, they are pagans or idolaters.

There is reason to believe that none of the races, comprised in the existing population of Madagascar, were among its primitive inhabitants. The Vazimba the sites of whose ruined villages, like those of the Indian encampments in our own country, may still be traced in the interior, and whose graves have been for many generations regarded with profound veneration, seem to have been one of the earliest tribes. A remembrance of them still lingers in the legends of the island; but all our knowledge respecting them is comprised in the simple statement, that they dwelt in the interior, were conquered by strangers, and, as a race, have become extinct, being either extirpated by the conquerors, or amalgamated with them. Part of the present inhabitants are unquestionably of African descent; other portions are evidently of that race which peoples the Malayan peninsula and the islands of Polynesia. It is the opinion of some, that the Moors, Persians, and Arabs have added their contributions to the population: if so, this must have taken place before the establishment of Islamism, as those parts of their religious rites which savor of this doctrine are, according to the traditions of the people, of comparatively recent origin.

The existence of Madagascar was first made known to Europeans by Marco Polo. He did not visit the island, but related what he had heard concerning it in

Asia. After this, three centuries elapsed before any accurate knowledge of its geographical position and extent was obtained. Lorenzo Almeida, the son of the first Portuguese viceroy in India, discovered it on his voyage to the East in the year 1506. Before this time, however, the island had been known to the Moors and Arabs, who visited its western shores for the purposes of trade. The Portuguese judged it to be too important a country to be neglected. They effected the circumnavigation of the island in 1508, and their ships made a practice of touching here in their voyages to India. Shortly afterward, they founded a settlement and built a fort near the village of Hotore, in the province of Anosy, and the country furnished an abundant supply of provisions; but the establishment having excited the jealousy of the natives, the garrison proved insufficient for its defence, and the new settlers were all massacred.

The Portuguese, who had introduced a few Catholic priests into the island, had also prevailed upon one of the chiefs to send his son to Goa, that he might be instructed in the Christian religion. He was educated under the care of the priests, whose labors were so far successful that he was baptized; but, on his return to Madagascar, he assumed the sovereignty, to which he had become entitled by his father's death, and relapsed into paganism. He reigned some years, and lived on friendly terms with the Portuguese, but was at length killed by the French, who made a descent upon the island. With the destruction of their colony, all hopes of converting the natives to Christianity appear to have been abandoned by the Portuguese. The French made

an attempt to establish a colony here in 1665, and several others were made afterwards. These settlements never prospered, partly on account of the insalubrity of the flat western coast, where they were formed, and partly on account of the warlike character of the inhabitants. The English made similar attempts, but met with no better success.

One of the earliest minute accounts of this island, which have reached us, is contained in the narrative of Robert Drury, an English sailor, who was shipwrecked on the coast of Madagascar, in 1701. A large portion of the crew and passengers of the ship escaped from the wreck, and reached the shore in the province of Androy, near the southern extremity of the island; but they were afterwards dispersed, and little is known of their fate. Drury, after suffering almost every kind of privation and distress, became a domestic slave, and, as such, passed from the hands of one proprietor to another, sometimes experiencing kindness, but more frequently treated in a manner, which, though not regarded as cruel by his masters, must often have embittered the recollection of his home. The chief who ruled over that part of the island where the ship was wrecked, having, probably, some real or supposed injury to revenge upon the white people, butchered, in the most barbarous manner, such of them as fell into his hands, Drury alone being permitted to live, for the purpose of attending, as a slave, the grandson of the chief. Like other domestic slaves, his office, in times of peace, was chiefly that of tending his master's cattle and digging wild yams; besides which, he rendered himself skilful in the management of bees and honey. Whether from these circumstances, or from the prevalent notion that he was a person of rank, and that white people ought never to be held in bondage, he enjoyed many advantages as a slave, and was so highly esteemed that the possession of his services was often the subject of envy among the chieftains of that part of the country. This, however, could not lighten the yoke of his captivity, and his constant endeavour was to find some means of getting to the sea-shore, where he hoped to meet with a vessel in which he might escape.

In one of these attempts, after running away from his master, and pursuing his lonely way through the wilderness, for many days, amidst almost incredible hardships and sufferings, just as he hoped success was at hand, he found his course arrested by a broad and rapid stream, which he was unable to pass, except by swimming. "As I was searching," says he, "for a proper place to wade through, or swim over, I spied a large alligator. I still walked upon the banks, and, in a short time, saw three more. This was a mortifying stroke, and almost dispirited me. I went on till I came to a shallower place, where I entered the river about ten yards, but, seeing an alligator make directly towards me, I ran directly back. He pursued me until I got into very shallow water, and then he turned back into the deep, for they will never attack a man near the shore. It nettled me to be stopped by a river that was scarcely a hundred yards over. At length, I recollected, that, in the neighbourhood of Bengal, where there are the largest alligators in the world, fires are often made at the head and stern of the boat, so that they pass the rivers in safety. Distress puts a man's invention upon the rack. 'Something,' thought I, 'like this must be done'; for it was to no purpose to stay there, neither could I go back. So, making choice of a stick for a firebrand, I cut it into long splinters, and waited till it grew dark. Then, after I had bound my two fire-sticks to the top of one of my lances, I went into the water, and, recommending myself to the care of Providence, turned upon my back and swam over, with my two lances and hatchet in one hand, and my firebrand burning in the other."

He reached St. Augustine's Bay, where ships were accustomed to touch, but there was no sail to be seen upon the coast, and Drury was obliged to place himself under the protection of a chief, who required his service in a war in which he was then engaged. At another time, while he was residing at a seaport, on the western coast, called Youngoule, an English ship arrived there to take in a cargo of slaves, a number of which were immediately carried down to the coast to be sold. The master whom Drury served at that time was collecting slaves for this purpose, and the latter made earnest entreaties to be sold with the rest, but without effect. The English knew nothing of Drury's being in the island, and he endeavoured to inform them of his captivity. He took the leaf of a tree and wrote upon it these words: "Robert Drury, son of Mr. Drury, living at the King's Head, in the Old Jewry, now a slave in the island of Madagascar, in the country of Youngoule." He gave this to one who was going to the sea-side, requesting him to deliver it to the first white man whom he met. The native, being ignorant

of letters, thought one leaf as good as another, and took no care to keep the written one safe. When he returned, Drury asked him what answer he had brought. "None at all," replied he. "I suppose the white man did not like it, for he threw the leaf away, though I am sure it was as good as yours, if not better. It is true I lost the one you gave me, but then I plucked one of the best I could find from a tree." "My heart," says Drury, "was ready to break at this disappointment; whereupon, I turned from him, and went directly into the woods to give vent to my tears."

After a captivity of upwards of fifteen years, Drury obtained his liberty, and returned to England. On landing in his native country, he informs us that he could not set forward on his journey to London, without returning God thanks, in the most solemn manner, for his safe arrival, and for his deliverance from the many dangers which he had escaped, and the miseries he had so long endured. Those who have experienced suffering should learn to be merciful; but it is equally melancholy and astonishing to behold this man, in less than two years afterwards, embarking, as a slave-dealer, for Madagascar, and, by his own testimony, using all his knowledge of the country in directing the English to the places where the wretched captives, whom he was dooming to a harder lot than he had suffered, were likely to be obtained with the greatest facility. He purchased a large number of slaves, whom he disposed of in Virginia. Drury's conduct affords a strong evidence of the depraved feeling existing among his countrymen at that day.

From the time that Vasco de Gama opened the pas-

sage to India by the Cape of Good Hope, numerous pirates began to infest the Indian Ocean. They became, at length, so formidable as to render a general effort by the European powers, interested in the India trade, indispensably necessary to suppress them. The pirates, anticipating the storm about to burst upon their heads, formed an establishment, in 1724, at the island of St. Mary, on the eastern coast of Madagascar, and gained, by their assiduous attentions and valuable importations, the friendship of the natives, who were ignorant of the means by which the wealth of these men was obtained. The pirates, however, were so vigorously pursued, that they were routed even from this secure nest. After this, they settled in different parts of Madagascar, and became slave-dealers.

The most famous of these marauders was Captain William Kidd, who became notorious for his piracies in both the Old and the New World. He sailed from England in the year 1696, with a commission, from King William, to "apprehend, seize, and take into custody all pirates, freebooters, and sea-rovers, which he should meet upon the sea, or upon the coast of any country." With his ship, the Adventure, of thirty guns, he proceeded to New York, and thence to Madagascar. For some time, he cruised about in the neighbourhood of the island; but most of the pirate-ships were pursuing their prey elsewhere, and while his provisions grew short, the hopes of success in his undertaking abated. In this state, he began to think of abandoning the object for which he had set out, and finally declared to the crew his design of turning pirate. The scheme was but too readily adopted by them, and, under the command of their unprincipled leader, they commenced a course of lawless cruelty and bloodshed, which terminated, at last, in the apprehension, trial, and execution of Kidd and some of his associates.

A French pirate, of the name of Misson, in conjunction with an Italian named Caraccioli, established a sort of republican commonwealth on the northeastern coast of Madagascar. Here they were afterwards joined by Captain Tew, an Englishman; and, being all men of education and ability superior to those generally engaged in the murderous trade of piracy, the affairs of their settlement were, for some time, conducted with considerable prudence, and attended with success. They built a fort and a town, and cultivated a considerable tract of land. They had even a senatehouse, in which laws were enacted for the good of the commonwealth. From this settlement, which they named Libertatia, they sent out their ships on marauding expeditions, and, in many instances, were so successful as to add greatly to their wealth and power. In the mean time, a traffic was kept up with the natives, who also assisted them in ship-building and other labors. On one occasion, they made prize of a Moorish vessel, bound for Mecca, with pilgrims, having on board a hundred women, who were accompanying their friends and relatives on the pilgrimage. the pirates detained, as wives for the colonists.

Misson was chief magistrate of this singular community, with the title of His Supreme Excellence the Lord Conservator. Caraccioli was Secretary of State, and Tew was Admiral. The term of office was three years; the senate met once a year regularly, and extra sessions were held when the Conservator and his council judged it necessary. Laws were regularly enacted, registered in the statute-book, and published. They had a dock and an arsenal, a large number of cattle, and lots of land inclosed and held by individuals as private property. They were so well fortified, that, when a squadron of five Portuguese fifty-gun ships attacked the place, they sunk two of them, captured another, and compelled the remainder to seek for safety in flight. The terror which they inspired in these seas was prodigious. In London, it was believed that the pirates had a fleet of thirty-two men-of-war, and that their leader had taken upon himself the state and title of a king.

The destruction of this settlement arose from an unexpected cause. The colonists had lived on the most amicable terms with the natives, for a long period, and ceased to entertain any fear of enemies from the interior. They were, therefore, completely off their guard in this quarter, and the natives, incited by some unknown motives, taking advantage of this unsuspecting confidence, made a sudden attack upon them, in two bodies, at the dead of night, slaughtering nearly the whole of them, without respect to age or sex, before they had time to put themselves in a posture of defence. Caraccioli was killed, Tew was absent, and Misson escaped with forty-five men. Such was the end of the colony of Libertatia.

The slave-trade is so painfully conspicuous in the history of Madagascar, as to force itself upon our notice at almost every point of recent date. There is good reason to believe that domestic slavery has exist-

ed in the island from time immemorial; but the inhuman practice of exporting men as slaves was scarcely known before the beginning of the last century, and appears to have originated with the pirates of St. Mary. The natives, it is said, resisted the first attempts that were made to induce them to sell their prisoners, having a better moral feeling, on this point, than the whites; but, being deceived by the artifices of the pirates, whom they never suspected of treachery, and of whose real character and pursuits they were ignorant, they became the victims of their perfidy, under the impression, that, as the whites were a superior race of men, they could not commit an error in following their advice. By wars of retaliation, the natives became mutual scourges, and plunged one another into frightful miseries. The slave-trade having commenced on the coast, and the enormous profits of it gradually expelling all sense of the injustice of the traffic, it soon extended into the interior. With the increased demand for slaves, the supply constantly increased; if wars were not sufficiently productive, stratagem and kidnapping were employed. Persons going by a house were invited to enter, according to the custom of the country; at the moment of entering, they fell into a pit, artfully covered, so as to resemble the solid floor. They were then handcuffed, and carried off to be sold as slaves. On one occasion, a party of Europeans, landing from a slave-ship, pitched a large tent upon the shore, and invited a number of the unsuspecting natives to partake of their hospitality beneath its shelter. About thirty of them were thus collected, when the floor fell in, and the whole of them were caught in a deep pit, and secured as slaves. The sufferings of the unhappy natives were augmented by the belief, which they entertained, for a long time, that the Europeans were cannibals. "The white men," said they, "come here to steal us and our children; what can they want of us, but to eat us?"

The slave-trade of Madagascar was abolished in 1817, by King Radama, who held the sovereignty of nearly the whole island. This extraordinary barbarian, who, in energy of character, bore some resemblance to Peter of Russia, made great exertions to introduce the arts and civilization of Europe into his country. He established a communication with the English at the Isle of France. He received and protected their missionaries, and promoted the establishment of schools, the number of which at his death, in 1828, amounted to more than a hundred, in which nearly five thousand children were instructed. Since his death, however, the fair prospect of civilizing and converting these people has been overclouded. By a royal edict of his successor, the public profession of Christianity was forbidden in 1835, and the converts have been sold into slavery, with their wives and children. From that time, a most fierce and destructive persecution has continued to rage against the native Christians.



THE ABYSSINIANS.

The name of Abyssinia became first known in Europe through the Portuguese missionaries, who penetrated into that country in the beginning of the sixteenth century. The Portuguese continued their search for Prester John after they had made their way round the Cape

of Good Hope. Two missionaries, Covilham and De Payva, were sent to the Red Sea for this purpose. The latter died there, and Covilham, hearing of the Christian empire of Abyssinia, determined upon an attempt to visit it. He succeeded in reaching Shoa, where the emperor then resided, and was received with that favor which novelty usually secures when not accompanied by any circumstance to awaken dread or suspicion. There was an ancient law of Abyssinia by which no stranger was permitted to leave the kingdom, and this, though overlooked in many instances, was enforced against Covilham. He received gifts, however, of lands and possessions, and, being a greater man in Abyssinia than in his native country, was not, perhaps, very urgent in soliciting permission to depart.

The court of Abyssinia felt every inclination to gain the alliance of the king of Portugal, hoping, from his pious zeal, for aid in their continual wars against the Moors of Adel. A Portuguese embassy, under Rodriguez de Lima, arrived in Abyssinia in April, 1620. Francisco Alvarez, the secretary to the embassy, wrote a narrative of the incidents and observations which occurred during a residence of six years in that country. His work deserves notice, as containing the first detailed account of travels in Abyssinia, and as he visited the southern provinces of Amhara, Shoa, and Angot, which have not been reached by subsequent travellers until very recently. Prete Janni (Prester John) is the name by which he designates the emperor.

The embassy, after leaving the port of Massuah, on the Red Sea, found a range of lofty mountains barring their progress into the interior. The roads were rough, and the wet season having commenced, they were often interrupted by storms of rain and thunder so terrible as to compel them to seek shelter among the rocks. Formidable torrents were then seen pouring down the mountains; but as soon as these reached the plain. they were soaked and dried up, nor could the travellers learn that any part of their waters reached the Red Sea. They soon entered upon a scene of much deeper horrors. Here the woods were so gloomy and terrible that "spirits would have been afraid to pass them!" The mules refused to bear a rider, and the camels velled "as if they had been possessed by devils." Wild beasts roamed about without showing the least alarm at the sight of the travellers, and appeared to be the undisputed possessors of this gloomy region. At length they arrived, half dead, at the monastery of St. Michael, situated on the top of a very steep mountain.

After some stay here, they proceeded to Dobarwa, through a country of the same description as the preceding, though, the rains having ceased, the streams were now entirely dried up. On their banks, they saw handsome trees, of which they knew not the names. Apes also appeared in squadrons of two or three hundred, as large as sheep, and hairy, like lions. They were most abundant among the cavities of the mountains. Having arrived at Dobarwa, where the prince of the district resided, they immediately made their way to the palace, never doubting that they would be admitted, without delay, to an audience; but they were stopped by the intelligence that the prince was asleep, and that, while his slumbers continued, they could by no means enter. Meantime, they were allowed

no other accommodation than a house usually appropriated to goats, and so low that they were unable to stand upright, while they had nothing to sit or lie upon but ox-hides. After a tedious delay, they were sent for, but were again long detained in the burning heat of the sun before they could obtain admission. They found the prince in a room on the ground floor, his residence containing no other. He did not receive them very graciously. Though he complained of sore eyes, he rejected their proffered medical aid, and told them that he could give them no mules, though he would allow them to buy for themselves. On coming out, they were offered a repast of half-kneaded barley, and a horn of mead, but they chose rather to abstain than accept of such food. The prince's mother, however, moved by a hospitable impulse, sent after them a supply of more savory victuals.

They left Dobarwa in the middle of June, ignorant that this was the worst part of the year for travelling, every day being marked by tempests of rain and thunder. They found in their route a still more terrible plague, common to all Africa, that of locusts. These devouring insects devastate the country more completely than a consuming fire. They would entirely depopulate Abyssinia, but, fortunately, their ravages are usually confined to a single province in one year. The people, when they see them, "become as dead men, and cry out, 'We are undone, for the locusts are come!'" The embassy met numbers of men and women going to other lands in search of food, which they could no longer find in their native district. The Romish priests, however, undertook to deliver the

country from this plague. They collected a number of locusts, and made a solemn adjuration, that, within three hours, they should depart for the sea, the mountains, or the land of the Moors, and let the Christians alone. The locusts present were then dismissed to carry this admonition to their brethren. Accordingly, as soon as the intelligence could be conveyed, the whole body put themselves in motion, some flying before, and some after the missionaries. Such is the tale gravely related by the secretary of the Portuguese legation. The miracle is very easily explained by the circumstance of a violent thunder-storm, which arose soon after, and destroyed the locusts in such numbers that they were seen piled up in heaps on the banks of the river. The party, in a short time, arrived at Axum, where they were interested by the sight of its ancient church, obelisk, and other ruins. In the kingdom of Angot, they were astonished to see spacious churches cut out of the solid rock. In one of them, named St. Saviour, the body of the church was 200 palms long, and 120 broad, with five aisles, and an extensive open circuit and entrance, all excavated in this manner. Alvarez thinks it necessary here to say, "I take God to witness, in whose hands I am, that all which I have written is most true."

They proceeded to the residence of Angoteraz, the viceroy of Angot. At a little distance, they met a large assemblage of people, coming, as they supposed, to welcome them; but they were soon undeceived by a shower of stones, thrown, some by slings, and some by the hand, so that "it seemed to rain stones." The motive for this uncourteous salutation does not appear,

for, on reaching the quarters of the viceroy, they were received very graciously. He was sitting with his wife, two other ladies, and several friends, with four jars of excellent mead standing before them. Of this the travellers were invited to partake, the ladies being particularly urgent. Alvarez had afterwards a long conversation with Angoteraz on religious mysteries, with which the chief seemed particularly pleased, and was thus induced to invite the party to a feast. Mats were laid down for the company to sit on; sheep-skins were then spread on the ground, above which was placed a board of white polished wood, without any cloth. Water was brought to wash their hands, but no towel to dry them. Cakes were then served up, of wheat, barley, millet, and teff. Next came a dish of which Alvarez hardly dares speak, consisting of "pieces of raw flesh and warm blood," a dainty reckoned so exquisite as to be reserved solely for the leading men in the country. The guests declined such a luxury, though Angoteraz feasted upon it with great delight. The drink also "walked about with great fury"; and in this part of the entertainment the lady of the house took a most active share, though she was concealed from view behind a curtain.

After this entertainment, the embassy set out immediately for the court of the emperor. In their way, they passed the celebrated mountain on which the younger sons of the royal family are confined. It is described as of vast compass, the sides so lofty and steep as to resemble a wall with the sky resting on it. The party, approaching too near, were apprized of their error by a shower of stones, and obliged to make a

precipitate retreat. They were assured that any one who attempted to ascend would have his hands and feet cut off, and his eyes put out. The mountain is said to be of such vast compass, that fifteen days are required to travel round it. On its summit are other mountains, with valleys, rivers, and streams. There is, particularly, one valley closely guarded by natural barriers, in which the members of the blood royal are confined. Several attempts had been made by the inmates to escape, but they had always proved unsuccessful. Passing through the districts of Amhara and Shoa, they at length reached the camp of the emperor, the tents and pavilions of which, seen at a distance, seemed to extend over the whole country.

The emperor's tent of state was covered with silk cloth, and had two rows of arches in front. A vast multitude, which appeared to exceed 40,000 persons, stood on both sides, the chief people being superbly dressed. To preserve order among this crowd, numbers of persons carried whips, which they continually lashed in the air, making a noise which rendered all hearing impossible. As the embassy came within bow-shot of the imperial tent, sixty porters, or macers, apparelled in silk, with skins of lions and gold chains, came running to meet them. A priest, styled cabeata, said to be the second person in the empire, issued from the imperial tent, and asked whence they came. They answered that they came on an embassy from the captain-general of India, by order of the king of Portugal. The cabeata went to the emperor, and returned three times with the same question, receiving always the same answer. At last he invited them to say what

they desired. The ambassador replied by a compliment to the emperor, and was told that he was welcome, and might go to his lodging. Nothing was seen of the emperor at this interview. As they left the court, a band of thieves carried off a number of valuable articles from their baggage, while a servant, who was guarding it, received a wound in the leg. When they inquired the mode of obtaining redress for this outrage, they were told that these thieves formed a regular part of the court establishment, and that officers were appointed, who took a proportion of the articles stolen for the use of his imperial majesty. It was judged prudent, therefore, to abstain from all complaint. Soon after, a present arrived of three hundred wheaten loaves, numerous jars of mead, and ten oxen. On the following day, similar presents continued to arrive, particularly a calf, dressed whole in paste, and stuffed with spices and fruits, in a manner which gave extraordinary delight to the palates of the legation.

Some days after, they were admitted to the presence of the emperor, though not to the sight of him, as he was screened from view by curtains of silk and gold. He held a conversation with the ambassador, and inquired, with evident suspicion, into the motives of his journey. At another similar conference, much discussion arose concerning the respective tenets of the Romish and Abyssinian churches. The emperor made a firm stand for the marriage of the priesthood, and seems to have seriously puzzled the ambassador by quoting decrees of councils to that effect, of which the latter was obliged to confess his total ignorance. At length, on the 19th of November, they were admitted

to the "real presence." After many ceremonies, they were brought in view of the first curtains, which shrouded the face of majesty from vulgar eyes. These being raised, they discovered other curtains, richer still, and, behind them, thrones covered with splendid tapestry. Behind the thrones were curtains yet more magnificent than the former ones, which, being drawn up, they beheld Prester John, seated on a throne six steps in height. He wore a crown of gold and silver, and held a silver cross in his hand; his dress was of silk and gold. He was not above twenty years of age, of low stature, not quite black, but "of the color of ruddy apples." He held much conversation with the embassy, chiefly upon theological subjects.

Shortly after this audience, the emperor set out on a journey, and the Portuguese accompanied him. They came to a large monastery, called Machan Celacer, or the Trinity, where they had an opportunity of witnessing the most august ceremonies of the Abyssinian religion. The first was baptism, which is here annually administered. It was performed in an artificial lake or pond, so deep as to take a man up to the neck. Each individual descended by steps, till only his head appeared above the water, when an old priest, who was almost frozen to death by standing all night naked in the pond, came and put the head thrice under water, which constituted the ceremony. The emperor, the empress, and the abuna, or patriarch, had a cloth about the waist, but all the others, both men and women, deemed such a covering superfluous. They witnessed, also, other ecclesiastical ceremonies, among which was the ordination of clerks, to which rank people of every

age, even infants, were admitted. Among these candidates for clerical dignity, there was a continued lamentation, "like the crying of so many young kids, when their mothers leave them a whole day without suck." The principal ceremony here consisted in pulling out a tuft of hair from the forehead.

This embassy, after some years' residence in Abyssynia, returned to Portugal, and was succeeded by several others, though the Portuguese neither derived any commercial advantages from this intercourse, nor succeeded in their missionary schemes. Pero Payz, an ecclesiastic, who appears to have been a more enlightened and able man than most of the missionaries, was the first, and, Bruce and his companion excepted, the only European that penetrated to the fountains of the Nile. The following is his account of them.

"The source of the Nile is situated in the elevated part of a valley, which resembles a large plain, surrounded on every side with ridges of hills. While I resided in this kingdom, with the emperor and his army, I ascended this place on the 21st of April, 1618, and took a diligent survey of every part of it. I saw two round fountains, both about four palms in diameter. Great was my pleasure in beholding what Cyrus, king of the Persians, Cambyses, Alexander the Great, and the renowned Julius Cæsar, sought eagerly, but in vain, to reach. The water is very clear, light, and agreeable to the taste; yet these two fountains have no outlet in the higher part of the mountain plain, but only at the foot.

"In trying their depth, we thrust into the first a lance, which, going down eleven palms, seemed then,

as it were, to strike against the roots of the neighbouring trees, entangled together. The second fountain is about a stone's throw east of the first; to measure the depth of it, we put down first a lance of twelve palms, but found no bottom. We then tied two lances together, and sounded to the depth of twenty palms, but still found no bottom. The inhabitants say, that the whole mountain is full of water, in proof of which the whole plain about the fountain trembles under the foot. They affirm that the water does not run over the edges of the fountain, but passes off subterraneously. I was told, both by the people and by the emperor himself, that though the ground had trembled but little this year on account of the drought, yet that, in common seasons, it shook and bubbled to such a degree as scarcely to be approached without danger. About a league to the west, is a village called Geesh, inhabited by heathen, who sacrifice cows. They come to the fountain on a certain day of the year with a sacrificer, who cuts off the head of a cow, and throws it into the abyss with a variety of ceremonies."

Jerome Lobo, another Portuguese missionary, went to Abyssinia in 1623. Several others joined him in the enterprise. Great difference of opinion existed as to the best route by which they might penetrate into the country. Four of them went by the Red Sea, and, after being detained for some time in custody by the Turks, reached their destination. Two went by the way of Zeila, in the Gulf of Aden, where, falling into the hands of the king, a zealous Mohammedan, they were first thrown into a dungeon, and then beheaded. Lobo and his companions determined, upon some

vague information, to seek a course by the way of Melinda, which could only have been suggested by a gross ignorance of African geography. He landed at Pate in Melinda, where he could learn nothing of Abyssinia, that country being a thousand miles distant, but was assured that the country in the interior was occupied by the Galla, the most ferocious savages in the world, who laid waste the land wherever they went, and were the terror of Africa. This dismal intelligence did not deter him from attempting to explore the country. He set out for Lubo, a large capital about forty miles distant on the coast, where he arrived after encountering enormous hardships. In the neighbourhood of this place was encamped a large body of Galla, whom Lobo soon had an opportunity of seeing. All the accounts of their savage habits were here confirmed. They expose all the children born when they are at war, though they rear them in peaceable times. They eat raw cow's flesh, and wear the entrails round their necks as ornaments. They were utterly amazed at the sight of white men, and pulled off their shoes and stockings to ascertain whether the whole body was of the same color. Inquiring the route to Abyssinia, Lobo was told that it lay at an immense distance, and that nine barbarous nations intervened, among whom his life would not be safe for a moment.

Lobo and his companions made their next attempt by the way of Dancali, a small kingdom on the southeast of Abyssinia near the Straits of Babelmandel. Here they were more successful, and, after escaping many perils, arrived safely at Fremona, the principal Catholic monastery in the country. Lobo composed a narrative of his travels and residence in Abyssinia, in which he gives a pretty minute account of the religion of the inhabitants. There seems very little room for the extreme zeal, which was felt by the Portuguese, to convert them to Catholicism, as the Abyssinian faith appears to differ merely by carrying a little farther some of the Catholic superstitions. The reverence of the Abyssinians for the Holy Virgin surpasses even that of the Romish church, and it is their pride, that no people on earth except themselves entertain an adequate sense of the dignity of that sacred personage. Their fasts are much stricter, as they include milk and butter. The country affording no

sh, they are reduced to roots and pulse. Churches and monsteries are so numerous, that it is scarcely possible to sing in ne of them without being heard by another. This singing, ideed, is very audible, for, besides straining their voices to be highest pitch, they fall to leaping, dancing, and clapping f hands, like the Shaking Quakers, so that it seems rather a otous meeting than a religious assembly. Father Lobo, having eproached them with this tumultuous worship, they stopped is mouth by citing the words of the Psalmist, "Clap your ands, all ye nations!"*

In regard to the food of the Abyssinians, Lobo entirely conrms the accounts of their passion for raw flesh. "When they
east a friend," says he, "they kill an ox, and set immediately
quarter of him raw upon the table, for their greatest dainty is
aw meat newly killed. They eat it with pepper and salt, and
ne gall of the ox serves them for oil and vinegar. Beer and
nead are their favorite liquors, and are used to excess: there
annot be a greater offence against good manners than to let
ne guests go away sober." The common people are very
oorly apparelled, but the rich dress magnificently. They love
right and glaring colors, and commonly wear silks covered
with gold and silver embroidery.

The most celebrated of all the travellers in Abyssinia is ames Bruce, who, having been for some time British consul at algiers, was inspired with the ambition of undertaking discovries in Africa. His imagination was peculiarly excited by the dea of penetrating to the sources of the Nile, which he regarded as yet undiscovered. In 1768, he embarked on the Nile t Cairo, and ascended it as far as Syene. From that place he rossed the desert to the Red Sea, and reached Gondar, the captal of Abyssinia, in February, 1770. He ingratiated himself with the people of rank of both sexes, by acting, as ocasion required, in the several capacities of physician, courtier, and soldier. It was not, indeed, difficult for one with his natural and acquired advantages to exhibit a decided superiority

^{*} Dr. Dwight informs us that he attempted to prove to a Shaker that his ancing was unscriptural, by quoting the passage, "Bodily exercise profiteth ttle"; to which his antagonist gravely and successfully replied, "It is hat little we want."

over a semi-barbarous people like the Abyssinians; yet fortune also seems to have befriended him in an extraordinary manner in many critical emergencies, from which, according to his own account, he always came off with success and credit. On the 14th of November, 1770, he attained the great object of his wishes, the sight of the sources of the Nile, which, by some strange hallucination, he imagined had never before been seen by a European. On this discovery he congratulates himself in the most boastful and rapturous terms, as having accomplished what from all antiquity had been thought a task scarcely to be performed by a mortal. His inordinate triumph, on this occasion, betrays either ignorance or want of good faith, which cannot but throw suspicion on other parts of his narrative.

On his return to Gondar, he found Abyssinia involved in a civil war. He took part with the reigning sovereign, and was present in three battles, in which he signalized himself by his valor and military skill. It was with difficulty, that, after a residence of two years in the country, he obtained permission to leave it. His journey across the desert of Upper Egypt was attended with great danger. All his camels perished, and he was forced to abandon his baggage; but it was afterwards recovered. He returned to England in 1773. Seventeen years afterwards, he published a very full account of his travels, which was received by the public with great incredulity, and there was a general impression among all his readers, that he had used a traveller's license pretty freely. To this day, no person has had entire confidence in Bruce's relations, although many of · his most remarkable statements have been confirmed by later travellers.

The Abyssinians are somewhat superior to most of the other African nations. They manufacture carpets, parchment, iron and brass ware. In person, they are generally well made, and sometimes kandsome, with features completely Roman. Those of the district of Nanea are described as not darker than the Spaniards, but the Abyssinians generally are black. They must not, however, be confounded with the negro tribes, as they have neither the nose, lip, nor hair, characteristic of that race.



